

A
COMPLEAT
History and Mystery
OF THE
OLD and NEW
TESTAMENT,
LOGICALLY Discusd,
AND
THEOLOGICALLY Improved:
In Three Distinct Volumes.

The First beginning at the Creation of the
World, and ending at *Moses*.

The Second continuing the History from
Josuah till the Birth of Christ.

The Third from the Birth of Christ, to the
Death of the last and longest living Apo-
stle, *John* the Divine.

The like Undertaking (in such a manner and method) being
never Attempted before.

The First Volume.

By Christopher Ness Minister of the Gospel in London.

Semper aliquid — Reversentibus, Augustin;

Difficilium facilis est Venia.

In magnis voluisse sat est —

Sic minimo capitur Tiburis Honore Deus.

God accepts the willingness of the Offerer, where he finds not the worthiness of
the Offering, 2 Cor. 8. 12.

L O N D O N,

Printed by T. Snowden for the Author, and are to be Sold by Tho. Parkhurst
at the Bible and Three Crowns in Cheapside near Mercers Chapel. 1690.

To the Right Honourable
Sir Thomas Pilkinton,
Lord Mayor of LONDON.

MY LORD,



THE Lawfulness of Dedicating Books to some Noble Patron cannot be questioned by any Sober and Judicious Mind; Provided, that *due expediency* be but likewise observed. Had not this same *Practice* been look'd upon as *lawful*, sure I am, our *Holy Evangelist Luke* (who was Θεοφιλος, Divinely Inspired in his Sacred Writings) would not have been found *once*, much less *twice* in such an Eccentric Motion. This *Man of God* (call'd the *beloved Physician*, Col. 4. 14.) writing the most *Illustrious Life* of our dear *Lord Jesus*, maketh his *first Dedication* to most Noble *Theophilus*, Luk. 1. vers. 1, 2, 3, 4. Again, writing the *Lives and Acts of the Apostles of Christ*, He makes his *second Dedication* to the same Noble and *Excellent Person*, Act. 1. 1. 'Tis the unanimous Sentiment of all Learned Pens, that this *Theophilus* was *Vir primarius & principalis*, a most Renowned and Honourable Person, who bore a great figure of Dignity and Authority both in *Church and State*, in the City of *Antioch*, where *Christ's Disciples* were first called *Christians*, Act. 11. 26. and where this *Noble Person* and the *Evangelist Luke* were converted to the Faith by the Ministry of *Blessed Paul*; So *Brusius*, *Beza*, and *Dr. Lightfoot* do affirm: Moreover, *Euthymius* doth style Him [*Eximius Senator & Princeps aequae ac ejusdem Civitatis cum Luca socius*] not only *St. Luke's Fellow-Citizen*, but also a famous *Alderman* and *Governour of the City*, which his *Epithet* [*Κεραία, of Κεραία, Imperium*] Luk. 1. 3. most clearly importeth: As his Proper Name [*Theophilus*] signifieth a *Lover of God*, or one *Beloved by God* (a Synonymical Name with *Jedidiah* the Name of *Solomon*, 2 Sam. 12. 24, 25.) to intimate his *Eminency in Piety*; *Conveniunt Rebus nomina saepe suis*. So the *Epithet* annex'd to his
Name

The Epistle Dedicatory.

Name [*most Excellent*] is the same Title that is ascribed to both the *Presidents* of *Judea*, not only by *Tertullus* the Orator in his starch'd Oration, *Act.* 24. 3. and by *Claudius Lysias* the Chief Captain, *Act.* 23. 26. [*Most Noble Felix, and most Excellent Governour*] but also by the blessed *Apostle* Himself [*Most Noble Festus, &c.*] *Act.* 26. 25. These two [*Felix and Festus*] were Successors to *Pontius Pilate* in the Government of *Judea*, which (after *Herod's* and his Sons Death) was reduced from a Kingdom to a *Roman Province*, whereof these two were Governours. Therefore, the same Epithetical style, being applied to *Theophilus*, doth probably infer, that He was a Person *most Eminent* in *Power* as well as in *Piety*: And hereupon blessed *Luke* look'd upon him as one accomplish'd both ways for a *Compleat Patron*, with whom He doubted not his two *Divine Discourses* might, even under a *double Dedication*, find Acceptance.

As this (*My Lord*) teacheth, That all Persons, whom the Providence of God cloatheth with Dignity and Authority, ought to be *Honoured with Honour due to them*, *Rom.* 13. 5. 7. so likewise, that in all Ages God raiseth up some persons in Power to Patronize the Truth: Though not many Noble be called, *1 Cor.* 1. 26. yet blessed be God that *there are any*. God never starves his Work, either for want of Patron's or for want of Instruments. And I doubt not to say, your Lordship is raised up after a signal and singular manner for this purpose, &c. A Sympathy and Symbol of Sufferings hath obliged some Authors to Dedicate their Elaborate Discourses unto a *Generalissimo*, who was a Fellow-Soldier and Sufferer with them, but in an higher rank and rate of Suffering.

May your Honour give me leave with the Poet [*Parvis componere Magna*] to compare my smaller Sufferings to your Lordships far greater; Though it was indeed but a silly Wezel of *Jennet*, that nibbled at my Heels, but your Lordship was call'd forth to Encounter and Combat with the great Lion, D. of *T.* yet because there is so marvellous a Congruity both as to time and as to place of our Sufferings, let me crave your Honour to Pardon the Parallel: For,

First, The very time of your Honours Imprisonment, was the self same time of my Banishment; thus our Sufferings were Contemporary: And,

Secondly, Thus far they run parallel in place likewise, for the place of my Absconding and Banishment from my Family, was the

The Epistle Dedicatory.

the very place, where your Honour hath your Country House, a most stately Structure standing, from which your Lordship was then restrained: Moreover, This was the very Place and Time, wherein I spent my *Horas successivas*, or spare Hours upon part of this great Undertaking here presented to your Lordship. Naturalists write of the Stork, that she leaveth one of her young in the Nest wherein she hatcheth them; This she doth (they tell us) from an *Instinct* of Gratitude to the Place which had been so auspicious and favourable to her in her time of Confinement to her Nest.

May it please your Lordship, out of your known Candour and Kindness, to Pardon my present Presumption, If I (from a nobler *Instinct* of Gratitude) lay one of my young Products at your Honours feet, as I have with Acceptance my *Church-History* to two of your most Noble Predecessors in the Mayoralty, and my *Antidote against Popery*, to that most Renowned Parliament, who acted so vigorously against the late *Papish Plot*. I humbly Implore your Patronage, and (if worth the while) your perusal: *History* may be your pleasant Diversion, and refreshing Recreation, especially that which is Divine, wherein your Honour hath many Examples of the Holy Patriarchs, to teach you and yours what ye ought to be to God, and what ye ought to do for God: It was not below *Alphonfus* King of *Arragon* to Read the Scripture with *Lyra's* Notes upon it, no fewer than Fourteen times over; *Lyra's* Notes were then so famous, that this Encomium Authentically at that time passed upon that *English Jew*,

Si Lyra non lyrasset, totus Mundus delirasset.

In fine, (My Lord) I do solemnly profess, no sinister ends of Self-love, &c. were any cogent Argument to this piece of Presumption, but it was a pure Veneration of those stupendous Providences attending your Honour, not only in so marvelously wiping off your *Scandalum Magnatum*, (dirt may stick upon a Mud-Wall, but it cannot do so upon Marble) *Psal.* 37. 6. but more especially in so wonderfully fixing you as an *Orient Star* in the Orb of this great City, and that for years more than ordinary, Maugre the Malice of Angry Men, and of enraged Devils: Good my Lord, I must say (in the great Apostles Phrase) Bear a little with my folly under a present transport; *Old Whittington's* Chiming fancy hath now a real Accomplishment upon your Honour, *St. Lawrence Bells* ringing really [Turn again Pilkinton,

(a) thrice

The Epistle Dedicatory.

thrice Lord Mayor of London] as if Heaven design'd your extraordinary Station of a longer Lease, wherein you may diffuse your Beautiful Beams and Benign Influence for a larger time both to City and Countrey, whereof both already have been Partakers hitherto.

Nulla Infelicitas frangit, quem nulla felicitas corrumpit.

Which is well Englished, Gen. 49. 23, 24. *Many Archers have sorely shot at you, but your Bow (as another Joseph) Abides in Strength; and the Arms of your Hands are made strong by the hands of the mighty God of Jacob. My Lord, God is able to make all Grace abound towards you, that always having All sufficiency, you may abound to every good work, 2 Cor. 9. 8, 10, 11. Grace, Mercy, Peace and Truth be with your Lordship, and with all yours. That your Honour may do worthily in Ephratah, and be still more and more Famous in our English Bethlehem, Ruth 4. 11. and that by patient continuance in well-doing, you may get Glory, Honour, and Immortality, yea, Eternal Life, Rom. 2. 7. is the Ardent unfeigned Petition of*

From my Study
in Masons-Hall,
June 14. 1690.

(Noble Sir)

Your Honours most Humble Oratour

and Servant

Christo. Ness.

The

The Contents.

- Chap. I. **T**he Creation of the World in general, the Efficient, the Material, the Formal, and the Final Cause thereof. Wherein the Wisdom, Power and Goodness of God appeared. Page 1. to 8.
- Chap. II. The Creation of Man in particular; wherein is the Order of the Creation: First, All things for Man, then Man; First, his Body, then his Soul: The manifold Excellency of the Body of Man, and of the Woman in all its parts, and in the whole, p. 9, 10, 11, 12.
- Chap. III. The Corruption of Man by the Fall in all his parts, p. 13, 14. and of his Renovation by Grace, Ibidem. And p. 15, 16, 17, 18, 19.
- Chap. IV. The Soul of Man in its Manifold Excellencies, the Greatness of its Loss, &c. p. 21, 22, 23, 24, 25, to 29.
- Chap. V. Adam and Eve in their pure state in their inward and outward Accomplishments. Of their Marriage, and of their first Sabbath at large, p. 30, to 40.
- Chap. VI. Their Fall; Wherein, (1.) The Tempter, when Angels were created, (2.) The Temptation. (3.) Their Consent to Sin. (4.) Their Doom, and Ejection out of Paradise, where God's Providence follows his Creation, p. 40. to 54.
- Chap. VII. Of Cain and Abel, their Birth, Callings, their Service of God, and their Acceptance and Non-Acceptance, &c. pag. 55. to 82.
- Chap. VIII. Of Enoch's Walking with God on Earth, and of his Translation after into Heaven at large, p. 83. to 90.
- Chap. IX. Noah's Deluge; Wherein is, (1.) God's Determination to Drown the World. (2.) The Impulsive Cause thereof, the Pravity of that Age. (3.) The Piety of Noah. (4.) A Narrative both of the Ark for saving Noah, and of the Deluge for destroying the World. (5.) Noah's Deliverance from the Deluge. And, (6.) God's Covenant with Noah after his Deliverance, to p. 129.
- Chap. X. Abraham's Tryals, wherein is treated upon the Tower of Babel built by his Progenitors; his Person, Name, Type, and his Life in Ten Tryals, to p. 156.
- Chap. XI. Isaac's Life, his Weaning, &c. where the Faith of his Mother Sarah is largely insisted upon, with her two Captivities in Egypt and Gerar; together with Hagar and Ishmael, All jointly the types of the two Covenants, to p. 215.
- Chap. XII. Of Jacob's Birth, after his Mothers long Barrenness, and Isaac's long praying for a fruitful Womb, to p. 225. Of Jacob's Life, wherein, (1.) His flight to Padan-Aram, before which, how he got Isaac's Blessing, to p. 242. and in which he had the Vision of the Ladder at large discoursed upon, to p. 273. (2.) His Abode in Padan-Aram 20 Years, where his first Wrestling was with his Uncle Laban, to p. 280. (3.) His return Homeward, where he had his second Wrestling with his Brother Esau, to p. 284. and then his third Wrestling with God in Prayer Spiritually, to p. 292. As likewise his fourth Wrestling with Christ Corporally, to p. 311. thence of Jacob's Crosses (after he had got Christ's Blessing) which were manifold both within Doors and without, to p. 330.
- Chap. XIII. Of the Patriarchs Pilgrimage, to p. 336. Of Joseph's Sale, of his Buyers and of his Sellers, described at large, wherein the Plot of Joseph's brutish Brethren against Him is exemplified by the late Popish Plot against the Reformed Religion, that our Deliverance from it may be recorded for everlasting Remembrance. How far they run in Parallel Lines, to p. 365. Chap.

The Contents.

- Chap. XIV. *Of Joseph's state of Humiliation and Exaltation, where at large are discoursed upon the many Archers that shot at him, of six several sorts; yet his Bow abode in strength, &c. And in which two states he is a type of Christ, of the Church, and of the Children of God, to p. 405.*
- Chap. XV. *Of Jacob and Joseph intermingled; As, (1.) Jacob's going down to Joseph in Egypt, his Faith prevailing against his fear, p. 408. (2.) His Welcom thither and his welfare there, by Joseph and Pharaoh, p. 412. (3.) His Commodious seating in Goshen, p. 413. (4.) His swearing Joseph to Bury his Dead Body in Canaan, p. 415. (5.) Before his Death, p. 418. He Adopteth Joseph's Children, pag. 420. and Blesseth the twelve Patriarchs, p. 423. (6.) His waiting for God's Salvation, p. 425. (7.) His Death and Burial, p. 426, &c. (8.) Joseph's last part of his Life, and of his Death, p. 427. (9.) The Ephraimites (Joseph's Nephews) were beaten in Battel, and of Job's History, p. 429.*
- Chap. XVI. *Israel enslaved in Egypt, p. 430. Moses is born, p. 432. famous for his Birth, Life and Death, p. 434. His Vision of the Bush, p. 436, &c. An Account of Exodus, Leviticus, Numbers, and Deuteronomy, p. 438, &c. Gods Plagues upon Egypt, p. 443.*
- Chap. XVII. *Israel's Deliverance out of Egypt, the Passeeover kept, p. 447. The Lying Doctrine of Transubstantiation, p. 450. The Consecration of the First-born, p. 453. being types of Christ, and of Christians.*
- Chap. XVIII. *Israel's Departure out of Egypt into the Wilderness. (1.) The Manner how, with leave of Pharaoh and his People, p. 453. (2.) The Time when, exactly at the end of 430 years, p. 455. (3.) The Persons who departed, 600000, &c. p. 456. (4.) The place where Israel had their Rendezvous, ibid. The Cloudy Pillar discoursed on at large, p. 457. Reasons why Israel was led about, p. 460.*
- Chap. XIX. *Israel's Wandrings in the Wilderness, the time when they began and place whence, p. 461. The Motion of the Cloud negatively, p. 462. Their forty two Journeys, their Provision and Preservation, p. 463, 464. Their Variety of Conditions, p. 465. Their various Sins and Punishments; Their three Guides, p. 466. Their Instability, Watch, Impediments External and Internal; yet Remedies have they suitable to all their Maladies, p. 467, 468.*



A

Scripture-History,

Unfolding the MYSTERY in the most Grand Remarks ;
Logically Discuss'd, & Theologically Improv'd.

The First VOLUME, from ADAM to MOSES.

Containing about Two thousand four hundred thirty three years.

CHAP. I.

The History and Mystery of the Worlds Creation.



THE Creation was Gods first Emanation, *flowing forth*, or going out of himself, giving the first Being and beginning to Time, Place, Persons, and Things: till then, God was (as it were) *Deus contractus*, containing all in himself; now, *Deus expansus & explicatus*, spreading his hand (which had hitherto been as contracted) to create the World: not because he was now weary with doing nothing, as Atheists say; but he did it when it pleased him to manifest his own Wisdom, Mercy, Power, and Glory; as *Augustine* saith, *Nec cessando torpuit, nec operando laboravit*; *Augustine* com. *Advers. leg. lib. 1. cap. 2.* God (who is the most pure Act) is neither idle in Resting, nor weary in working. Hereupon 'tis said, *what* God did, or how he employed himself before the Creation, is a Sea over which no Ship hath ever Sailed; is a Mine, into which no Spade hath ever delved; an Abyss, into which no Bucket hath ever dived: our sight is too tender and slender to behold this Sun. 'Tis Humane folly to say, there was a World before Adam; (then he is falsely called the first man, frequently in the Scripture of Truth) this is to be wise above what is written: but 'tis Divine Faith to say, that this World was created [*Latini*, *factum*, *Assabre* *factum*, *heavily* *made* *up*] by the word of God, Heb. 11. 3. and then Time, Place, &c. had their beginning, Gen. 1. 1. If so, there could be none before it. As we know not what God did before, neither what he will do after the world. *Augustine* smartly answers this lawcy Question, That God was making an Hell for such over-curious Bristle-bodies: the Philosopher reading this first of *Genesis*, was heard to say, [*Egregie* *dictum*, *Domine* *Moses*, *sed* *quomodo* *probat* ?] Excellently said, *St. Moses*, but how will you prove what you say? *Augustine* answers, *Credo, non probo*; I believe it, I need not prove it. *Theologia* *non* *est* *Argumentativa*; Alled. Divinity doth not use to prove her Principles; the Mysteries whereof are better understood by Believing, than believed by understanding: 'tis the nature of Faith to believe God upon his bare word, and that against Sense in things Invisible, and against Reason in things Incredible. Sense corrects Imagination, Reason corrects Sense, but Faith corrects both. *Asser* *Argumenta*, *ubi* *stilet* *queritur*

queritur, &c. saith Ambrose. Away with Arguments; 'tis enough I believe, though I cannot prove every Principle and Fundamental of Faith, as this of the Creation.

The word Creation (according to the Criticks) comes from the Greek word *Κεῖνω*, to effect or perfect: and 'tis taken in a double sense. (1.) Proper and literal; so 'tis a making something out of nothing, Gen. 1. 1. (2.) Common and Mystical, so 'tis a making something out of that which is worse than nothing, Eph. 2. 10. All Creatures were made at first without preëxisting Matter; but when we come to be made New Creatures, though there be a preëxisting, yet there is a strongly Resisting Matter, which is far worse, and no less requires the All-creating power. As the former is call'd *Creatio transiens*, so this is, *Creatio continuans*; we can bring nothing to this glorious work, except Opposition. Yea, when we are once created in Christ, we can (indeed) do something to uncreate our selves, were it not that Creating power comes to renew our decayed grace and Spiritual Witherings, Psal. 51. 10.

Creation here treated upon, is taken in the proper sense, and is the External Efficiency, *Act* or Operation of God, whereby he made the world in the beginning of time out of nothing, very good, and for his own glory.

There is a concurrency of four Causes in this (as in other) acts considerable. (1.) *A quâ*, the Cause Efficient. 2. *Ex quâ*, the Matter. (3.) *Per quam*, the Form. And 4. *Propter quam*, the End. Yea, all those seven circumstances (contained in one Verse) [*Quis, Quid, Ubi, Quibus, Auxiliis, Cur, Quando, Quando*] concur here in this Divine Action of the Creation. Berekiah Bara Elobim Esh Hashamajim veeth haerets. In the beginning God Created the Heavens and the Earth, Gen. 1. 1. Sundry Enquiries are here to be answered.

The first Enquiry is, *Who* is the Efficient cause of the Creation?

Ans. 'Tis God the Creator, call'd also Lord the Governour. The External Efficiency or operation of the Divine Being is twofold. 1. Creation; 2. Providence: in respect of the first, he is called *God the Creator*; and of the second, *Lord the Governour*. Those two are called *Relative Attributes*, as they do clearly hold forth a Relation betwixt the Maker and the Matter made: And those two Titles [*God and Lord*] are first conjoyned in Gen. 2. 4. As soon as the Universal Creation had attained to an Absolute perfection, then stood it in need only of a continued Sustentation, as *Lord* signifies a *Sustainer*; 'tis now added to the Name *God*, which had been used singly about thirty three times before: now he is first called [*Lord God*] that as his *Work* was perfect, so his *Name* might be perfect also. Thus likewise the Prophet couples those two Names together for the Churches comfort, Isa. 40. 28. saying, the same *God-Creatour* is still *Lord-Governour*, or *Sustainer*, who will not cast off the care of his Church, as one toiled or tired; for he *Governs* now (as he did *Create*) without either *Toil* or *Travel*; and not subject to weariness as *Man* is. The Hebrew Text is, [*Elobim Bara*] *Dii Creavit*, as being of the Plural number, which holds out the Mystery of the blessed Trinity, called by *Elibu* [*Eloah Gnothai*] *God my Makers*, Job 35. 10. and by *David*, the *Makers of Israel*, Psal. 149. 1. and *Solomon* saith, *Remember thy Creators*, Eccles. 12. 1. This word *Elobim* signifies *Almighties*, or *Almighty powers*; yet is this Noun plural joined with [*Bara*] a Verb singular, because *God* is but *One*, Dent. 6. 4. although in power Infinite. There be three which bear witness in Heaven; the *Father*, the *Word*, and the *Holy Spirit*; and these three are one, 1 Joh. 5. 7. yet all three are called *Creators*: 1. the *Father* is so, Eph. 3. 9. &c. 2. the *Word* (or *Son*) is so, Heb. 1. 8, 10. Col. 1. 16. &c. and the *Spirit* is so, Gen. 1. 2. Psal. 33. 6. & 104. 30. Job 26. 13. & 33. 4. The Psalmist saith, *By the word of the Lord were the Heavens made, and all the Host of them by the Breath* (or *Spirit*) *of his mouth*; that is, *God the Father by the Son, through the Spirit, Created all things*, 1 Cor. 8. 6. Prov. 8. 24, 27, 28. Job. 1. 3, 10. Heb. 1. 1, 2. Revel. 3. 14. Isa. 40. 12, 13. &c. All which do declare, that *Three in One*, and *One in Three*, wrought in the Creation of the world, as afterwards they did in the formation of *Man*, Gen. 1. 26. and in making *Borders of Gold with studs of Silver* for the Church, Cant. 1. 11. *Rab. Solomon* interprets [we] there [*Land my Judgment-Hall*] which consisted at least of *Three*. So by [we] is meant (in the Hebrew succinct Speech) *God Three in One*, and *One in Three*. *Opera Trinitatis ad extra sunt indivisa*; All the *Three Persons* are undivided, all concur in External Actions. *Hermes* (that antient *Egyptian* who flourished before *Pharaoh*) did acknowledge something of this Great Truth, from whence he had his Name of *Trismegistus* for owning the *Three great ones*: And the *Heathen Sages* (after him) had some blind Notions hereof, as appeareth by *Plutarch*, who reporteth, that in *Thebe* (a Town of *Egypt*) they worshipped a *God* (whom they acknowledged to be *Immortal*) and painted him in the likeness of a man blowing an Egg out of his mouth, to signify that he made the round World by his Word and Breath of his Mouth. But *Christian Faith* reacheth farther than *Heathens Reason*, for by Faith we understand that the World was made by the Word of God, Heb. 1. 3. *ἡ ὁ λόγος*, by Christ, who is the Essential Word, and the flowings forth (as the word signifies) or lettings out of Divine Wisdom, Power, and Goodness: for God was (as it were) contracted and contained all within himself.

self from all Eternity; but now in the Creation he becomes *Deus expansus & explicatus*, letting out himself to the Creature. Thus Christ is called the Manifestation of God, and the Declarer of the Father, *Joh. 1. 18.* John Baptist is called *Phon* [a voice] but Christ *λογος & ἱερεως*, [the Word] by which the world was made. As *Verbum est animi Index*, the Speech discovers the Spirit; so Christ unbosoms the Father, and the Creation is nothing else but the Creator unfolding himself, and dispersing his Divine Essence into several Veins and Channels of the Creature; *Mundus Unversus nihil aliud est quam Deus Explicatus*; the world is onely God expressed; the Invisible is clearly seen (as in a Mirtour, or on a Theater) in things that are visible, *Rom. 1. 19, 20.* as the Sun is beheld in the waters, so is God in his works, either by way of Negation, Causality, or Eminence, *per Species Creaturae.*

The second Enquiry is, What is the Material Cause out of which all things were Created? *Answ.* God made something out of nothing, and out of that something all things. Nothing here is not taken privatively, as *1 Cor. 8. 4.* an Idol is nothing, to wit, privatively, as having nothing of a Divine Essence in it, yet positively it is something, that is, Wood, or Stone, &c. Nor (2.) is it taken Comparatively, as *Isa. 40. 17.* All the world is nothing, to wit, in comparison of the Great God. But (3.) 'tis taken negatively, and simply, God having no *præexisting matter* to work upon, as the word [Bara] created signifies, being a word in its proper sense proper and peculiar to God himself, so should not be parasitically Attributed to the mightiest of men, as too oft it is, in Creating Earls, Marquesses, Dukes, unless the Creators and the Created were both holy, as God is, and Man was. There was nothing from Eternity besides God, neither is God the Matter or any part of the Creature; therefore the world was made out of nothing. This puts the difference betwixt Creation and Generation; this latter is a production of something out of something, but the former of something out of nothing.

There be three principal Operators; Art, Nature, and God. That worker which needeth the fewest helps, is the most perfect worker. 1. Art needs many helps. 2. Nature needs but few. But 3. God needeth none at all. God is the first Cause, and the World was the first effect. 'Tis a Rule or Maxime, *Inter primam Causam & primum effectum nil intervenit*: Nothing can come between the first Cause and the first effect; therefore in the Creation there could neither be any *præexisting Matter*, nor any *Coassisting Instruments*: God himself was both the Father and Mother of all Created Beings. God was the Father of the World, begetting it by his Word, and both bringing it out, and bringing it up in six days, by the overshadowings of the Spirit, *Gen. 1. 2.* All this arises from the Efficiency of God, who is a most pure Act, and is Omnipotency it self: *is there any thing too hard for the Lord?* *Gen. 18. 14.* Job knew that God could do every thing, *Joh. 4. 2.* All things (but Lying, Dying, and denying himself) are possible with God, *Matth. 19. 26.* his counsel shall stand, and he will do all his pleasure, *Isa. 46. 10.* What God pleaseth to do (without all peradventure) he is able to do, as he is Omnipotent; yet may we not argue from his power to his will, but from his will to his power. Though God be Omniscient, Omnipresent, and Omnipotent, yet is he not Omnivulent, he can do more than he will do: he can do whatsoever he pleaseth, yet he is not pleased to do whatsoever he can. God by his Absolute power is able to do all things that are possible, though he never do them; he can by this unlimited power make a World, and unmake it again in a moment; he can of stones raise up Children to Abraham, *Matth. 3. 9.* &c. but by his actual and ordinate power, he doth that onely which he willeth to do; whatsoever he willeth, that he doth, both in Heaven and Earth, *Psal. 115. 3. & 135. 6.* This power God hath limited by his own will & wisdom, and having freely limited himself according to his own Decree of Secret will, and according to his word, or revealed will, he changeth not, because he is unchangeable, *Jam. 1. 17.* Some things God can and will not, as *Matth. 3. 9. & 26. 53. Rom. 9. 18.* &c. And some things God neither will nor can, to wit, such as contradict his Essence, and import Impotency: 'tis safer to say such things cannot be done, than that God cannot do them; but whatsoever he willeth, that he without impediment effecteth, as he did the Creation of the world out of nothing. Why therefore should it be thought a thing incredible, either that God should raise the dead to life, *Act. 26. 8.* or that God should make the world of nothing? 'Tis a received rule, [*Quicquid est in Deo, est Deus*] whatsoever is in God, is God; and so is that [*Esse, posse, & operari non distinguuntur in Deo*]. Gods Essence, Omnipotency, and Efficiency, are not to be distinguished in God, save only as to our capacity. Divine Essence being Almighty, and a most pure act, doth necessarily infer a Divine Efficiency, which made the world (of) nothing, the word (of) signifying not any Matter, but onely Order.

Creation was in Matter, but not of Matter; not of Matter *præexisting before*, but of Matter coexisting in the act of Creation. The first Matter (God made out of nothing) was that *Rudis indigestaque Moles*, called the confused Chaos; a rude Draught, and an undigested lump at the first, as the Matter of all things that were afterwards to be Created. This first Matter was all things

things in power, yet nothing in act; this was the common stock out of which the following days works were deduced, having its Original from God alone, without any concurring power, or foregoing Matter, as the word [*God created*] noteth. Whatever is, or existeth besides God, must proceed from God, who is the Original of all. All Creatures were in God before the Creation, as effects are in the cause, as the Rose before the Summer (when it is neither spread nor sprung) is in the Root: the Idæa of all was in his understanding and will. Thus David saith, *Thine Eyes did see my substance yet being imperfect, and in thy books all my members were written, which in continuance were fashioned, when as yet there was none of them*, Psal. 139. 15, 16. God had all the Names and Number of every part of the Creation (as it were) writ down in his Common-place-book, like a curious workman that works all by the book, and by a Model set before him; he draws first a rude Draught, then polisheth and perfecteth all.

The Third Enquiry is, *What is the Form of the Creation?* *Ans.* God having made this rude Mass or first Matter of nothing by his Almighty Creating power, in process of time, and by degrees, this *Tobu Vabohn*, or Material Mass *without form and void hitherto*, the Lord gave every part a proper and particular Form and perfection both in the higher and lower world, *beautifying Heaven with two great Lights*, and bespangling it with a numberless number of Stars, so it became a stately *Star-chamber* for glorious Angels and glorified Saints to dwell in; though that stupendious Arch-work of Heaven be not born up by props and pillars, yet falls not upon our heads to the earth; and clothing the earth with grass, garnishing it with Flowers, and furnishing it with Fruits. This is called *Creation-Mediate*, because her Matter præexisted, as Plants and Animals were Created out of the earth, and out of the waters, *Gen. 1. 20, 24, 25*; but the production of that Matter out of which they were Created, is called *Creation-Immediate*, as it was made of nothing simply: yet inasmuch as this Matter was a subject that had no Hability (in it self) to produce anything, the earth (a dead lump) had no power (of it self) to produce Plants or living Creatures, no more than the Rock in the Wilderness had power to produce Water, *Exod. 17. 6*. Hence Gods producing all sorts of Creatures out of the first Matter, is call'd *Creatio Mediata*, as Gods making the first Matter out of nothing is call'd *Creatio Immediata*. These two are call'd the *primary and secondary Creation*.

The form of the Creation is twofold. (1.) *That which is common to all Created things*, was the Existency of all things (which Existed not before) that God gave to them in one moment by his Almighty Word, and All-working command; yea, a most perfect Existency, *all his Creatures were very good. Dei dicere, est efficere*; God spake the Word and it was done; so that Creation was no Motion, but a simple and bare Emanation, which is, when without any Repugnancy of the Patient, or toilsome labour of the Agent, the work doth freely flow from the action of the Working Cause, as the shadow doth from the Body. This wonderful work of the great World, (made by Gods Irresistible Word) is the shadow and obscure Representation of his unsearchable Wisdom, Power, and Goodness. (2.) *That which is proper and peculiar*; To each Creature (both *Cælestial* and *Terrestrial*) God gave a distinct and differing Form, making the Stars above, and all things below, to differ (in their kind) one from another. This Formation of all things in differing Species out of the first Matter, without either Successive Motion, preceding Mutation, or gradual Alteration, no Created Being could possibly effect: but God the Father (alone) by his *Eternal Word* and *Spirit*, made all out of the first Matter, and gave to all their several Form, which was not in the first Matter, but was Created out of nothing: perfection was the Form and Beauty of the World, and of every Creature in the World. All the works of God are perfect works, *Deut. 32. 4*. Nothing could have been made more perfect essentially, though God could have made some things better (than he made them) accidentally, as he could have made *Worms* to be *Angels*, and he could have given more excellent endowments to every Creature, respecting the parts of the world; but in respect of the whole, the World was perfect both in respect of Degrees and Parts, *Every days Work was good, Gen. 1. 4, 10, 18, 21, 25*, in respect of the parts severally; but when the whole is spoke of all together, 'tis said, *They were (all) very good, v. 31*.

The Fourth Enquiry is, *What was the Final Cause or End of it?* *Ans.* The End of the Creation is twofold. (1.) The Supreme End. (2.) The Subordinate. The first is, the *Manifestation of Gods Glory*; the second is, the *Instruction and Comfort of Man*, Gods Matter-piece.

1. Of the first. God (who is the most pure Act, as before) may be considered under a twofold Act. 1. *Internal*. 2. *External*. (1.) The *Internal*, or inward Act, was not only his *eternal enjoying of himself*, and solacing himself (in himself) from all Eternity: (tho' God was happy in himself, and was an Heaven to himself, and needed no Created thing to make him more happy; he was God blessed for ever, without and before the Creation) but also his Decree, which was one eternal voluntary constant Act of God, absolutely determining the Infalible future Being of whatsoever is beside himself, unto the praise of his own glory. Eternity is an Everlasting Now.

What-

whatever God *thinketh* or *willeth*, he always *thought* and *willed*, and always doth and will, both *think* and *will*: there can no more be a new thought or a new purpose in God, than there can be a new God. Gods thinking or determining, is God himself: whatever is in God, is God, as before. God decreed the Futurition of the Creatures *freely*, not from any necessity of Nature, but only from his meer *good pleasure*, *Psal.* 115.3. *Isa.* 49.3. *Dan.* 4.25. *Eph.* 1.11. &c. God had no need of the things decreed, had he so *pleased*, they had never been; but continued for ever in their Nothing-state; yet God might have been without them, and happy without them, though they had never been, he being Eternal, All-blessed, All-glorious *light, life* and *love* all in himself. This *Divine Decree* gave not only a *possibility* that all Creatures *may be*, but also a *futurition* or certainty that they all *shall be*, they *shall* have an Existence, an *actual* being in *time*, according to Gods determination before time.

(2.) The *External* or outward act of God, is his *Efficiency*, or working all that he decreed according to his Decree. Gods Decree was the great design of future Action, and Gods Efficiency is the execution of that design: those two answer each other, as the pattern and Tabernacle, *Exod.* 25.40. and as the pattern and Temple. *1 Chron.* 28.12. As the actual framing of *Dauids Body* answered the *Idea* or Platform thereof drawn in *Gods Book*, *Psal.* 139.16. Not unlike to the Letters printed upon the Paper, which do answer the Printing Type. The Divine Efficiency doth answer to an hairs-breadth the Divine Decree, both in Creation and Providence: Gods Decree is the standing Rule of his Efficiency.

Those exact slingers, *Judg.* 20.16 could not hit the mark so well, as God doth by his *External Efficiency* his own *Internal* and *Eternal Decree*. There is no variation of the Compass in this case at all. The *supream end* hereof is the manifestation of his own glory, more particularly of his *wisdom, power, and goodness*, *Psal.* 8.1. & 19.1. & 103. last, & 104.31. & 145.10. & 148.5. *Prov.* 16.4. *Isa.* 43.21. *Rom.* 11.36. *Revel.* 4.10, 11. & 5.13. 'Tis true, God had a *complacency* in the work of his hands, when he saw it was all [*Tob Meod*] superlatively good, *Gen.* 1.31. *The Lord rejoiced in his works*, *Psal.* 104.31. It did God good (as it were) to see all good, and very good. It was a delight to him: but God saw this long before, even from Eternity. *Non datur prius & posterius in Deo*. The phrase imports, God would have Man to see the *wisdom, power, and goodness* of God in all, which he thus commends to our consideration, a curious and glorious frame, full of admirable skill and variety.

2. The *Subordinate* or *Subalternate End* is for Mans *Instruction* and *comfort*. (1.) For Mans *Instruction*. Hereby Man learns that there is a God, *Isa.* 40. 26. *Rom.* 1. 20. there is a [*τις θεος*] something knowable to Natural Reason concerning a Deity: the World could not make it self, neither could it be made by *Chance*, or by a *Concussion* of *Atoms*; &c. The print and Character of the God of Heaven, is legible upon every pile of grafs growing on earth. *Præsentem Monstrat quælibet Herba Deum. Ovid*. Let no man say he is not Book-learn't, for every one may read the *Book of Nature*, (though he cannot read the *Book of Scripture*) and learn thence the knowledge of God the Creator, (though not God the Redeemer) and so abhor Atheism, Ignorance and Idolatry. *Cursed be that God which made not Heaven and Earth*, *Jerem.* 10. 11. This verse (spoken at *Babylon*, and therefore writ in the *Chaldee Tongue*, whereas all the rest of the Prophesie is set down in the *Hebrew*) was given to Gods people to make use of (when the *Babylonians* solicited them during their Captivity to worship their Idols) in the *Babylonian* Language, as a detestation of their *Babel* Idols, saying to them, *Cursed be your Gods for they made neither Heaven nor Earth*. The same we may say, of all the Idols both of *Pagans* and of *Papagans*. (2.) For Mans *Comfort*: the *Maker of Heaven and Earth* may be hoped in for help above all *Mortal Princes*, for he is a *King Immortal*, and he is the all-powerful Creator, and therefore can help without a peradventure, *Psal.* 146. 3, 4, 5, 6. *Let Israel rejoice in him that made him*, and new made him too, *Psal.* 149. 2. or *Hebr.* in his Makers, implying the Trinity of persons (concurring both in *Creation* and *Re-Creation*, or *Regeneration*) which while *Olympus* (the *Arrian Bishop*) denied, he was struck dead with three Thunder-bolts in a Bath. How ought we to hang our Hope upon this great Creator, that did hang the (heavy) Earth upon nothing! *Job* 26.7. and yet it remains for almost six thousand years unmovable; he commanded, and it stood fast, *Psal.* 33.9. The whole Order of Nature remaineth, as he first set it firm, fast, and unmoveable, though it hang on nothing but upon Gods precept: how much more ought we to be steadfast, unmoveable, *1 Cor.* 15.58. having the *sure word* of Gods promise to hang upon? *2 Pet.* 1.19. The Devil and his Imps would overturn the comely Order of Nature; they would (as it were) mingle Heaven and Earth together, and so soon mar all; but God confounds the Counsels, and disappoints the Attempts of those tumultuating trouble-States, and maugre their malice, he preserveth Politics, Laws, Judgment and Equity, without which Humane Societies could not long subsist: God hath decreed to maintain Civil Government amongst Men, to relieve the oppressed, to punish the wicked, to uphold his Church (which hath so few friends on earth, and so many

Enemies both *there* and in Hell) in despite of all. This Decree of God (not onely for her preservation in the world, but also for her Exaltation above the world) stands firm and inviolable as a Mountain of Brass, Zech. 6. 1. This shall bring her highest Adversaries into the lowest place, even to that place which is fittest for them, to be the footstool of Christ. The Churches help is from the Lord that made Heaven and Earth, Psal. 121. 2. and he will rather unmake both again, than his people shall want seasonable help; her help is in the Name of the Lord, who hath made Heaven and Earth, Psal. 124. 8. Gods power is the prop of her Faith, and pricks her on to Prayer; therefore we may commit our selves to him as to a faithful Creator, 1 Pet. 4. 19. a God of infinite might and mercy: The Lord that made Heaven and Earth (and therefore hath the blessings both of his Throne and of his footstool in his own hand) will bestow his blessing both on and out of Sion, Psal. 134. 3. God hath hitherto been our Eben Ezer.

The famous particular Remarks of the Wisdom, Power, and goodness of God in the Creation, (written as with a bright Sun-beam upon a Chrystal-wall, for our more particular instruction) doth here follow.

(1st.) The unchangeable Wisdom of God is made manifest, (1.) In the exact correspondency betwixt Gods Eternal Decree and his Temporal Creation, which was the execution of it, as before. He is esteemed a foolish Builder or Workman, who draws a better Mould in his mind, and erects a worke with his hand: but this Divine Artificer doth most dextrously accomplish by his wisdom in time, what he had most wisely designed before time, even from all Eternity: (2.) In the Curiosity of every Created thing; there was both the height and depth of Divine Wisdom in every Creature: hence David cryeth, In wisdom hast thou made them all, Psal. 104. 24. Every part of the Creation was performed in the perfection of Wisdom. If God hath given man such wisdom as to contrive so many curious Engines and Artificial Instruments for measuring time, (almost to a perpetual Motion) and Lands, (almost the whole Earth) for all sublunary services; how much more of wisdom hath the God of Wisdom, (who is wisdom in the Abstract, wisdom it self) that instructs man in all his Arts, Isa. 28. 26. even in that plainest of Husbandry, and is call'd [*propheta*] Hebr. 11. 10. which signifies the most Exquisite and Artificial Artift. The lending power must needs be a more exact Artificer than the borrowing power: man borrows all his power from God, and all his Art and skill from him; therefore must God needs be a most skilful Operator, infinitely transcending the most sublime contrivances of men: every Creature may say with David, [I am curiously made] Psal. 139. 15. The choicest and completest accomplishments of men, serve only to commend the wisdom of God, who is the Author and Giver thereof. When Obstructions are in Mans most curious Master-pieces, they most usually must be taken in pieces before the obstructions can be removed; but how many obstructions (of Liver, Spleen, Reins, Bladder, &c.) are removed in Man, (Gods Master-piece) without taking his work in pieces! Man can imitate the form and fashion of all Gods Creatures, but he cannot the Life and Motion of them. How did God put Job to a Non-plus, with the Great Folio's of the Creation, such as Leviathan the Whale or Sea-Monster, and Behemoth the Elephant or Land-Monster, Job Ch. 40. 41. yea and the Decimo Sexto's, or little Volumes of the Creation, hath been matter of amazement to the Naturalists; they have stood astonished to consider the Ant, the Bee, &c. that Life, Motion, and so much Ingenuity should be couped up in so narrow a compass, in so little a Corpusculum.

Pliny wondred at the Gnat, that so small a Creature should make so great a Buzzing, and that her Nose should have a double faculty, being both (*acuminosum & fistulosum*, as his phrase is) so sharp to pierce the Skin, yet so Spungy as to suck the Blood. Oh how many curious Contrivances there be on earth below; to say nothing of Rational Creatures, (each of differing voice and face) and no more of Sensitive, (as Beasts, Birds, and Fishes) what a curious piece of Divine work is that vegetative life of Plants, to which every Spring-time is a new Resurrection! who can truly understand the Ascending and Descending of the Sap, in them in its several seasons? who can thoroughly admire the Beauty and Bravery of many Flowers, especially that of the Tulip, (call'd the Lilly) whereof Christ saith, Solomon in all his glory was not array'd like one of them, Matth. 6. 29. Much more curiosity is there in Heaven above, as the several Motion of the Orbs, the increase and decrease of the Moon, the Eclipse of it, and of the Sun, which maketh all the world stand at a gaze and amaz'd: the glorious Canopy over our Heads so bespangled with glittering Stars of seven several magnitudes. How can we but conceive, if the outside and under-ceiling of Heaven, (that Star-chamber) be so beautiful, the inside (where God, Christ, Glorious Angels, and Glorified Saints dwell) must needs be more Desirable, Glorious, and Beatifical: (3.) Divine Wisdom shines forth most splendidly in the variety of Creatures: David cries also, How manifold are thy works! Psal. 104. 24. he could not recount or reckon them, but was plainly swallowed up with wonderment at them: who can but wonder at the wisdom of God in Creating so many Stars to shine in the Heavens, One star differing from another in glory.

1 Cor. 15. 41. So many Fowls to fly in the Air, so many Fishes to swim in the Sea, so many Beasts to walk on the Earth, and all differing in kind & form one from another, v. 39, 40. Variety of works, so they be curious as well as various, doth much commend the skill & dexterity of the Workman.

4. The Wisdom of God shines forth in the *Magnitude* (as well as *Multi-tude*) of Creatures both *above* and *below*. (1.) *Above*. Of what a vast circumference is the Circle of the Heavens, especially that of the highest Heaven! some do curiously calculate it, to be five hundred years Journey from Earth to Heaven; others say, if a stone should fall from the eighth Sphere, and should pass every hour an hundred Miles, it would be sixty five years more before it came to the ground. The several *Orbs* of that Coelestial Fabrick (stretched forth and spread round about the lower world like great Curtains, *Psal.* 104. 2. and *Isa.* 40. 22. yet not one hole worn in them for above five thousand years, all covering one another like the several pills or parts of an Onion. Of what a vast bigness are those *Stars* of the first Magnitude? Infomuch that some have conceived, a several World may be contained in each of these *Stars*, besides the *Sun* and the *Moon*, (call'd the two great Luminaries or Lights, *Gen.* 1. 16.) are easily demonstrated to be vast Bodies; the former much greater, and the latter not much less than the whole Globe of the Earth. (2.) *Below on Earth* is *Behemoth*, that Beast of Beasts, so big, that (as the *Hebr. Fæmin.* plural signifies) he seemeth to have many Beasts in his Belly, and as if he were made up of many Beasts, *Job* 40. 15. and for his hugeness and bulky Body, he is call'd the chiefest of the ways of God, v. 19. Gods Master-piece among all Beasts. Those mighty Mountains (not cast up by the flood, nor by the Subterranean Spirits, as Ants and Moles cast up their Hillocks a little above the Surface of the Earth, as some say, but brought forth by the great God at the Creation, *Psal.* 90. 2.) do bring forth food, yea food enough to this Bulky Beast, v. 20. No Engine (except Faith) can remove a Mountain out of its place, *Matth.* 17. 20. & 21. 21. 2. In the Sea is *Leviathan*, that great Sea-Monster, that moving or floating Island, some of such bigness, as to cover four Acres of Ground, and of so wide a Mouth, as to swallow up a whole Ship, as *Pliny* writeth: Divine Wisdom is much seen in making the *Whale* so compleat in all its parts, which all have their several uses, and all which are noted and numbred, *Job* 41. 2, 7, 12. to 25. Upon Earth there is not his like, v. 33. he is far beyond the Elephant both for Strength and Magnitude, &c.

(2ly.) The Infinite power of God is made manifest in the Creation, as well as his unsearchable wisdom: As (1.) That God should Create all things out of nothing, whereas the Rule of Reason is, *Ex nihilo nil fit*, nothing is made of nothing: This Rule holds good in Generation, and in the Secondary (not in the primary) Creation. (2.) That all things should be made out of nothing, in a most marvelous and magnificent manner, every thing in its proper beauty, peculiar property, and unutterable neatness and perfection; all things at their full stature and maturity, as the word [*Bara*] signifies. (3.) That all this should be done by a bare *Dixit*, He spake the word and the work was done; *Verbum Dei est factivum*, there was a potent efficacy went along with the Word for the existency of all things: where the Word of this (great) King is, there is power, *Eccles.* 8. 4. & *Matth.* 8. 9. It was as easie a work for Almighty God to make a World, as to speak a word, and to say, Let a World be made. (4.) That the World should be made without either Tool or Toil. The *Heathen Atheists* of old used to scoff at the Doctrine of Creation, asking *Quibus Machinis*, &c. with what Ladders and Scaffolds did your *Jehovah* erect the High Roof of the Heavens? what Engines and Instruments had he to lay the Foundation of the Earth? Alas, they were ignorant of the Scriptures, and of the power of God, *Matth.* 22. 29. God made all things, *Solo nutu & Mandato suo*, by the Word of his power or his powerful will, *Heb.* 1. 3. no other Tool was needful, but the Breath of his mouth, *Psal.* 33. 6. & 12. *Ipse Dixit*, was enough: He commanded and they were Created, *Psal.* 148. 5. Gods *Fiat* effected all; his Will was his Word, and his Word was his Deed, without any Tool, and without any Toil too. The Creator was not weary, nor tyred with his work, *Isa.* 40. 26, 28. (5.) As without Instrument, so without Assistant; God had neither Men nor Angels to be Coadjutors in the Creation. 1. Not Men. God saith to *Job*, Where wast thou when I laid the Foundation of the Earth; *Job* 38. 4, 5. Alas, Man was then a mere Non-Ens? he was no where at that time; he was neither Counsellour to it, nor Companion in it, no nor so much as a looker on in this mighty work. 2. Nor Angels. God Created all, this excludes Angels, God was alone and by himself in making the world, *Isa.* 44. 24. that is, without the help of any person or thing: and lest Man should imagine otherwise, the Creation of Angels is not so much as mentioned by *Moses*, unless it be tacitly in those words, [the Heaven and the Earth] which the Apostle explaineth, [the world and all things that are therein] *Act.* 17. 24. Things visible and invisible, whether they be Thrones or Dominions, &c. *Col.* 1. 16. which are call'd [The Angels of Heaven] *Matth.* 24. 36. *Gal.* 1. 8. because (probably) they were Created with, and in the Highest Heaven. No mention

tion is made of Gods Creating the *Air*, no more than of *Angels*, for both are *Invisible* : only *visible* things are upon Record by *Moses*.

(6.) That God made all things in one *moment* by his Almighty Mandate, without either Motion or Mutation of himself, or any succession of time in the first act of Creating the Heavens and the Earth : he was not Tyred or Toiled in bringing one part of his work after another, as Man is, but immediately upon his meer *Mandamus*, the word and breath (or Spirit) of his mouth, instantly made all things by the greatness of his might: for he is strong in power, to mulier up his Host in a moment, *Isa. 40. 26, 28*.

(7.) Another Beam of Almighty power was this, that God Created the *Grass*, *Herbs*, and *Trees*, before the *Sun* and *Stars*, which in the course of Nature have the force of Causes in their production, *Gen. 1. 11, 12, 14, 15*. that it might not be attributed to the power of second Causes, (either *Heavens Influence*, or *Mans Culture*) but all to God onely.

3ly. The Immense goodness of God is manifestly seen in the Creation. (1.) Because God was all-sufficient in and to himself, from Eternity to Eternity ; he was altogether happy of himself, ever solacing himself in himself, and never wanting any thing to make him more happy : yet would he have other things to be beside himself, that he might communicate his goodness to them, *Act. 17. 24, 25, 26*. God is self-blessed, and needs neither *us* nor *ours*, *Psal. 50. 8, 9, 10. &c.* Yet he made the World out of his own free-will and good pleasure, not from any constraint or natural necessity. 'Tis a Moral Maxim, *Omne bonum est sui Diffusivum*, All good is of a Communicating Nature. God (who is *Summum bonum*, the chiefest good) doth diffuse his goodness to the Creature in the work of Creation, calling all that he had made good and very good. *Ens unum, verum & bonum Convertuntur* : that goodness which was one in God, was communicated diversly to the Creatures ; they were all partakers of Gods goodness, yet in a differing degree, for all were not capable of the like goodness ; all were made after a perfect manner, according to their kind. God gave to some Creatures Being, to others Sense, and to others Reason : to some he gave such a Matter and such a Form, and to others another, *1 Cor. 15. 39*.

(2.) Because God made Houses before Inhabitants, Pastures before Cattle, and all things [*ad esum & ad usum, pro Victu & Amictu*] for Mans Maintainance and comfort, before Man was made ; 'twas Gods goodness that Meat should be before Mouths, and that Man when he was made was not brought into an empty house ; the world was well replenished with all its excellent Accoutrements when Man was brought into it. (3.) Gods goodness was most splendid in this also ; because the things for mans Accommodation, were not few, but many : God (the great Provider and Purveyour for Man) gave him plenty and variety of Creature-comforts : Dr. Hall hath an excellent Notion upon this, saying, *Stars and Spirits (the Inhabitants of Heaven) are like one another : but Meteors and Fowls are in as many varieties, as there are several Creatures : why ? is it because Man, for whose sake they were made, delights in variety, God in Constancy and Unity ? or is it because that in these God may shew his skill and their imperfection ?* To this I add, God knows that Mans Nature [*Novitatis avida*] being desirous of Novelties, will soon nauseate upon any one enjoyment. If Man be bound up a while to Angels food onely, as Israel was in the wilderness to Manna, a loathing soon followed : hence God out of his goodness to Man, hath adorn'd the field of the world with various flowers, that when Man (as the Bee) is wearied out with sucking out of one flower, he may fly to another. 1. There is variety of food for Man out of Gods three Store-houses ; *Fowls of the Air, Fishes of the Sea, and Beasts of the Field*. 2. Of Raiment, as Wool, Flax, Silk, Leather, &c. that when tyred with one, another may be fresh and pleasing to his shallow capacity.

C H A P. II.

The History and Mystery of the Creation of M A N in particular.

THE Wisdom, Power, and Goodness of God, shone forth most gloriously in the Order of the Creation, first in Creating all things for Man, and then in Creating Man for himself, that Man might then make most Heavenly Contemplations on all, and take most holy Consolations in all that God hath made for him, and all very good for this end.

The Beautiful Order of the Creation is contained in six Verses:

1. *Terra & Abyssus Aquæ, lux primâ luce Creavit.*
2. *Cælum, atque Undarum Divisio facta secundâ.*
3. *Tertia secrevit terram & Mare protulit herbas.*
4. *Quarta dedit Nitido Stellarum Sydera Olympo.*
5. *Quinta tulit pisces in Aquis, Cælique Volucres.*
6. *Sexta feras, Hominesque Dei sub Imagine fecit.*
7. *Septenâ tandem Deus hausit luce Quietem.*

In plain English thus: On the *First day*, after the Immediate Creation of the Highest Heaven, (together with the Holy Angels in it) and of that Deformed Mass (call'd the Chaos) the purest part of that Mass being extracted upward, the *Light* was Created, that is, the shining fire, the *Highest Element*, Gen. 1. 3, 4, 5. On the *Second day*, out of that part of the Mass which came next to the former in purity and subtilty, was made the *Air* or *next Element*, call'd the *Firmament* and *Heaven*, that is, the whole Region of the Air, even all that is to be seen above the Earth and under the Moon, (so 'tis said the *Clouds of Heaven*, Psal. 147. 8. Matth. 24. 30. or the *Fowls of Heaven*, Gen. 1. 30. Psal. 79. 2.) Gen. 1. 6, 7, 8. On the *Third day* the more gross parts of that Mass were so distributed to their distinct and proper places, that the waters being gathered into their Channels and Receptacles, made the *Ocean* or *Sea*; and then the *dry land* appear'd, and was adorned with Herbs and Trees. Those were the *two other Elements*, Gen. 1. 9, 10, 11, 12, 13. On the *Fourth day* were made those Lights of Heaven, into which, as into certain Vessels, God (as it were) gathered the *light*, which before was dispersed in the upper Horizon, and did incorporate it in those Superiour Bodies, to give Light to the Inferiour World, v. 14, 15, 16, to 19. On the *Fifth day* were made the *Fowls* and *Fishes*, those Inhabitants of the *Air* and *Water*, (together with the *Amphibia*) as Crocodiles, Sea-horses, &c. and the first blessing of Generation was pronounced upon them, v. 20, 21, 22, 23. On the *Sixth day* God Created the *Beasts* and all Creeping things: of the clean sort of Beasts there were Seven Created of every kind, three couple for Breed, and the odd one for *Adams* Sacrifice, upon his *Fall* which God foresaw; and then he made *Man* after the Beasts, &c. Thus the Heavens and the Earth, and all the Host of them were perfected, Gen. 2. 1. And on the *Seventh day* God rests from his Creating Work, Job. 5. 17. ordaining that day as a standing Memorial of his Mercy. God in the Creation observ'd this excellent Order; in simple Bodies (as to the Universe) he proceeded from the imperfect to the perfect, as the Elements (of a simple nature) were first Created, and then the things made of those Elements, the things without life, before things with life; and of things with life, he made those of a *Vegetative* life, as *Plants*, and those of a *Sensitive* life, as *Beasts*, and afterwards *Man* with a *Rational* life, as most perfect of them all: but in particular Compound Bodies, he proceeded from the more perfect, to the more imperfect, as he first made the *Trees*, and then the *Seed*, first the *Man*, and then the *Woman*, both more imperfect. As *Man* was the last, so he was the best of the Creation; hence *Man* was made after another manner than all other Creatures: for they were all made by the single word of God, but when *Man* comes to be made, God calls a Council, saying, *Let us make Man*, Gen. 1. 26. not as in the other, *Let there be Light*, and let there be a firmament, &c. but here God the Father (as it were) consults with God the Son, and God the Holy Spirit, concerning the making of *Man*, as a work of great weight, and a matter of great moment; his very body, (which was but the Sheath or Case of the Soul) was curiously framed of Elementary Matter, wherein there are so many Miracles from head to foot, as would fill a whole Volume. *Galen* (an Heathen) could not read Anatomy-Lectures upon the parts of *Man's* Body, especially the fashion of the Hand, framed in all its parts for handling work, but he

he acknowledg'd *Digitus Dei*, the finger of God, and sang an Hymn to the Creator. As Man was the last of all, so he was the Epitome of all; partaking of all the whole Creation, in respect of his *Soul* and *Body*.

The *Soul* is an Abridgment of the *Invisible World*, and the *Body* of the *Visible*: Hence Man is call'd by the Hebrews [*Gnolam Hakaton*] and by the Greeks [*Μικροcosμος*] both which do signifie the *little World*: The *Soul* is set and seated in the *Body*, as a little God in this little world, as *Jehovah* is a great God in the great world: for God made Man in *his own likeness*, as like him as might be, and to come as near him in resemblance as was possible: The *Idea* or Exemplar of the great world, which was in God from all Eternity, was (as it were) briefly and summarily expressed and compriz'd by God in Man, as he was the little World.

The very Heathen Philosophers had some Notions of this; as 1. *Favorinus*, who said, the greatest thing in the world is Man, and the greatest thing in Man is the Soul. And 2. *Proclus* could say, The Mind that is in Man, is the Image of the first Mind, to wit, the Image of God: As God is a Spirit, *Joh. 4. 24.* in the Glorious Trinity: so the Soul is a Spirit Indivisible, Immaterial, Immortal, distinguish'd into three powers or faculties, Understanding, Will, and Memory, which all make up one Spirit or Soul, which is a resemblance of the Holy Trinity. The Body (which is the sheath and shell of the Soul) is not onely a composition of all the Four Elements, Fire, Air, Water, and Earth) but also the Compendium of all Created things, as partaking of a Being with Stones, of Life with Plants, of Sense with Beasts, and of Understanding with Angels, when the Soul is united to it. See more of this in my *Christian Walk*, pag. 2, 3. Though the Body of man (in respect of the Soul) be but as a Clay-wall that encompasseth a Treasure, a wooden box that containeth a Jewel, and a coarse Canvas-case that covereth a most curious Instrument; yet (in it self) it is *Opus Phrygionicum*, a Phrygian or Arras-work, 'tis a piece of curious Tapestry, Embroidered with Nerves, Veins, Arteries, and variety of Limbs, sustain'd with Bones, and cover'd over with Flesh and Skin, *Psal. 139. 15, 16.* 'Twas a wonderful work, as may be easily demonstrated.

(1st.) A Temple is the best of Buildings, and the Body of Man is call'd the Temple of God, *1 Cor. 6. 19.* Oh what a glorious and goodly structure was that Temple of stone which Solomon built not for Man, but for God, *1 Chron. 29. 1.* 'twas one of the great wonders of the world: So God made the Body of Man a Temple of Flesh for himself to dwell in; the Spirit or Soul of man dwells in the Body, as in its House or Temple, *Dan. 7. 15.* [*Hebr. Ruchi bego Nidnebi*] My Spirit in the midst of my Body: *Nadan* Translated there [the body] signifies a sheath, and for the same word is used, *1 Chron. 21. 27.* Put up thy Sword into its sheath, intimating, that the Soul is in the midst of the Body, as the Sword is in the midst of the sheath: now the more excellent that the Sword is, the richer sheath it requires; the Soul is a Sword of excellent Metal and Temper, so requires an excellent Scabbard. Oh then what an excellent House must that needs be, which is inhabited by such an excellent Tenant as an Immortal Soul or Spirit of Man! Neither is this all, but also the Spirit of God dwells in it: Hence 'tis called the Temple of the Holy Ghost, *1 Cor. 6. 19.* Surely that must needs yet more be an excellent House, which the Spirit of Holiness designeth to dwell in, *1 Cor. 3. 16, 17.* The Spirit of God is [*Res delicata*] a great thing, a good thing, and a delicate thing, *Psal. 143. 10.* it necessarily follows then, that the Body must be a stately structure, which is thus Templify'd by the Holy Ghost: as is the man (poor or rich) so is his House; a mighty Prince lives not in a mean Cottage.

(2ly.) Some of the Antient Fathers were of an opinion, that Christ made mans Body with his own hands, according to the form and fashion of that Body which himself would afterwards take up and suffer in, that was full of glory, *Joh. 1. 14.* Whether this conceit hold or no, I know not; however, this I am sure will hold, That the Son of God did assume the Body of Man in one person to his Godhead, which was a Dignity the Angelical Nature was not dignified withal, for verily he took not on him the nature of Angels, *Hebr. 2. 16.* and after the making of Man, he left nothing unmade but to make himself Man: and the excellency of the very ruines of this Temple, to wit, of *faln Man*, doth plainly shew, what a curious piece of work mans Body was in the state of Innocency: for since the Fall, *Moses* was exceeding fair, *Act. 7. 20.* *Samson* was exceeding strong, *Judg. 14, & 15, & 16.* *David* exceeding lovely, *1 Sam. 16. 12.* *Asahel* exceeding swift, even swift as a Roe, so as to outrun an Horse, *2 Sam. 2. 17.* and *Abalom* was so exceeding beautiful, that there was not a blemish found in him from top to toe, *2 Sam. 14. 25.* All those Excellencies (undoubtedly forfeited by the Fall) being joyned together in one Body; oh what an excellent rare body would they make! and such a choice Composition was Mans Body in the state of Innocency. As one finding the length of *Hercules* foot, gathered from it the proportion of his whole Body; so may we gather from those very Relicks found in *faln Man*, what a goodly thing the body of Man had been before the fall: 'twas the Master-piece of Gods handy-work; *Sun, Moon* and *Stars* were but the works of Gods fingers, *Psal. 8. 3.* but *Mans Body*

Chap. 2. of the Creation of M A N in particular.

11

dy was the work of *Gods hands*, *Psal. 139. 14. Job 10. 8.* God (as it were) took most special pains, and laid out his choicest skill in fashioning of Mans Body in the Inner Chambers of the Earth, *Eph. 4. 9.* like curious workmen, when they have some choice piece in hand, they perfect it in private, and then bring it forth to publick view. Oh, what Divine Lectures may be read upon all the External and Internal parts and members of *Mans Body*, and what Seraphick raptures may seize upon the Soul in a serious Contemplation of God in them! As the *great world* is a whole bundle of wonderful works, so is this *little world* (the Epitome of the great) no less a little Volume of wonders, in respect of the *body*.

As (1.) That such an excellent piece of work should be made out of such sordid and base matter as *dust* or *dirt*: How doth that mean Original of the Body, serve to exalt the wisdom and power of the Creator (as well as to humble proud man) who out of such indisposed Materials, made up such an excellent Fabrick: Man (who is but *ergasmus, a common workman*) can make his work no better than the matter he works on) will afford: he always uses probable Materials, as Gold for Golden, and Silver for silver vessels, &c. but God (who is *maximus, Hebr. 11. 10. a skilful Artist*) can out of *very stones raise up Children unto Abraham, Matth. 3. 9.* and can out of the basest Matter make up a most beautiful *body*; here's the true *Philosophers stone*.

(2ly.) That out of one *Homogeneal* matter, to wit, *dust*, (which is all of one kind in all its parts) such an *Heterogeneal* Edifice should be erected, as the Body of Man is, which consists of such strange variety, both of shape and substance, as the Similar and Dissimilar parts do, to wit, the *tender skin*, the *soft flesh*, the *tough sinews*, the *strong bones*, and all out of one material *dust*. Whereas when *Man* builds an House, he must have many Materials, as *Stone, Timber, Iron, Lead, &c.* to make up his House.

(3ly.) That this great work of God upon *Mans Body* should be *Internal*, as well as *External* work; when a Carver Engraves the Image and Pourtraiture of *Man*, his work is all *External*, all the Excellency of it is outward and obvious to the eye, he cannot make *Internal Members*; *Deest Intus*, said the Philosopher in *Plutarch*, there wants *life, spirits, and blood* within; no Anatomy Lecture can be read on the inside of any Image: but the greatest part of Gods work in making *Mans Body* is *Internal*, to wit, in *Brain, Heart, and Liver*, wherein he hath placed the *Animal, Natural, and Vital Spirits*: the *Animal Spirits* are carried by the *Nerves* from the *Brain*, the *Natural* by the *Arteries* from the *Heart*, and the *Vital* by the *Veins* from the *Liver*. The Motion of the Watch wheels of *Mans life* is out of sight, and within doors, and all wonderful.

(4ly.) That there should be such a Sympathy, Symmetry, and comely proportion in all the parts and members of the Body, every one placed after the most commodious manner. The Eye is seated in the *Head*, as a spy on a Watch-tower; and the *Smell* is placed aloft and on the *fore-side*, that it might not be offended with the stench of the Excrements proceeding from below, and on the *back-side*. A thousand more such Remarks may be made of particular Members, which for brevity sake I omit; adding onely, that the *Bulk* of *Mans Body* is the Model or pattern for all Buildings, whether of Ships or Houses; and from the parts and members of it, Men have learnt to make many useful Instruments, as *Bel lows* from the *Lungs*, &c. Also all measures are borrow'd from the Body, as *Inch, Foot, Palm, and Cubit*, &c. Yea, several of its Members God ascribes to himself, as *Head, Heart, Eyes, Ears, Hands, and Feet*, which must needs much commend the *Bodies* Excellency, so much admired by the wisest of Heathens; inasmuch that *Galen* gave *Epicurus* an hundred years wherein to study and contrive a more commodious Composition, or correct the place or fashion of any one part of it. This famous Physician (though an Heathen) very well observed how the Body of Man was made, *Numero, Pondere, & Mensura*, by Number, Weight, and Measure. God indeed made all things so, especially his Master-piece, who was [*Divini Ingenii Cura & Consilium*] made by mature Counsel and care of the whole Trinity; inasmuch, that if all the Angels in Heaven had held a most serious Consult from their Creation to this day, they could not have cast *Man's Body* into a more curious Mould, or more exact frame, nor could they have found out a fairer form or Edition.

(5ly.) That the Body of Man before the Fall should have so much *Beauty, Lustre, Splendour, and Glory* put upon it: no doubt, but when it came first out of Gods Mint, it was a most curious silver piece, and shone most gloriously; hence *Christ* compares *fallen Man* to the *lost groat*, *Luk. 15. 8. 9.* As no Metal is better than *Silver*, but *Gold*, so no Creature was better than *Man*, but *Angels*; Man was made but a little lower than *Angels*, *Psal. 8. 5.* before he became to be besmeared with sin, his Body did (even while naked) undoubtedly glitter with a Divine glory, being clothed with a Royal Robe of Majesty, and having upon him the Imperial Crown, this gave Man *Dominion over all Creatures*, *Gen. 1. 26, 28.* The Image and Superscription of God upon this Silver-piece did shine forth so splendidly, that it put an awful reverence upon all Creatures towards

towards *Man*, who then had a most *Beautiful Body*, every way suitable to his *Divine Soul*: Hence the Fathers call'd *Man* (in the state of Innocency) *The Cedar of Paradise, the Picture of Heaven, the glory of the Earth, the Ruler of the World, and Gods own delight*. The *Glory and Beauty of Mans Body* (which was made by a *Counsel called*, even the *Master-piece* of the works of *Gods Head and Hands*) was no doubt (say *Divines*) like the *Body of the Sun* in the firmament, *Judg. 5. 31.* and like the *Body of Christ* in his *Transfiguration*, when his *Face shone as the Sun, Matth. 17. 2.* and well might it do so, for he is the *Sun of Righteousness, Mal. 4. 2.* And that *Derivative Glimpse of Divine Glory* put upon *Moses* in the *Mount*, (which caused his face to shine, so as affrighted the people from beholding it, *Exod. 34. 29. 30.*) may well mind us what a *Primitive Beam of Beauty* the *Body of Man* had before the *Fall*. *God* did not make *Man* in the likeness of the *Goodliest Creatures*, but in the similitude of *God himself*, and therefore he could not be without some *Reflexive Rays of Royalty and Majesty*, even from top to toe, when all his *Members* were *Weapons of Righteousness unto God, Rom. 6. 13.* Such a *dazling Angelical glory* had the *Proto-Martyr Stephen* put upon him, (as the *Mediator Moses* had before him, so that his *Face was as it had been the face of an Angel, Act. 6. 15.* As there was a *Visible glory* in the *Body of the second Adam, Job. 1. 14.* They saw his glory, exceeding all the glories of the *Sons of Men*, and becoming him who was the *Son of God*: so (without all peradventure) there was a *visible glory* in the *Body of the first Adam*, (though inferior to that of the second, because of his *Hypothetical union, Col. 2. 9.*) seeing he is call'd also the *Son of God, Luk. 3. 38.* Having no *Father* (as *Christ* had none) but *God himself*: The *Image of God* was fixed upon *Adams Body* (as well as upon his *Soul*) whereby all the *Beasts of the Field*, all the *Fowls of the Air*, and all the *Fishes in the Sea* became subject to him, and to that glory he was invested with, *Psal. 8. 5, 6, 7, 8.* and therefore as a sign of his *Sovereignty*, and of their *subjection*, they are all brought to him to receive their *Names*, (according to their *Natures*) from him as from their *Lord and Master, Gen. 2. 19.*

(61y.) That the *Body of Man* should be made (in some sense) *Immortal*. The state of *Innocency* had this kind of *Immortality*, *It was not impossible for Adam to dye, and it was possible for him not to dye.* A thing is said to be *Immortal* in four senses. 1. *Essentially*, Thus *God* is onely *Immortal*. 2. *Ex dono Creationis*, by the power of the *Creation*, as the *Angels* and the *Souls* of *Men*. 3. *Ex Hypothesi*, upon condition onely, as *Adams Body* had been *Immortal*, if he had stood in his *Innocency*: This *Innocency* would have embalm'd his *living Body*, better than all the *Spices of Egypt* could embalm a *dead one*: *Manna* (that was of it self *Corruptible, Exod. 16. 20, 21.*) lasted long, and kept sweet many hundred years, when laid up according to *Gods Command* in the golden pot, *v. 33. Hebr. 9. 4.* Obedience to *God* did not onely save it sweet on the *Sabbath day*, but for some *Centuries* after: as their garments lasted forty years, *Deut. 29. 5.* so mans *Body* might have lasted a thousand years in the way of Obedience, yea and have never dyed. Some say, that the *Tree of life* was to be his constant food, which should not onely be a *Symbol of life*, but also a *Supporter of it* in an *Immortal* (so far as innocent) state: that *Tree* would have so preserv'd his *Radical Moisture*, and *Natural Heat* in an equal temper (as well as in a lasting supply) that *Adams Body* should never have had either wrinkle or *Hoary Hairs*, but he should have lived in youthful vigour, and in a happy vivacity for a thousand years upon earth, and then without either anguish or sickness, or pains of *Death*, have been translated from *Earth* to *Heaven*: the *Reliques of this Natural Immortality* made *Adam* live 930 years, and *Methusalem* 960. However, this is certain, that the wages of sin is death, *Rom. 6. 23.* The *body of Man* without sin could not have turned into *Corruption*. *Death* entred into the world by sin, *Rom. 5. 12.* before he had sinned, there was [*Temperamentum ad pondus*] such an equal *Temperature of Qualities*, and the humours in him had such an happy harmony, that they could neither breed *Distempers*, nor bring *Death*: but as soon as he had eaten forbidden fruit, he came down to a condition of *Mortality, Gen. 2. 17.* *Adam* dyed not that day, but lived 930 years after; yet then and thereby was his *Body* made liable to such *Diseases* and dangers, as might deliver him up to *Death*. 4. Something is said to be *Immortal, Ex dono nova Creationis*, by the power of the *Resurrection*. So the *Bodies* of the *Saints* raised up by the power of *God*, are thereby preserved in mansions of glory for evermore. The *Body* which is at *Death sown in Corruption, shall be raised in Incorruption, 1 Corinth. 15. 42.* it is sown in *Dis honour, it shall be raised in Glory, v. 43.* having the glory of the *Soul* transparent in it; as we see the colour of the wine in the glass, so the glory of the *Soul* shall be seen in the *Body*, and this glory shall be a *Corporeal* glory, according to the *Maxim, Quicquid recipitur, recipitur ad modum recipientis, non recepti: Every thing received, is in the thing receiving, (or receiver) according to the nature of the thing receiving, and not of the thing received.* Thus the *body* being a *Corporeal* thing, receiveth glory from the *Soul*, after a *Corporeal* manner: yea the *body* it self shall be made a glorified *body*, it shall be conform'd to the glorified *body of Christ*, as to the standard, *Phil. 3. 21.* the *Terrestrial body* shall

(at the Resurrection) be made a *Celestial*, 1 Cor. 15. 40. or a *Spiritual body*, v. 44. it shall be more like a *Spirit* than a *Body*. So Diaphanous and transparent (saith *Aquinas*) that all the *Veins*, *Nerves*, *Humors*, and *Bowels*, shall be discerned through the *Body*, as wine is through a glass: the *Soul* shall shine through the *Body*, as the *Candle* through the *Lantern*; and it shall then be so full of agility and nimbleness, (far beyond that of *Asabel*, 2 Sam. 2. 17.) that *Luther* saith, the *Body* shall move up and down like a thought; and *Austin* saith, The *Body* shall then move to any place it will, and as soon as it will: And *Zanchy* gives this Illustrating Example; As an Egg before it be hatch'd is an heavy body, and full of slimy Matter that sinketh downward; but when it becometh a Bird, and filled with life and spirits, then it flyeth nimbly into the Firmament: So the *Body*, being dull and heavy now, yet when hatch'd by the Resurrection, and filled by the Spirit of God, it shall then be agile and nimble; and thereupon the *Apostle* saith, We shall be taken up to meet *Christ* in the air, 1 Thes. 4. 17. the *Body* shall be so pure and Spiritual, as to be able to mount up into the Heavens. And as the *Body* shall then be a *Transparent, Celestial, Glorious* and *Spiritual*, so it shall be an *Incorruptible, Immortal Body*, 1 Cor. 15. 53, 54. It shall then be free both from all *Actual* and *Potential* Corruption. 1. From *Actual*, there shall then be neither defect nor deformity, no want of Meat or Drink, (which are of a *Corruptible Nature*) or of any other thing. 2. From *Potential Corruption*, for then the *body* shall be *Impassible*, and can suffer nothing that can be hurtful to it; no hurtful passions that may harm the *body* can then be; yet there will be the comfortable passions, such as *Seeing* and *Hearing* their most comforting Objects: Those two Senses (though others do not) shall remain in the life to come, as being more excellent Senses, and receiving their Objects more immaterially, are more *Spiritual*, and shall be gratify'd with fulness of joy; such ravishing and refreshing Spectacles and Musick, as are both unexpressible and unconceivable: such a joy so great as cannot enter into us, but *Christ* saith, we must enter into it, Matth. 25. 21. All the *Bodies* of the Saints shall then shine as the brightness of the firmament, Dan. 12. 3. and as the Stars of Heaven, Matth. 13. 43. yea, as the Sun in his strength, Judg. 5. 31. Oh what a lovely sight will it be to see them together with God, *Christ*, and *Angels*, and how transporting to hear Saints and Angels singing Anthems in their Hallelujahs to the Lord! what manner of persons should we then be! 2 Pet. 3. 11.

Now to make some Improvement of those Premises, take these Inferences following: as, (1st.) Having viewed the Excellency of the *body* in the state of Innocency, let us now consider it under the fallen estate, and (1.) view it in the whole, (2.) in its parts: (1.) in the whole. Oh who can contemplate this *Burnt Temple*, but Mourn over it, as they did, Ezr. 3. 12. Oh quantum hæc Niobe? what Lamentations ought justly to be taken upon this account! seeing this perfect, glorious, and *Immortal Body* is now by the fall become a *vile Body*, yea, *vileness* it self, τὸ σώμα τῆς ταπεινώσεως, the *body* of vileness in the very Abstract, Phil. 3. 21. Now the *body* is *Tobu Vabohn*, full of deformity and emptiness, like that *Chaos* out of which all things were Created, Gen. 1. 2. as if the fall had reduced that Excellent Fabrick (the *Body*) to its first *Chaos* again. Now the *Body* is truly called the *spoil of Time*, this curious silver-piece (that shone so splendidly when it first came out of Gods Mint) hath lost its lustre, its sound, its weight, its *Divine Image* and *superfcription*, and is become a poor thin overworn groat, lost in the dust or dirt of the great house of this lower world, Luk. 15. 8. Now *Satan* hath set his own limbs (instead of Gods Image) upon it; 'tis now so disguised with sin, that God may well say, Depart from me, I know thee not for my own Creature, Matth. 7. 23. thou hast so marr'd thy self, since I did make thee. God made it a *Palace*, a most stately structure, (if viewed from the highest Garret to the lowest Cellar, that is, from the Crown of the head to the soles of the feet) consisting of many specious, as well as spacious Chambers, and none useless; yea, the *Body* of the Woman consists of rarer Rooms, more curious, capacious, and roomy (for Conceiving and Containing her Babe, which dwelleth in her Womb, as in its house, and hath (as it were) all its Household-stuff about it, till time (at its Birth) bring it forth to the light of life) than the *Body* of Man. Hence 'tis said in the Hebrew Tongue, that *Adams Body* was formed, but *Eves Body* was builded, to wit, with a special skill, in a fitter proportion, and a more exact Composition than *Mans*, for the end aforesaid; *Adams Body* was made out of *Paradise*, but *Eves* in it. The *Bodies* of them both were pompous Palaces, yea magnificent Temples, fit *Habitations* for their *Divine Souls* to dwell in, and fit *Instruments* to act by; but now this *body* is become a prison, a shackle, a Sepulchre to the *Soul*; it sometimes becomes so unuseful to it. σώμα quasi σῆμα, Sepulchrum, The *Body* is as the Grave, wherein the *Soul* seems to be buried, and wherewith (as with many weights) it is really shackled, Hebr. 12. 1. Hence 'tis one desire of the *Soul* to be dissolved, Phil. 1. 23. ἀναλίσσας, to be released out of prison, to be set at liberty from its fetters, and to return unto its proper home, 2 Cor. 5. 6, 8, 9. & 2 Tim. 4. 6. Even to God from whence it came, Eccles. 12. 7. And this strait betwixt two, and groaning in the flesh, doth not arise from the Natural Original Constitution, but from sinful Corruption by the fall. The *Body* of Man is now (not only) called a *vile Body* (as above) Phil. 3. 21.

as it is become a Compound of vileness, and a lump of misery; but also (in the whole) 'tis call'd (1.) *a body of Sin*, Rom. 6. 6. as it is both conceived and born in sin, yea and oft both lives and dyes in sin, Psal. 51. 5. Num. 27. 3. Job. 9. 34. & 8. 21, 24. Sin is incorporated into all the parts of it, as will appear after: 'tis call'd also (2.) *a body of death*, Rom. 7. 24. which lives in Diseases, and dies in dishonour, 1 Cor. 15. 43. a body that is dying, so soon as it begins to live, having the principles of Mortality in it: as sin, so death hath a real subsistency in the body; the sense whereof made the great Apostle cry out, *Oh wretched man, who shall deliver me from this body of death*, from this Carcase of sin to which I am tyed; 'twas as noisome altogether to his Soul, as a stinking Corpse to his smell, yea and as burdensome to it as the stone that was tyed to the foot of *Anselms Bird*, which when she would have flown up towards Heaven, did pluck her down to the Earth: hence *δέσμις* (Greek for the body) comes of *δέω* ligo to bind, for the Soul is bound (as by the foot) in the body, so cannot mount up aloft as it doth when Death dissolves the Cord that binds it here below: A gracious Soul doth therefore cry out unto the Lord of its own wretchedness herein (to wit) (1.) of the body of sin, that *παράσιτος*, or seed-plot of all sin, which is so bred in the bone, that it will not out, till our bones (as *Josephs*) be carried out of the Egypt of this world: and (2.) of the body of death, as it is a receptacle of all Diseases, the Soul now dwells in an unwall'd, unfortified City, expos'd to many Distempers, like the Picture of Man in the Almanack, that hath rays of Arrows shot against his Head, Neck, Shoulders, Breast, Bowels, Thighs, Legs, Feet, and all parts, which at last ushers in death it self. All this makes Paul, and every pious heart cry out. And if the betrothed Damsel cry out (though defiled) she shall not dye, Deut. 22. 27. Bernard calls the body, *Sperma fetidum*, stinking seed before birth, *Saccus stercoreum*, a bag of dung in life, *Et cibus vermium*, Meat for worms after death. At the best, 'tis but the living Coffin of the Soul, as the Grave is the dead Coffin of the body; hence the Greek word for the body, is derived of a word that signifies the Grave, as before. In short, the body in the fall'n estate hath not onely lost its primitive glory, (whereof so little is left, that it serves as *Jobs* Messengers, only to bear testimony of our great loss) but 'tis also become a great clog to the Soul, and an occasion of much sin; 'tis not onely the Harbour of much natural and corporal, but also of much Spiritual corruption: and as it was one of the Torments the Tyrants put upon the Primitive Christians, to tye a dead body to the living one, till the stench of the dead had destroyed the living; so 'tis no less a torment to a sensible Soul, to be tyed to this body of sin and of death, the stench whereof makes the Saints cry, *Oh wretched we*, &c. and we desire to be dissolved and to be with Christ, which is *πολλὰ μάλ' ἢ κρείσσον*, far, far, far better.

chap: 3^d So much of the whole in general, now (2ly) of the parts in particular, take a prospect how each member of the body is corrupted by the fall: The Eye before was a most beautiful window to let in saving light and holy instructions into the Soul. The Eye was an Holy and Honourable Member of the Body, not only call'd a window, but also a Looking-glass, because Men learnt by the Eye to make them. If the Chrystalline humour were not back'd with a black humour, the Eye would give no reflexion; so if Glasses were not back'd with Steel, or Tin and Silver, they would not reflect the Rays: A whole bundle of wonders are in the Eye; As (1.) That it should be a Looking-glass as well as a window. (2.) That it should be of no colour, yet behold all colours; no sooner is the Eye coloured yellow with the Jaundise, but all colours then seem yellow to it. (3.) That a Man should have Two Eyes, yet receive but One sight at once, because the Optick Nerves meet in one Middle. (4.) That the Eye being so tender a part, (as not to be jested with) should be so strongly guarded with Tunicles, especially the Apple of the Eye, call'd in Hebrew *Ishon*, the little man of the Eye [*Ishon*] and in the Greek *κίον*, the little Girl or Daughter of the Eye (as *Bath-Gnaijn* Hebr. signifies) which is the tenderest piece of the tenderest part: hence David, Psal. 17. 8. prayeth that God would guard him many ways, as the Apple of the Eye is guarded with many, even with five Tunicles. (5.) Naturalists tell us also, that whereas all other Creatures have but Four Muscles in their Eye, one to turn it downward, another to hold it directly forward, a third to turn it to the right hand, and a fourth to turn it to the left; but God hath placed a fifth Muscle (over and above all those four Muscles aforesaid) in Mans Eye, that he may turn up his Eye to Heaven (which no unreasonable Creature can do) in his calling upon God. (6.) That this little Candle of the Body (the Eye) should have such a vast Elevation of sight, to light us through the void space of all the Regions of the Air, and through all the Seven Orbs of the Heaven to the Eighth, which is called the Sphere of the fixed Stars; and from which, if an ascending line could be drawn perpendicularly, (as some have curiously calculated) it would be a Journey of five hundred years long to it: 'Tis a vast distance betwixt the Eye and the Sun, this is Mathematically demonstrated, in as much as the Sun is one hundred and sixty times bigger than the Earth; yet seems it but a small body to the Eye, because of the great Gulf betwixt them, and for ought we know, the fixed Stars are as high above the Sun, as the Sun is above us; the least of which Stars are reckoned fifteen times bigger than the Earth, and because

because of that vast distance appear but as spangles, yet the Eye can ascend so high, and that in a moment, in the twinkling of an eye, yea, and (which adds to the wonder) without weariness too. The Eye is not tired with travelling thither, as the feet are with footing but a little way. All which shows, what a curious Fabrick the Eye is: how much more the Eye of Faith, to which nothing can be unpassable or impossible! that Eye of the Soul will either find or make a way to the highest Heaven through all difficulties. But now (Alas) 'tis become a loop-hole of Lust, being top-full of Adultery, 2 Pet. 2. 14. and is (indeed) the broker 'twixt the Heart and the Object, to make up the sinful bargains of all other sins, even the breaches of all Gods Commandments. Hence God hath given a covering to the eye, not only a natural, as the eyelids, but also a moral covering, Gen. 20. 16. It was at this Cinque-port that Satan first entred, and conveyed the first sin into the Soul of Eve, Gen. 3. 6. and by this Casement the Devil let in so much filthy corruption into the old world, as no less than an universal Deluge could wash it clean again, Gen. 6. 2, 5, 7. and the Tempter finding this Engine so successful, both at the beginning and at the ending of the old world) did promote his Hellish projects by it ever after, as Job. 7. 21. &c. Many Millions have dyed of the wound in the Eye; 'tis one of the Devils three grand Instruments (as David had his three Chief Worthies to fight his Battels) 1 Job. 2. 16. And as it was said of Abishai, that he was the chief of the three of Davids Heroes, 1 Chron. 11. 20. so it may be said of the lust of the Eyes, that it is the chief of the Devils Engines: an Heathen could say, that a world of wickedness windeth it self into the heart by the window of the Eye. There is an Apologue, a most significant Fable, of a Contention that arose betwixt the Eye and the Heart, which of the two was the greater cause of sin: a Reference was made by them both to Reason, which decided the Controversie thus, [*Cordi causam imputans, & occasionem Oculo*] Reason determined that the Heart was the cause of sin, but the Eye was the occasion of it: oh how oft doth the Devil make the Eye to be as a Burning-glass to set the Heart on fire, as he did Davids, 2 Sam. 11. 2. from the roof he saw a woman, and from this roof did Davids downfall begin, for there the old Serpent easily winded himself into his Heart by the loop-holes of his Eyes, and made himself master of the whole man; from looking he went on to lusting; and the venome thereof did so infect his Vitals, that upon the Ladder of Hell he got a most foul, yet not a final fall, though it would have been no less, had not the hand of Heaven been underneath him, to help him up again, Psal. 37. 24. No wonder then, if David did so heartily cry, Lord turn away mine eyes from beholding vanity, Psal. 119. 37. lest looking should cause liking, and liking lusting again: and Job steppeth one degree further, to wit, from a Prayer to a Vow, Job 31. 1. yea from a Vow and Covenant, to a solemn Imprecation, v. 7. he knew the danger of irregular glancing, and of inordinate gazing; these two do often metamorphize a Man into a Beast, and make him a prey to his own brutish Affections. Thus we see, that the Eye is now become an Evil Eye, so called frequently in Scripture, Deut. 15. 9. Prov. 23. 6. & 28. 22. Matth. 6. 23. & 20. 15. Mark 7. 22. Luke 11. 34. (1.) Hence the Word flatly forbids us to walk after the sight of our Eyes, and the lust of our Hearts, Numb. 15. 39. & Eccles. 11. 9. for those two are seldom sundred. (2.) Job set a guard, and laid Gods Charge upon his Eyes, lest they should prove a Broaker of sin to him, as that Hang-by Hiram the Adullamite did to Judah, Gen. 38. 20. (4.) Hence God hath placed Tears (in this sinful and in no other Member) which are tokens of Repentance, that (as it were) they might wash it from its sinfulness: therefore the Hebrew word [*Gnaijn*] well signifies a Fountain, as well as an Eye, for from it, as from a Fountain, doth Iniquity flow; and surely as the Eye is a Fountain of sin, it should be a Fountain of sorrow also. Therefore the Prophet wish'd, that his Eyes might be a Fountain of Tears, Jerem. 9. 1. that he might (with the waters of godly sorrow) wash away the filth both of his own and of other mens sins: the waters that flow from a bleeding Vine are said to cure the Leprosie; sure I am, those Gospel-tears which flow from a Godly Heart, are very Instrumental in curing the fretting Leprosie of sin; and therefore God hath made the Eye of a watry Constitution, that it may be frequently trickling down Tears for that washing work: such waters will be turned into wine at the Marriage of the Lamb, for which purpose they are preserved in Gods Bottle, Psal. 56. 8. Oh blest is that Soul which is plentifully bathed in the warm bath of their own penitent tears, and in the Kings Bath of the Blood of the Lamb of God, for without blood there is no remission, Hebr. 9. 2. 'Tis not our Tears alone, but 'tis Christs Blood that doth expiate sin, Zech. 13. 1. The Fountain opened in the sides of our Saviour, Job. 19. 34. who came by water to sanctifie, and by blood to justifie penitent sinners, 1 Job. 5. 6. Finally, seeing the sight by the fall is become a deceitful and a sinful sense, our Saviour giveth safe and saving Counsel, Matth. 5. 29. not only to bind it to its good behaviour, call it from its outtrays, and lay Gods charge upon it, as well as thine own check; but also to pluck it out of the old Adam, and place it in the new, lest it prove a window of wickedness, and become a worse disease than any of those two hundred diseases which (Physicians reckon up) do belong to the Eye, and lest Death enter in at that window, according to

to *Jer. 9. 21.* as the Antient Fathers apply that Text, cautioning us to *shut our Casements*, lest sin ascend into the Soul thereby, and Death by sin; so this *light of the body bring the Soul to utter darkness.*

Secondly, *The Ear* is a noble Organ, and an honourable Member of the *Body* (as well as the *Eye*) in many respects. (1.) *The Ear* is, (as *Aristotle* calls it) one of the two Learned Senses, it is an Instrument of Instruction, it lets in all Discipline to the Soul. All Learning is let into the Mind, either by *Ocular demonstration*, or by *Auricular Admonition*, *Job 33. 16. & 36. 10, 15.* As the *Eye* is the *window*, so the *Ear* is the *door for Discipline to enter.* (2.) *The Ear* is that excellent Organ that *lets in Life and Salvation.* At this *door* the *Devil* drew in death at first, *Gen. 3. 1. &c.* as well as at the *window*, *v. 6.* Satan in the *Serpent* said, only to bely what *God* had said, *Eve* listned and let in death: *God* ordaineth (as it were, to cross and counter-work the *Devil*) that as *Death* entred into the world through the *Ear*, by our first Parents listning to that old Manlayer, so *Life* should enter into the Soul by the same *door*: *the dead shall hear the voice of the Son of God.* As the living Parents of Mankind (*Adam* and *Eve*) in their state of Innocency had listned with their *Ears* to the *Devils* proffers, so their dead posterity (which (by their first Parents fall) were become dead in sin) by bearing *Christs* promise should live, not only the life of grace on Earth, but also the life of glory in Heaven, *Job. 5. 25.* And the Prophet saith, [*Hear and your Souls shall live*] *Isa. 55. 3.* therefore he calls on them there [*Hattu Oznekem*] to hear with all their might unto the Covenant of Grace, and so to the Counsell of *Christ*, *Revel. 3. 18.* which only hath power to quicken dead Souls: *the Covenant of works*, and the *Counsell* (both) of the *Devil* and of our own darkened understandings, have a killing property. (3.) *The Ear* is that noble door, by which *Saving Faith* is conveyed into the Soul, *Faith comes by hearing*, *Rom. 10. 17.* *Faith is the gift of God*, *Eph. 2. 8.* and *God* giveth not that gift to all men, *2 Thess. 3. 2.* but only to his *Elect*, therefore 'tis call'd the *Faith of Gods Elect*, *Tit. 1. 1.* yet *God* giveth not this gift immediately to Man, but mediately by hearing the word. As the *Eye* is called the *Sense of Love*, so the *Ear* is call'd the *Sense of Faith.* The saving knowledge of *God* is not conveyed into the Soul by the *Eye*, but by the *Ear.* This truth *God* taught *Moses* when he pray'd, *Lord I beseech thee shew me thy glory*, *Exod. 33. 18.* *God* corrects him for this, calling him from the Organ and object of the *Eye*, to the Organ and object of the *Ear*, saying, I will not demonstrate the glory of my goodness to thy *Eye*, but I will proclaim it to thy *Ear*, *v. 19. & Exod. 34. 6.* all which condemns the Popish Doctrine, that seeing of *Pictures* (those Lay-mens books, as they call them) are good means to make men Religious, which the Romish Church make a matter of Duty, and hearing of *Sermons* (which is *Gods Ordinance*) only a matter of conveniency: for it pleased *God* to ordain the hearing of the Word, (not the seeing of *Pictures*) as the means of grace to build up his Church (in the way of Faith and Holiness) to Heaven. (4.) *God* hath placed in the *Ear* a double Natural Excellency: 1. *Discretion.* 2. *Delectation or delight.* (1.) There is a discretion or judgment seated in this Organ, *Doth not the Ear try words?* *Job 12. 11.* The *Ear* judgeth distinctly of the variety of *Sounds*, and of the truth or fallhood of *Sentences*, examining every word of the *Sentences.* Hence the Criticks observe, that [*Osnajim*] the Hebrew Dual Number for *Ears*, doth also signifie a pair of *Ballances*; for as the Head or beam-head of the *Ballance* standeth between the two scales, and determineth the weight of what is laid therein: so the Head of Man hath one *Ear* hanging on one side, and another on the other, and the mind judgeth of the worth of words by the *Ears*, as the *Ballance* doth by the *Scales*; and therefore the two Greek Names for the *Ear* and the *Mind* [*ot* & *noos*] have a symbolical sound. All which (together with the *Admiration* or *Interrogation* in that Text, *Job 12. 11.* which is the strongest asseveration) doth intimate, that a Judicious Christian taketh not up *Truth* upon *Trist*, but he tryeth all things by the ballance of the Sanctuary, and holdeth then fast that which is good, but abstaineth from that which appeareth to be evil, *1 Thess. 5. 21, 22.* *1 Cor. 2. 15.* *Phil. 1. 9. & Hebr. 5. 14.* not carried away as he is led, *1 Cor. 12. 2.* not blown about with every wind of Doctrine, *Eph. 4. 14.* not pulled away with the error of the wicked, *2 Pet. 3. 17.* nor taken prisoner by seducers, *2 Tim. 3. 6.* and so made prize of by them, *Col. 2. 8.* for want of either skill or will to try *Truth* from Error. (2.) *God* hath placed *Delight* as well as *Discretion* in this most excellent Organ; therefore *Solomon* calls the *Ears* the *Daughters of Musick*, passively understood, *Eccles. 12. 4.* The Instruments of Hearing both External and Internal, which receive the *Musick*, as well as (if actively taken) the Instruments of Speaking that in vocal Song, do make the *Musick*, both which fail'd in old *Bazzielai*, *2 Sam. 19. 35.* and therefore he thought himself an unfit Companion for *Musical David*: as some sounds (as the sharpening of the saw, &c.) are very harsh and ungrateful, so other sounds (whether by blast, or by beating on Instruments, or by a tuneable voice) are both refreshing and ravishing to the sense of Hearing. (5.) There is not any Member that the *Devil* envies more than the *Ear*, because *God* hath ordained that Organ to be an open door to life and Salvation, as before; and therefore that envious one endeavours to shut it up, as appears in the case of the

man possessed with a deaf Devil, Mark 9.25. where Christ rebuketh Satan, calling him [*thou deaf and dumb Spirit*] because he had made the young man so, and thereby had most maliciously marr'd the workmanship of God: the Devil had possessed his Ear, to hinder him from hearing the Word of life. Naturalists say, that the Dragon hath the greatest spite against the Elephants Ear, because he knows that to be the only part which he cannot defend, therefore doth he bite it off, and from thence sucks out his Blood. So the Red Dragon (the Devil) endeavours to bung up the Organ of Hearing, that Faith, Life, and Salvation may not come that way. When this deaf Devil doth possess mans Ear, then it is, that God speaks once and twice, and man perceives it not, Job 33.14. *Intus existens prohibet alienum*, the Devil within makes man not only averse, but adverse (as well as unable) to attend the word of God without; and therefore 'tis said, v. 16. God openeth the Ears of men. (6.) This ulsters in the sixth Excellency of the Ear, there is no Member that God expresth (in Scripture) so much of his care of, and so much of his pains about, as about this; as (1.) God planted the Ear, Psal.94.9. and therefore the Psalmist argues, he that is the Author of the Senses shall he be senseless? (2.) When the Devil hath made it an heavy Ear, Isa.6.10. & 59.1. and dull, Matth.13.15. then God awakens it, Isa.50.4. (3.) When the Serpent hath not only stopp'd up his own ears, Psal.58.4. but also the Ear of Man, to make him deaf to the charmings of the word of God, then God opens it, Job 33. 16. & 36. 10. 15. & Isa.50.5. and Christ saith to all that belong to him, *Epphatha, be thou opened*, or let all lets be removed, let all coverings be uncovered, Mark 7.34. *Revelat aurum*, he takes off the veil that is upon the Ear, for so the Hebrew Reading is [*figeleh Ozen*] he will reveal or uncover the Ear of all outward obstacles, to make Man hear the better. (4.) When Satan hath bolted and blacked up this door of the Soul with Ignorance, Unbelief, Passion, and Prejudice, so that (as 'tis said of some Creatures) Man also hath got *Fel in Aure*, Gall in the Ear, then God bores it. [*Oznaim Karitha*] mine Ears hast thou bored, Psal.40.6. or digged open. When he saith *Epphatha*, together with that word there goeth a power, as Luk.4.32. which breaketh open the door, and maketh the Bore so big, that the Word of God may enter and find room, Job. 8. 37. yea God calls up the Ears of the Soul to the Ears of the Body, that one sound may pierce both, then the deaf do hear, and the blind do see, Isa.42.18. (5.) When the Devil hath drawn the foreskin of security, sensuality, and wilful obstinacy upon the Ear, so as to make it an uncircumcised Ear, Jerem.6.10. *Au.7.51*. then God comes to Circumcise the Ear, and (with it) the Heart, Rom.2.29. Jer.4.4. this makes an Israelite indeed, Job.1.47. When the foreskin of the flesh (or old Adam) is cut and put off by the Spirit of Christ, both *ad intelligentiam* & *ad obedientiam*, to understand and obey the word and will of God.

Thirdly, The Tongue is an Honourable Member of the Body, therefore is it call'd Mans Honour, Gen.49.6. (*Jacobs Tongue* never gave consent to his Sons villany) and Mans Glory, Psal.16.9. & 30. 12. & 37. 9. which is explained, *Au. 2. 26*. The Tongue is Mans glory above all other Dumb Creatures; and surely such a good Tongue as taketh all opportunities both to glorifie God, and to edifie men, is a Mans great glory. As an Evil Tongue (belching out nothing but bad) is a filthy shame. As the Ear by the Creation was *Janna vitæ*, the gate of life, but now by corruption (through the fall) 'tis a bolted door to that which is good, yet an open portal to that which is evil. Whereby it is become a two-leaved gate to let in Death and Destruction: *Evil communications do corrupt good manners*, 1 Cor.15.33. Such unfavory speeches as are spoken with an evil Tongue, and are heard with as evil an Ear, do both corrupt the Manners, and kill the Mind of Man. So the Tongue by Creation was a wholesome Tongue, Prov.15.4. having an healing property in it, by speaking a pure Language, Zeph.3.9. and such as was both pretious and profitable: it was then a Tree of life, Prov.15.4. like that Tree which would have given life and immortality to Adam, and which stood in the midst of the Paradise of God, as the Tongue is placed and planted in the midst of the mouth. The Tongue was then as choice refined Silver, Prov. 10. 20. having an excellent ring or sound, scattering Pearls, Matth.7.6. throwing abroad treasure, Matth. 12.35. even Apples of Gold in pictures of silver, Prov.25.11. having a lip of Excellency to attend it, Prov.17.7. which feedeth many, Prov. 10. 21. using knowledge aright, Prov.15.2. *Hebr. dealing kindly with it*, that is, offering no abuse to it, by venting it unseasonably, or causing it to be vended over-cheap and little esteemed, and dispersing it abroad as a blessing to many, Prov.15.7. speaking every where of wisdom and of judgment, Psal.37.30. All this excellency had the Tongue by the first Creation, and has restored it by Re-creation, or Regeneration. But now through Mans Degeneration in the fall, the Holy Spirit hath branded the Tongue with many black brands and Characters, calling it a false Tongue, Psal.120.3. a naughty Tongue, Prov.17.4. a perverse Tongue, Prov. 17. 20. a froward Tongue, Prov. 10. 31. a flattering Tongue, Psal. 5. 9. a deceitful Tongue, Psal.52.4. Micah.6.12. Zeph.3.13. a lying Tongue, Psal.109.2. Prov.6.17. & 12.19. & 26.28. yea a biting as well as a back-biting Tongue, Psal.52.4. & 15.3. Prov.25.23. The Tongue bites as well as back-bites, it speaks devouring words; and the Tongue oft bites worse than the Teeth, as Sphinx

Philosoph. sheweth, pag. 192. and this *Lashon* (Hebr. for *Tongue*) doth not only *lash* on as a scourge, Job 5.21. (for *Tongue-smiting*, Jerem. 18. 18. is as smart as any hand-smiting) but *lash* on also, and draws blood, Ezek. 22. 9. *Backbiting* is not only *Back-beating*, but also 'tis *flesh-flashing*; therefore the *Tongue* (made in the form of a two-edged Sword) is likewise call'd a *sharp Razor*, Psal. 52.2. that instead of shaving the Hair, launcheth the flesh; instead of trimming the Beard, cutteth the Throat. Such were the *lashes* and *slashes* of *Doegs lewd Tongue*. 'Tis well said, that Man hath *two Ears*, and but *one Tongue*, to signifie, that he must be *swift to hear*, but *slow to speak*, Jam. 1. 19. We read oft, *he that hath an ear to hear let him hear*, but never, *he that hath a Tongue to speak let him speak*, for we can do that fast enough without bidding; and 'tis well said, that before the Fall Man had but *one Tongue*, because his *Heart* and his *Tongue* were then compleat, or Relatives, that is, the *yea* and *nay* of the *Tongue*, were the *yea* and *nay* of the *Heart*, &c. but now by the Fall, Man is become *double-tongued*, 1 Tim. 3.8. Man hath [*Or Bilingue*] Prov. 8.13. Vulg. Latin, *a tongue and a tongue*. He hath an *Heart* and an *Heart*, so the Hebr. Psal. 12.2. One *Heart* in the Mouth, and another in the Belly, for he can speak one thing and think another, as *Joab* did to *Abner*, and *Amasa* in his killing kisses; or he can turn his *tale*, and tune his *Fiddle* to the *Base*, even of the basest times, saying one thing at one time, and another thing at another. Thus Man in the fallen estate is become *Bilinguis*, *two-tongued*, and not only so, but that *Doeg* afore said (as the Devil made him) was *Trilinguis*, *Three-tongued*. The *Chaldee* Paraphrase calls a *Back-biter*, *the Man with three Tongues*; however, *Doegs Tongue* had three stings, which killed three at once with his lying report: (though there was truth in it) For 1. It killed the *Priests Bodies* of whom he reported. 2. *Sauls Soul*, to whom he reported. And 3. *himself*, his own both *Body* and *Soul*, who was that wicked Reporter. Well therefore might *David* call *Doegs Tongue*, not only a *sharp Razor* (as before) and a *Tuck* or *Rapier*, a most Murthering and dangerous weapon; Hebr. Psal. 42.10. but also a three-forked Engine, that could thus destroy three at once. Evil words therefore are not *wind*, as most imagine, but they are the *Devils drivel*, that leaves a foul stain upon the *Speaker*, and oft the like upon the *Hearer*; yea and sometimes prove cutting and killing words to those concerning whom they are spoken and heard; a *tale-bearer* hath the Devil in his *Tongue*, a *tale-hearer* hath the Devil in his *Ear*. Let us take up a lamentation and mourn over this stately burnt Temple, as they did, Ezr. 3.12. In respect of the *tongue* which before was *Mans glory*, but now is become *his shame*; 'tis now an *unruly evil*, full of deadly poison, even a world of iniquity, Jam. 3.6,8. 'tis not there call'd a *City of Iniquity*, or a *Countrey of Iniquity*, but a *whole world of Iniquity*: It defiles the whole Body, as *Miriams Tongue* (in talking against *Moses*) did defile her whole Body with *Leprosie*: It sets on fire the whole course of nature, and it self is set on fire of Hell. But alas, that *Tongue* which is set on fire of Hell here in this world, shall be also set on fire in Hell hereafter in the other world, as the *Rich Gluttons Tongue* was, when he begged for a drop of water to cool it, Luk. 16. 24. The *Tongue* is untameable, (as the Apostle *James* there declareth.) All Savage and Venemous beasts have been tamed, but this *Beastly Tongue*, (the taming whereof is far more needful) could never be tamed, Nec vult Panthera domari, this wild Panther will not be tamed. There is no man can tame it, yet Christ can, and doth, when he (who makes all things new, Revel. 21.5.) makes the *Heart*, *Tongue*, and *Life* new; and when the strong door of Grace is super-added to that double door of Nature to bar it in. This unruly Member, the God of Nature hath shut up within a double door, the one of flesh, that is, the lips; the other of Bones, to wit, the Teeth. And seeing in the depraved estate it most unrulily breaks through this double door, upon small provocation, the God of all grace lays the bridle of grace upon it, Psal. 32.9. & 39. 1 Jam. 1.26.&c. 3. 2., yet so unruly is this evil member, that it oft breaks the bridle of grace, as well as the Bolts, Bonds, and Bounds of Nature; as *Moses* (that mild-man by nature, and that man of God by Grace) spake unadvisedly with his tongue, Psal. 106.33. And as *David*, when he thought his mouth had been fast muzzled up, a fire of passion and impatiency burns within him, makes him slip his muzzle, break his word, and belch out a rash request, Psal. 39. 1, 2, 3, 4. Oh then what great need have the best of men to request of God, that he would keep the door of his lips, Psal. 141.3. not only that it creak not in complaints (as doth the door upon Rusty Hinges) for want of the oyl of joy and gladness; but also, to open and shut according to its Creators command, never to be shut when silence is sinful, and never to be open, when speaking is not better than silence. The door of the Mouth should be like the gate of *Ezekiels Temple*, it must not be for Man but for *Immanuel*, for *Messiah* the Prince, for him who hath the keys of *David* to open and shut it according to his will, Ezek. 44.2,3.

In short, as the Clapper of a Bell demonstrates not onely the size of the Bell (whether Treble, Tenor, or Base, &c.) but also the soundness or unsoundness of it by the sound thereof; so *Mans Tongue* discovers the sort of the Metal, and the soundness or unsoundness of the Heart. If corrupt communication come out of the mouth, [συντρεφίς, Gr. rotten or putrid speech, Eph. 4. 29.]

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those sparks of Hell, their stinking breath declareth, that they are of the wrong *Metal*, they are *stinking Goats*, not *Christs Sheep*: 'tis a certain rule in Physick, when the Excrements of a *sick man* cometh upward, and out of his mouth, instead of going downward according to the ordinary course of nature, and the party be insensible hereof, 'tis an infallible Prognostick of approaching death: so 'tis here, when obscene Borborology, Black Blasphemy, and filthy discourse, (far worse than any Excrements, inasmuch as *moral evil* is worse than *natural*) proceedeth out of the mouth, and the *sinful man* is insensible of his sin, (as is the Swearer who swears he doth not Swear, even when big bellyed Oaths are belched out by him) this is an undeniable evidence, that such a man is then in the state of death, and already *condemned*, *Joh. 3. 18.* and as the Physicians write, [*Miserere mei Deus*] upon that desperate Disease of casting up Excrements (as aforesaid) against Nature: so must we say for such, *Lord have mercy on them*, their case is dangerous and desperate; if *God* heal them not, sure I am, *Man* cannot: but on the contrary, if a Mans *speech be savory*, and *seasoned* with the salt of Grace, *Col. 4. 6.* (as we salt those Meats which are most apt to putrifie) 'tis a blessed sign of an Heart-changing, and Life-changing work, *Matth. 12. 37.* Those two Sons (in the story) that could shoot at their Father when dead, were judged Bastards, and the Judge would not give them any of their Fathers Goods; but the third Son, that could not do so unnaturally, he judged Legitimate, and right Heir to his Fathers All: So such as can shoot through the Tremendous Name of God, (their Father) with execrable Oaths and horrible blasphemies, are undoubtedly Bastards and not Sons. Such cannot be (so continuing) the Children of God, nor shall have any of their Fathers Goods reserved in Heaven, but are unquestionably the Children of the Devil, and shall have their portion with the Devil and his Angels. Finally, we have a saying, a *tongue* is the best or worst dish in the world; sure I am, *the best thing God sends from Heaven, and the worst thing Satan sends from Hell, is a tongue.* The great promise of the *old Testament* was Christ, and the great promise of the *new Testament* was the Spirit; this Spirit God sent down from Heaven in *Cloven Tongues*, *Act. 2. 3.* as the best of Divine Gifts: And as the Holy Spirit set the Apostles Tongues on fire with an holy zeal, that *flame of God*, *Cant. 8. 6.* so the Devil inflames the *tongues* of his Vassals with fire from Hell, *Jam. 3. 6.* as the worst of his Diabolical plagues, because it sets on fire the *whole course of nature* [*τὸν τροχὸν τῆς γένεως*] the *wheel of our Nativity*, or the whole course of our lives; no Age, no Estate, no Action is freed from the flames of it, either in Anger, Lust, Pride, &c. This raging *Tongue-fire* causeth great confusion and inconveniencies; a little fire burns up a whole Wood; 'tis a good servant but a bad master, look well to it: our anger is always sin, except when our anger is only against sin: As the Asp hath a bladder of poison under her *tongue*, which breaks when he bites, so this *poison of Asps* is under *mans tongue*, *Psal. 140. 3.* 'tis *top-full of deadly poison*, *Jam. 3. 8.* we dare not poison one another, yet slander is poison; oh for a *new heart* to cause a new *tongue*! and whereas the *tongue* (which the Devil hath fired with a live-coal from Hells Altar) can run all the world over, and (like a Mad Dog) bite at every body; oh what need there is, that the Seraph (who is a burning Angel himself, as his name importeth) should bring his *Retheph* or burning Coal to *touch our tongues*, not to burn them, but to burn up corruption in them, *Isa. 6. 6. 7.* The Poet saith of his *Heathen Jove*, [*compescit ignibus ignes*] he quenched fire with fire when he slew Phaeton, (who had set the world on fire) with a fiery Thunder-bolt: So the true *Jehovah* quenches the fire of Hell in the *tongue*, (which is a world of iniquity, and oft sets the world on fire) with a *live coal from Heaven*, he plucks it as a brand out of the fire, *Zech. 3. 3.* Yea, this Spirit of Burning, *Isa. 4. 4.* doth not onely burn up our combustible Corruptions, but also enflameth our *hearts* and *tongues* with a zeal for Gods glory, as the Apostles were all of a light fire, (as *Chrysostom* Characterizeth *Paul* also) when the *cloven tongues* of fire came upon them, *Act. 2. 3.*

Faith is the Tongue that fetcheth this *burning-coal* from Heaven, to purifie and qualifie our *tongues* for God and his service, *Act. 15. 9.* then indeed are they made as *choice Refined Silver* (which hath an excellent ring or sound with it) *Prov. 10. 20.* If the *heart of the wicked be little worth*, then little worth is their *tongue*: but when the *heart* of the Godly is renewed, their *tongues* are refined to sing *Hallelujahs*, and to sound out the praises of the God of *Israel*, upon a well-tuned Harp or Hart. Especially, (1.) If the *tongue* become a blessed Member of Gods cleaving, a *cloven tongue*, *Act. 2. 4.* so cloven and divided, as to be able to divide the word aright in a right application. (2.) If the *tongue* be touched with a live coal from Gods Altar, fetched thence by the Tongue of Faith, *Isa. 6. 6. 7.* this fire from Heaven puts the *tongue* into tune for God.

3.) It is appropriated to the Prince of life and glory (as Christ is called) so the gate of *Ezechiels Temple* was for the Prince, *Ezek. 44. 2. 3.* A mans Mouth is his gate, and his tongue in that gate should neither stir nor sit still, but at Christs command; *there is a time to speak*, and a time to hold ones peace, *Eccles. 3. 7.* Christs time of speech and silence, is a seasonable and profitable golden time: such God-praising *tongues* are indeed as the *tongues of Angels*, *1 Cor. 13. 1.* where-

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as God-blaspheming Tongues are no better than the *tongues of Devils*; those Incarnate Devils have their *tongues* undoubtedly touch'd with fire from Hell.

To conclude concerning the *Body* and its Parts, in a word, all the Members of Mans Body were the *weapons of righteousness* before the fall, but since they are become *ὄπλα τῆς ἀδικίας*, *weapons of unrighteousness*, Rom. 6.13. which phrase imports the Devil to be a King, who hath his strong holds, 2 Cor. 10.4. as well as his Kingdom, Matth. 12.26. Sin is his Captain-General, commanding the whole Body, Rom. 6.12. he hath his fighting Souldiers under him, *which war against the Soul*, 2 Pet. 2.11. and every member of the body becomes a weapon of sin in the hands of those Souldiers, Rom. 6.13. Now the throat is an open Sepulchre, ready to receive a Mort-morsel in its gaping nature, Psal. 5.9. *which sends out much noisome stench*, and wherein is oft buried the good name of their betters, when their Tongues, as a Rapier, hath first run them thorough: now the feet are swift to shed blood, Rom. 3.5. Isa. 59.7. as Pauls were, till God stopp'd him in his cursed Career, or run into all evil, trotting apace, and taking long strides towards Hell, as if fearing Hell should be full, and no room to be for them, before they get thither. Now the hand is an hand of mischief, Psal. 26.10. Mans right hand is a right hand of falsehood, instead of a right hand of fellowship, Gal. 2.9. of Faith and Love: yea the Heart, (that principal internal member, as 'tis *primum vivens*, & *ultimum moriens*, the first that liveth, and the last that dyeth) was before the fall, as the Throne of Solomon whereon the King sat, and as the *Sanctum Sanctorum* (the holiest place of the Temple) wherein God dwelt, but now 'tis become *Satans seat*, Revel. 2.13. he hath filled the Heart from corner to corner, Ait. 5.3. and he hath filled it with Murder, Adultery, &c. Matth. 15.19. yea with all unrighteousness, Rom. 1.29. top-full of vanity and villany. So that the heart of the wicked is now little worth, Prov. 10.20. as little as may be, till purchased by the merit, and renewed by the Spirit of Christ. 'Twas a great Curse *Elijah* denounced against *Ahab*, that his Ivory Pallace should be turned into a stinking Privy, 1 Kin. 22.39. with 21. 22. and 2 Kin. 10.27. yet far worse is befallen the Heart of Man, which was holy and excellent, but now is become a receptacle of all uncleanness. See my Hearts Treachery at large. While Adam was a wise man (in his pure estate) his heart was at his right hand, he managed his matters discreetly and dextrously, he was handy and happy at all his concerns; but becoming a fool by his disobedience, then his heart falls to his left hand, Eccles. 10.2. this made him and his do all things awkwardly (as those that are left handed) ever after. His Eyes were at first in his head, Eccles. 2.14. but sinking into his heels, he ran away from God, when his heart was touched with hell-fire in the fiery darts of the tempter. *Ebur nitidissimum adhibito igne nigrescit*, the brightest Ivory (if smutched with the fire) contracteth a filthy blackness: then was the Ivory Pallace of innocent Adam sadly soiled.

CHAP. IV.

Of the Soul of MAN.

HAVING discoursed largely of the excellency of the Body, which is but the House, Scabbard, and Cabinet, the Soul is the Guest, the Sword, the Jewel in the Body: I now come to speak of the Souls Excellency. (1.) in general, As the greatest thing in the great world is Man, so the greatest thing in the little world (Man) is the Soul, which Jacob calls his honour, Gen. 49.6. or glory (as the word [*Chabod*] signifies.) The Soul is the glory of a Man, not onely as it is the Breath of life, and of a more noble nature than other Creatures) but also as it is a beam of Eternity, an abridgment of the invisible, as the Body is of the visible world, and as it is a Spirit that had its immediate original from the Father of Spirits, Hebr. 12.9. Gen. 2.7. Num. 16.22. and seeing the Soul is a nobler part of Man, than is the Body, therefore 'tis frequent in Scripture (Synecdochically) to put Soul for Man, and Souls for Men, Gen. 12.5. & 14.21. Exod. 1.5. &c. The very light of nature hath called it *Divina particula Auræ*, a Particle of Divine Breath: that the Soul is of a noble nature, is one of those Natural principles which Philosophers call [*Κείρας Ένοίας*] the common notions of the light of Nature, like that, *the whole is greater than the part*, and like that, *one and two make three*, &c. Nature dictates those Truths, and so likewise, that the Soul of Man is an excellent Creature, and made for excellent employment; infomuch that the Sage Heathen Seneca could say of his Soul, *Major sum, & ad majora natus sum, quam ut Corporis mei sum mancipium*; My Soul is a greater thing, and made for greater ends, than that it should be a bond-slave to my Body. Hereupon Christ refers that great point, [that a Soul was better than the whole world, Matth. 16. 26.] to their own (though carnal) Consciences, intimating,

how

how it was Truth in it self, and that if they had the least spark of natural reason left in them, they must judge it to be so, the bare recital of it was sufficient demonstration : how much more doth the *light of Grace* (far clearer than that dim *light of nature*) discover the excellency of the *Soul*, that it is a pretious Jewel which God himself made up and laid up in the curious Cabinet of the *Body*, that at death is resigned up unto God again ! All Saints learn this lesson from their dying Saviour, saying, *Father, into thy hands I commend my Spirit, Luk. 23. 46.* Our Lord had received his Soul (as he was the Son of Man) from God, and now as a Sacred *Depositum* or pledge (his Father had trusted him withal) he commits and commends it into his Fathers hands again, as a most faithful keeper of it, who within three days restored it to his *Body* at his Resurrection. The like did David (who was *Christs Father and figure*) *Psal. 31. 5. Into thy hands I commit my Spirit.* And this lesson that blessed Proto-Martyr Stephen learnt of his Saviour, *Act. 7. 59. Lord Jesus receive my Spirit.* This was one of the seven *Sentences* which our Saviour spake upon the Cross, and though undoubtedly Stephen spake more than this (while he saw Heaven through a shower of stones) yet this was the sum of all. The like Lesson learnt learned Luther, whose last Prayer was this : My Heavenly Father, thou hast manifested Christ to me, I have known him and taught him, and love him as my life, now draw my Soul to thy self : I commend my Spirit into thy hands, thou hast redeemed me, O God of truth, &c. The like Lesson learnt most of the Holy Martyrs, according to the Divine Counsel of 1 *Pet. 4. 19. Committing the keeping of their Souls* (as a most precious *Depositum*) unto God, as unto a faithful Creator, who will rather unmake all by his Creating power, than that any Soul (which he hath given to Christ) should be marr'd or miscarry. Our Saviour committed his Soul to God, both in his life, 1 *Pet. 2. 23.* and at his death, *Luk. 23. 46.* But what a wretch was that Huberus, who dyed with those wicked words in his mouth, *I yield my goods to the King, my Body to the grave, and my Soul to the Devil !* On the contrary, this hath always been the comfort of Dying Saints, that they are assured Christ Jesus (who dyed for them) shall at their dissolutions receive their Souls into his safe and blessed custody, to live with him, who is the life and the God of the living. Christ gave it as a Cordial to the penitent Thief, (dying with him on the Cross) *This day thou shalt be with me in Paradise, Luk. 23. 43.* which was an answer to the penitents Prayer, *v. 42. Lord, when thou comest into thy glory, receive my Soul* (as one of thine) into thy mercy : and this is the double priviledge of every true Believer, that they are born upon the wings of Prayer (into every condition good for them) while they live, and that their Souls are born upon the wings of Angels (into Abrahams bosome) when they dye, as Lazarus's Soul was, *Luk. 16. 22.* As the Palsey-man was let down in his Couch through the roof of the house by his loving Relations, before Jesus, *Luk. 5. 13.* so is every good Soul taken up in an Heavenly Châret through the roof of his house, and carried into Christs presence by these Heavenly Courtiers ; the Angels conveys it safe through the Air, which is the Devils Territories, as he is Prince of the Air, *Eph. 2. 3.* Not unlike as Gods Host (the Angels) conducted Jacob through all his dangers, *Gen. 32. 1, 2. & 48. 16.* The Angels met Jacob, as Servants meet their Masters, or as Nurfs meet their Nurse-Children : The great King of Heaven commits his Children to the Tuition of Angels while they live, *Psal. 91. 11.* They bare them all that time (as the Nurfs doth the Babes) in their bosome, always ready to secure them from the roaring Lyon that rangeth up and down to devour them ; they do fight for them (in battle-aray) against all their Enemies, *Dan. 10. 20.* and pitch their tents round about them night and day, *Psal. 34. 8.* Then, when the Nurse-Children come to be weaned and drawn off from the world, (their work there being done, that their Father gave them to do, *Joh. 17. 3.*) the Angels (those Nurfs) carries them home at their Fathers command, to their Fathers house, through their Enemies Country, into Abrahams bosome ; so that all Gods Children may call Death (as Jacob did the place where he met the Angels) *Mahanaim*, because there the Angels do meet them (as their Convey) when they dye, securing their Souls from all those Pyrats (the Devils) that would both intercept and despoil them ; yea, safely transporting them into the Cape of Good Hope, and into the Fair Haven of Everlasting Happiness.

(2ly.) More particularly, the Soul of Man hath a manifold Excellency, as (1.) It hath a most Noble Original : when the Lord God had made up Mans Body (as the Potter furnisheth up his Vessel) out of the Clay, then he animated it, by inspiring into it a living and Rational Soul or Spirit. The Soul of Man is not deduced or derived out of any power in the matter of the Body, nor made of any matter at all as his Body was, and as the Soul of a Beast is, (which Solomon observeth, as much differing the one from the other, *Eccles. 3. 21.*) but it is a Spirit Immaterial and Immortal, so had its immediate Original from the Father of Spirits ; God who is a Spirit, gave this Spirit or Soul to the Body by way of Infusion, Superflation, or Breathing upon it, (as out of his mouth) that he might make him a perfect man, consisting of an Earthly body, and of an Heavenly Soul : God (indeed) made the Brutes living Creatures, but 'tis not said, that he breathed upon them the breath of life, as he did upon Man, *Gen. 2. 7.* God Created the Souls of

Beasts together with their *Bodies*, out of those humours and vital *Spirits* which do exist in them; and those humours corrupting, that Spirit or *Soul* of Beasts (which is but a vapour) corrupteth also and perisheth: but he made *Man* a more noble Creature than *Beasts*, in two respects. (1.) In his *Body*, erected to look up with our Eyes to Heaven. (2.) In his *Soul*, not arising out of the Humours of the *Body*, but infused from without, even from God himself; hence is he call'd the God of *Spirits*, *Zech.* 12. 1. *Job* 33. 4. *Num.* 16. 22. & 27. 16. and this *Spirit* does not dye with the *Body* (as that of *Beasts* doth) but is separable from the *Body*, and returns to God that gave it, *Eccles.* 3. 21. & 12. 7. to receive its doom from him either good or evil. God is the Maker of *Souls*, *Isa.* 57. 10. & 42. 5. & *Jer.* 38. 16.

(2ly.) The *Soul* hath a most noble *Nature*, as before, insomuch, that it was an old and an odd opinion, that there was a *Deity* in it; this was long since exploded for *Heterodox* by the *Orthodox*: *Aristotle* (Natures Secretary) judged it a Divine thing; however, this is certain, the *Soul* (as to *Matter*) is more excellent than the Heavens, and (as to *Nature*) not inferior to *Angels*: 'tis of such a Noble *Nature*, that it is of near Alliance to the Divine *Nature* from whence it cometh. 'Tis a question in Philosophy, whether a *Fly* be a more noble Creature than the *Sun*, and 'tis concluded in the Affirmative, upon this ground, because the *Fly* is an *Animate* thing, & the *Sun* is *Inanimate*, and that which hath life in it, must needs be more noble than that which hath it not, though otherwise never so glittering and glorious: 'tis also disputed among Philosophers, whether one *Star* be not of a more noble nature than the whole Globe of the *Earth*; and this also is granted, seeing *Celestial* Matter must needs be better than the *Terrestrial*, which was but the dregs of the first *Chaos*. How much more noble *Nature* is the *Soul* then of!

(3ly.) The *Soul* hath the most Noble Rank in the whole *Creation*: God hath placed the *Soul* among all his other Creatures, in the noblest condition: it was the *Soul* that God gave dominion over all the works of his hands unto. *All things are put under the feet of the Soul*, *Psal.* 8. 5, 6, 8. The *Body* is but the *Souls* servant, and all other Creatures are but the slaves and drudges of the *Soul*, God made it the Lord and owner of all.

(4ly.) The *Soul* hath the most noble stamp upon it. Gold is precious, in regard of its Matter and Substance; but when it is Coined, and comes from the Mint, with a Princes stamp upon it, then onely is it currant Coin; and more precious than before. So this noble nature of the *Soul* hath a noble Image engraven upon it: There is a twofold Image of God upon the *Soul*. The first is in the substance of it, as it is one *Immaterial*, *Immortal*, and *Intelligent Spirit*, distinguish'd into three powers, (the *Mind*, *Will*, and *Memory*) all which make up one *Soul*. This Image is never lost, *Gen.* 9. 6. The second is in its Divine Qualities, *Knowledge*, *Holiness*, and *Righteousness*. This Image is lost by the first *Adam*, and cannot be restored but by the second.

(5.) The *Soul* hath the most noble provision made to preserve it. The moisture of the *Earth* feeds the Plants, the Grass of the *Field* feeds the Beasts, &c. yea, and *Bread* that perisheth feeds the *Body*; but God hath provided *Bread from heaven*, *Angels* food to feed the *Soul*: his *Word* and *Sacraments* exhibits to us a pretious Christ, whose *Flesh* and *Blood* is *Meat* and *Drink* indeed, *Job.* 6. 55, 56. Christ is call'd the *Shepherd* and *Bishop of Souls*, *1 Pet.* 2. 25. he hath (by way of eminency) *Curam Animarum*, both the *Care* and the *Cure* of *Souls*; therefore hath he ordained Holy Ordinances both for its *Food* and *Physick*: this Prince and principal Pastor hath appointed the means of Grace, as [*Pabulum Animæ*] the green pastures of the *Soul*, *Psal.* 23. 1, 2, wherein this chief Shepherd feedeth the Sheep that belong to, and keep in his sheepfold, bidding them eat and drink abundantly there, *Cant.* 5. 1. he feedeth his Church among the *Lillies*, *Cant.* 2. 16. on Mountains of *Spices*, *Cant.* 8. 14. Christ feeds them and feasts them daily and daintily with the best of the best, *Isa.* 25. 6. in those glorious Ordinances, wherein the Saints go in and out; that is, out of one green pasture into another, with refreshed *Souls*: what the *Tree of life* was to *Adams* *Body* before the fall, that the *Tree of Ordinances* are to Believers *Souls* after the fall: An Ordinance now is to the *Soul*, what the *River Jordan* was to *Naamans* *Body*, 'twas not any intrinsic virtue in the water, but the Divine Institution which gave it an healing virtue: so the Ordinance (materially taken) hath not in it self any *Spiritual* good to convey to the *Soul*, save only by Divine appointment. And in as much as Christ hath appointed not only feeding but also physicking Ordinances for the *Soul*, and rather than the *Soul* should not prosper, *3 Epist.* *Job.* v. 2. he giveth his flesh and blood to feed and physick it. The Travel of Christs *Soul*, is the cure of ours, *Isa.* 53. 11. As if the Physicians death were the best Medicine to make his Patient live. All this *Soul-care* and *Cure* from Christ, evidenceth the *Souls* excellency.

(6ly.) The most noble price that ever was paid in the world, was laid down for the *Soul*, when it was lost, taken captive, and enthrall'd by *Satan*. God counted nothing too good and too dear to redeem it. The *Soul* was not then redeemed with corruptible things, as *Silver* and *Gold*, (which are the most pretious things in the world; yet are they but corruptible things, and there-

therefore far below the *worth of an Incorruptible Soul*) but the Peerless price for purchasing the *pretious Soul* (when lost) must be no less than that *Pearl of great price*, (*Matth. 13. 45, 46.*) paid down as a ranfome for it, it was no less than the *pretious blood of Christ*, *1 Pet. 1. 18, 19.* which Bernard calls, *Anime pretiose Inestimabile pretium*, an unvaluable price for a *pretious Soul*, the Blood of this Lamb of God was not the Blood of a mere-man, but of *God-man*; hence 'tis call'd the *Blood of God*, *Act. 20. 28.* The *Soul of Man* is so pretious, that God is said there to purchase it with his own Blood. 'Tis call'd there the *Blood of God*, not as if there were any Blood or Flesh in God (who is a Spirit) but by a Communication of properties in God-Man our Redeemer, to set forth the inestimable value and vertue thereof. Hence the Schools do say, that one drop of *Christs Blood* was sufficient for the whole world, as to the *dignity of the person*, and *natural value of the thing*; yet not so by a *value positive*, in respect of the Covenant. *Christs Blood* was more pretious and more profitable than *Dauids*, who said, *what profit is there in my Blood*, *Psal. 30. 9.* but oh how precious and profitable was *Christs Blood*, wherein there was both a [*ἀνταρπώσις ἢ ἀντὶναισις*] a price of ranfome from Hell, and a price of purchase for Heaven. Now seeing the redemption of the *Soul* is so pretious, *Psal. 49. 8.* and Money will bear no Mastery in the things of the *Soul*, it follows then that it is a *most pretious thing*.

(7ly.) The most noble place that ever was made in both worlds, was framed for the reception and Mansion-house of the *Soul*, to wit, the *Third Heaven*, that Heaven of Heavens, *Hebr. 12. 23. &c.* This is the order of Nature, that the basest things be below, and the choicest and purest be above. Thus the dreggy lumpish earth is below our feet, but the pure Heaven is above our heads. Our worthless lumber we lay in our Cellars underneath, but our Treasure and Jewels we chamber them above. Those most glorious Bodies (the *Sun*, *Moon*, and *Stars*) are placed in the Heavens above us, yet is there an Heaven which we cannot see, (save only the underceiling of it) the highest and therefore the richest of all the Heavens, this was made for a receptacle of the *Souls of just men made perfect*. Our Jewels (which are our choicest treasure) we keep them in the richest Cabinets: so this highest Heaven (the richest and most pretious of all places) was created as a Cabinet to contain the most pretious *Soul*, therefore it is called [*Sedes Beatorum*] the *seat of the blessed*, the *Paradise of God*, wherein are many *Mansions of glory*, *Joh. 14. 2.* Now if the outside and the underceiling (which we behold) of this glorious room be so glittering and so bespangled with Stars, how much more glittering and glorious is the inside, wherein the *Souls of the Saints* shall live and reign with Christ for ever!

(8ly.) and lastly, The *Soul* is a most noble thing, in respect of all its four Causes, *Efficient, Material, Formal, and Final*. 1. The *efficient* cause was *Elohim*, who call'd a Counsel, only for making Man a *living Soul*; the Lord God consulted not about making any other Creature, save only Man. 2. The *material* cause, the *Soul* was a *quinta essentia*, a noble and Divine substance, a Spiritual matter, more pure than the Heavens, and of the same nature with Angels. 3. The *formal* cause, the *Soul* was made not after the similitude of any Created thing, but after the Image of God (himself) the Creators, both in respect of its substance and qualities. 4. The *final* cause both of the *Creation of the Soul*, and of its redemption also, was (1.) That it might be the *Temple of God*, and the Habitation of his Holy Spirit in this world. (2.) That it might *Temple with God*, and sit shining upon a Throne in the world to come. This noble end in both worlds (together with the other three causes) make the *Soul* like *Saul*, higher by the head and shoulders, than all other Created Beings.

It follows then, that it is a most foolish thing to play away such a noble and pretious *Soul*, (which God hath given to Man,) unto Satan, for his Toys and Trifles only. We do judge the ignorant *Indians* very injudicious, in making away their Gold and Jewels (by way of barter and exchange) onely for old Mettal and gawdy Pictures: and our Courts of Judicature doth judge those Children to be natural Fools by Law, that will part with Gold for Counters; such a one is deemed (not *Compos Mentis*) incapable of inheriting his Parents Estates, and so the Judge doth disinherit him. But this bartering away of a most pretious *Soul* for a few toys of worldly Treasure, Pleasure, and Honour, is far worse than either of the former; and none but Children and Fools would make such fond Bargains: Oh how unfit are such to be trusted with the true riches, *Luk. 16. 11, 12.* or with a truly rich *Soul*! so it is in it self; and its own nature: Yet many such fools and children there are, (we see) in the world so trusted, which sell away their *Souls* for trash and trumpery, *pro thesauro Carbones*; 'tis a sorry exchange of a Peerless Pearl for poor Pebbles, a gaining of dung, and losing a Diamond. Oh how unworthy are they of such a pretious *Soul*, that dare sell their own *Souls*, as the false Prophets did the *Souls of the people*, only for handfuls of barley, and for a piece of bread, *Ezek. 13. 19.* like so many base Gyplices, or common beggars, a pretious *Soul* was no more set-by by them. Such do little consider, (1.) The worth of their *Souls*, while they are yet in their hands unfold away. If a Jeweller after much pains and skill in polishing his Jewel into a most exquisite piece, cannot chuse but be much troubled

troubled to see his precious Pearl fall into the hands of such *Fools* or *Children*, as neither know how to value it, nor how to use it: So this rare and choice piece (wrought by *Jehovah* the Jeweller) so transcendent in its due and true estimate, that the Spirit of God seems at a stand to find out any thing to equal the *Soul* in its value, saying, *What shall he give in exchange for his Soul, Mark 8.37.* We may say after the manner of Men, that God cannot be well pleased to see a precious Soul (of his making, *Isa. 57.16. Jerem. 38.16.*) fall into a fools band, that hath no Head nor Heart to improve it, *Prov. 17.16.* Oh what sublime stupefaction even stuns the minds of most men, that they do not consider the worth of the *Soul*, but wilfully cuts the Throat of it, and having no Heart to look after Heaven, while it may be had, do trifle away their precious Souls in their sinful courses, and their hard and impenitent Hearts do plainly fool away their own Salvation! (2.) As they do not consider the worth of the *Soul*, so neither do they consider the loss of it, what kind a loss, the loss of a precious Soul is: they consider not, 1. That it is an incomparable matchless loss, yea though a Man should gain the whole world by losing the Soul; Christ (himself) declares it a most silly sale, and no better than a brutish Bargain, *Matth. 16.26.* All the world cannot weigh in worth against one Soul. This was the Divine Sentence that Francis Xavierius gave John the Third King of Portugal to meditate every day one quarter of an hour on: to wit, *What shall it profit, to win the whole world, and to lose one Soul?* Wherein our Saviour deals with the worlds darlings to convince them of their mad folly, as *Elijah* dealt with *Baals Priests*, to convince them of their gross Idolatry, 1 *Kin. 18.23,24,25,30,33.* where Gods Prophet (in his Tryal by Sacrifice) grants them all the advantages that might be, (lest it should be pretended, that their God was slain, and therefore silent) and takes all the disadvantages to himself. He gives them dry wood, and takes wet wood to himself, &c. that the Miracle might be more manifest and without exception, yet was he too hard for them: even to Christ here grants the worldling all the advantages of the world, all that the whole world can afford to its darlings, to wit, *self, pomp, and pleasure*; yet one precious Soul (though never so wet with the water of adversity) outweighs all the world; there is no comparison between them, the loss of it is an incomparable loss. If to lose a mans life for money, be look'd on as a madness, what is it to lose the Soul, which (indeed) cannot be lost in respect of being and property, though it may be in respect of well-being and felicity. As there is no comparison betwixt a mans precious life and his perishing wealth, (so that skin for skin, and all that he hath will be give for his life, *Job 2.4.* that is, any skin, of Cattle, Servants, Children, to save himself in a whole skin; the Traveller parts with his purse to the Robber, and the Mariner with his Cargo to the storm, that their lives may be spared) so there is less comparison twixt worldly vanities and a most precious Soul. Seeing (1.) the light of nature hath Philosophiz'd, that Man is nothing else, but a Soul clothed with a Body, and that this noble Guest and Royal Inhabitant dwells in it as in an house of clay, or in a bag of dust; and therefore persons are usually called Souls, the more excellent part denominating the whole; yea, and that the Soul was made for noble employment, and should not be brought into subjection unto any fordid things below its own excellency, as worldly things be. (2.) The light of grace doth much more Theologize, that the Soul is a most precious Jewel, which God (himself) hath laid up for a little time in the curious Cabinet of the Body, *Psal. 139.15,16.* and therefore all the Saints in all ages, learnt this lesson from their dying Saviour, to resign up this Jewel (which they had from God) at death, unto God again. Though our dying Redeemer did commit his dear Mother to his beloved Disciples care, *Job. 19.27.* yet did he commit this precious Jewel, (his precious Soul) to his Heavenly Fathers care, *Luk. 23.46.* (3.) It was Christs judgment, which is certainly Infallible, (as he is Truth it self, and cannot lye) that the whole world is not to be compared to the worth of a Soul: no doubt but Christ, who went to the price of Souls, (in his dying to purchase Souls) must needs best know the worth of Souls. He judged them worthy of his own precious life, as he dyed that they might live. Oh how unworthy then are they of precious Souls, that will sell them away even for a thing of nought, for which our dear Redeemer paid so dear to purchase them, as with his own precious life, (the best and purest life that ever was lived by any Mortal Man) yet thought he the purchase of Souls better than it; we are all bought with so great a price, 1 *Cor. 6.20.* What a shame it is, that Man should be ζῶν τιλάζων, a life-loving Creature, as the Heathen call'd him, and not also ψυχή-φύλον, a Soul-loving Creature, seeing the Soul is more precious than the precious life it self. (4.) This hath been the judgment of all the Saints in all the Ages of the world, who always valued their precious Souls far above their precious lives. 'Tis true, life is sweet (as we say) and Man is naturally both fond of life, and fearful of death, which therefore Aristotle calls τὸν φοβερὸν ψυχρῆς, the most terrible of terribles, and the Scripture better, the King of terrors, *Job 18.14.* as it is more terrible to flesh and blood than any other thing, and carries away the principality from all, inasmuch as nothing terrifies nature so much, as that which hath a tendency to death, which is Natures Executioner, Gods Curse,

Curse, and Hells Purveyour; hence 'tis said, *Revel. 6. 8.* that *death* haleth *Hell* at the heels of it. Hence it is, that the *Conquered* in a Field-Battel are content to be stript of their all, so the *Conquerour* but give them Quarter for their Lives: and that the *Mariners* in a Sea-storm lift overboard their lading into the Sea, rather then hazard their own lives thereby: Hence it was that the *Gibeonites* would not refuse to become *Israels* perpetual slaves, so their lives might be preserved, *Josh. 9. 24.* Their slavery was a *Civil death*, which yet they submit to, that they might be freed from a *natural death*: yet we find upon Record, that the Holy Martyrs did prize their *Souls* above their *Lives*, they would let *Life, Liberty, and all go*, rather than *sin against their own Souls*: they durst not purchase their own *Lives* at too dear a rate, which (they judged) would have been done; had they pawn'd their Consciences, and paid away their Honesty and Holiness to save them: He that thus *saveth his life* (Christ saith) *shall lose it*, *Matth. 10. 39.* that is, he that redeemeth his Life with the forfeiture of his Faith, and with the Shipwrack of his Conscience, makes no better than a great losers bargain, for whiles in running from death as far as he can, he runs to death as fast as he can; and that from a *lesser* to a *greater death*. Christ will kill such *Cowards* (that are so fearful of *death natural*), with both *death Spiritual and Eternal*, *Revel. 2. 23.* he will sentence such *Apostates* unto a double damnation: Hereupon these Blessed Saints loved not their lives unto death, *Revel. 12. 11.* but by losing their lives, (rather than defile their Souls) they saved both *Life and Soul*. The line of their lost lives was hid in the endless Mass of Gods sure mercies; their silver of a *life natural*, was changed into the gold of *life eternal*; their *death-days* of misery, were their *birth-days* of felicity, and the day-break of their eternal brightness: they ever thought it a very bad market to play away their precious Souls at any poultry price, and that they could not be profited by all the profits of the world, should they barter away their precious Souls for them: Those Ancient and Primitive Christians did demonstrate as much glorious power in the Faith of *Martyrdom*, as they had done in the Faith of *Miracles*; and then was seen the *Savageness* of the persecutors, plainly conquered by the Faith and patience of the persecuted; yea, our Modern Martyrs loved not their lives, when they could no longer live without sinning against their Souls; when 'twas said to one of them, Life is sweet, and 'tis an unbearable burden to burn, he answered, 'Tis indeed so to all such as have their Souls linked to their Bodies, as a Thiefs foot is to a pair of fetters: And another not long ago could sweetly say, If I may no longer live as Gods servant, I am very willing to dye as his sacrifice. All those priz'd their Souls above their Lives. (2.) Vain men doth not consider, that the loss of the Soul (as 'tis incomparable, so it) is an unvaluable loss, a total loss: the loss of all is the deepest and most deplorable loss that can befall us. 'Tis a common saying, When life is gone, all is gone; but much more may it be said of the Soul, when the Soul is gone all is gone. All our good in this world goes with the Life, but all our good in both worlds goes with the Soul: it had been better for us we had never been born, *Matth. 26. 24.* to wit, for Judas his own particular. When *Parmenio* complain'd to Great *Alexander*, that they had lost their Paggage and Ammunition, Tull, said that Brave General, let us but win the field, then all will be recovered again with advantage. So if the Soul doth but fight the good fight of Faith, and win the field, all other losses are not to be laid to heart; we shall be more than gainers, if Conquerors, yea we shall be more than Conquerours, *Rom. 8. 37.* even *Triumphers*, *2 Cor. 2. 14.* If the Soul be safe, all is safe; if the Soul do but live by Faith, *Habb. 2. 4.* then through Faith in Christ we overcome before we fight; we do not only overcome, but over-overcome (as the word *καταγων* signifies) we are both sure and secure of victory, while our Redeemer rideth upon us upon his white horse conquering and to conquer, *Revel. 6. 2.* and is the Captain of our Salvation, *Hebr. 2. 10.* Our Faith in the Son of God, (who hath (himself) broke the Serpents Head, and leaves only Tail-temptations for us, which yet he strengthens us to subdue) doth assure us of the Victory. *1 Job. 5. 4.* *Rom. 8. 38.* Suppose a Ship in a storm at Sea Ship in much water, and the wares be spoild with Sea-water; If the Vessel can but live at Sea, Ride out the storm, and weather the point, yea Arrive safe to the Haven with all the lives of the Sea-men, This Qualifies all the other losses, she is capable of a new Cargo, which (with Gods blessing) may make a double Amends for former losses: but if the storm prevail, Run down the Ship, (with all the Wares and lives) into the Deep, This loss (is) unvaluable, being a Total loss: So if the Soul can but live on a Sea of Adversity, on this Sea of Glass mingled with fire (as this world is, *Revel. 15. 2.*) All will be well (say so from me faith God to the Righteous, for their Comfort and Encouragement) *Isa. 3. 10.* So they can but Hold fast their Righteousness and not let it go, *Job 27. 6.* Tob (that is Good) shall betide them; what ever befall others, God will be with the Good, *2 Chron. 19. last*, and will do them all manner of good at the last, *Deut. 8. 16.* as he did to Righteous Job, whose latter end was Lord blessed far more than his beginning, *Job 42. 12.* But if the Soul sink and Founder at Sea, and suffer Shipwrack, (and so will it certainly do if Christ be not its Pilot, and sit at the Stern, *Job. 16. 33.* and *17. 15.*) then the Vessel, the wares, and all the World is gone with it. Better had it

been we had never been born (as *Christ* said of *Judas*) *Body* and *Soul* both loses their lives, both dye and are Damned for ever. Oh what a wretched loss is this! (30) Men do not consider that the loss of the *Soul* (as it is an *Incomparable Matchless* loss, and an *unvaluable Total* loss, so it) is also an *Irrecoverable, Irreparable, and Final* loss; for after other losses of worldly things, there may be found some Supplies for Repairing them again, whether they be losses either by Sea or Land: A Merchant Adventurer may meet with many mighty losses either by *Piracy* or by *Shipwrack* at Sea, which may *Stun* him, and make him *Stagger* in his estate and standing; Yet possibly he hath Ensured his Goods, and then hath he a Recruit from the Ensuring office; or if this be not, he probably maketh some other Adventures either in the *Mediterranean* or *Indian* Voyages, and those (with Gods blessing) are made so safe and successful, that all his former losses are abundantly made up, and he made a man and a Rich Merchant again. So likewise losses by Land (whether by fire or by other Casualties) are frequently (we see) repaired by *Briefs*: and how might a flourishing Trade (for a few years) Recover those unspeakable losses which so many worthy Citizens sustained by that late (almost) Universal and most Dreadful Conflagration of this famous City! no doubt but Gods blessing hath made up many losses from his own fulness. A clear Instance of a great Land-loss made up again to man by God. The Holy Scriptures gives us in that *None-such Job*, whom the Devil (by Gods permission) Stript Stark-naked of all his Creature-comforts, as Stark-naked as ever he was born, leaving never a Ragg to his Back: he left him as naked as he first found him, *Job* 1. 21. Naked, that is, not only without clothing, but also without Cattel, Children, or any worldly wealth, *Eccles.* 5. 15. *Psal.* 49. 17. 1 *Tim.* 6. 7. Yet after all this, the Lord turned again *Jobs* Captivity (that is, took him out of the Devils clutches, wherein he had been Captivated (as it were) in the Bands of Poverty, Sores, Contempt, &c.) and gave him twice as much as he had before, *Job* 42. 10. his Riches were not only Restored, but Redoubled. Compare *Job* 1. 3. with 42. 12. God enclined the minds of all his Kinred and Acquaintance (whom Satan had Alienated from him, as he Complains, *Job* 19. 13, 14, 15.) to come and Condole with him and Comfort him, yea and to contribute to him, either a Lamb, or a Sheep, or an Ox, or a Camel, &c. to stock him again (as some say) or however, a piece of Money and an Ear-ring of Gold everyone gave him, as a recompence of his losses, *Job* 42. 11. and the Lord blessed *all*, even to a Duplication of *all*, *v.* 12. yea (some Learned men say) The Lord did not only double *Jobs* Goods, but also his Graces, which were much impaired by his Unsupportable sufferings, especially, when he Cursed the day of his Birth, (through Impatience) though he did not (as the Devil both Suggested and expected) Curse God to his face, *Job* 1. 11. and 3. 8. So sorely did this severe shower of distress fall upon him, that it did not only wet him to the skin (though he secured himself dry under the shield of Patience in the two former Chapters) but it began here to soak into his Soul, as afterwards it did in many other passionate and Impatient expressions: wherein he chargeth God, for Dealing unkindly, if not unjustly with him. Yet when the Lord (who had over-heard all) and takes him up for his sinful speeches, saying, *Who is this that talketh thus? How now?* *Job* 38. 2. presently *Job* was not only *Humbled*, *Job* 40. 4, 5. but also *Humbled*, *Job* 42. 6. and though *Job* did not lose his Graces (as he did his Goods) as to the substance and Root of them (which all along Remained in him, *Job* 19. 28.) yet lost he the lustre and shine of them, but the Splendour thereof was certainly recovered; yea by (as well as after) his sorrows and sufferings, his very experience did both breed and increase his Hope, Faith, and Patience, *Rom.* 5. 3, 4. Thus we see, not only losses Temporal, but also Spiritual may be recovered. There is a [post Naufragium Tabula] a plank to swim safe to shore on after Shipwrack: Thus the Ancient Fathers calleth Repentance, as it is a Recovery of the lost Image of God in man (seeing True penitency is (Tantamount, or) equivalent to a thorough Innocency) thereby man is brought out of the State of Sin into the State of Grace, and the Image of Christ is stamped afresh upon the Soul: and seeing the Soul is subject to Spiritual losses even in the State of Grace by the Distempers of sin (though they be freed from the State of sin) and Spiritual witherings may come upon it, as they did upon *Jobs* Soul as aforesaid, and upon *Davids* Soul, much more in his foul falls from God: Yet were they (though foul) not Final falls. David did not lose his Salvation, twas only the Joy of his Salvation, which yet the Free and noble Spirit of God restored to him. *Psal.* 51. 8, 9, 10, 11, 12. All those kinds of Temporal and Spiritual losses are recoverable; but this loss of the Soul is a final and an Irrecoverable loss, like the loss of life, which is as water spilt upon the Ground, and cannot be gather'd up again, 2 *Sam.* 14. 14. who would therefore give his life for all the world, seeing the loss of it is Irrecoverable, and can never be recompenced from the Creature, much less the loss of the Soul: Alas the day will come when such as have sinned against their Souls, *Num.* 2. 10. and are Sinners against their own Souls, *Num.* 16. 38. yea have sinned away their Souls, shall find their loss irrecoverable. All such as spend the Span of this Transitory Life after the ways of their own wicked hearts, *Eccles.* 11. 9. do sin against their own Souls, *Hab.* 2. 10. and are Sinners against their own Souls, *Num.* 16. 38. and thereby destroy them, and both Soul

and

and Body do perish for ever: for what Poison is to the Body, that sin is to the Soul: yet how freely and fully do Vain men feed upon it, as if it were Meat or Medicine, and not Poison! We Read of the *Tartarians*, that they will feed lustily upon dead Horses; of the Turkish Gally-slaves, that they will Eat Opium (an Ounce at a time) as if it were Bread; and of the Maid (in *Pliny*) that did Eat Spiders; and of *Mithridates*, who had made Poison so natural to him, that when he would have Poisoned himself (being Captive to the Romans) he could not. Yea, *Joseph Scaliger* speaks of Spiders in *Italy* to have such a Poisonous nature, as they will kill him that treads upon them, and they will break a Glass if they do but creep over it. Yet this Poisonful nature falls far short of the Poyson of sin, in as much as Moral poyson is worse than Natural; and that which kills the Soul, exceeds that which onely can kill the Body. 'Tis a wonder how men dare take such hearty and deep Draughts of this Poyson of sin, So hateful to God, and so hurtful to men. (1.) 'Tis so hateful to God, that it made God (1.) Repent he had made Man. (2.) Destroy all Dumb Creatures with a Deluge. (3.) Not spare his own Son, &c. this makes God hate sin with a perfect hatred. (2.) Hurtful to men: the least Sin is Mortal to the Soul (as the least Poyson is to the Body) and if the Soul dye, the Body cannot live. This Sinful sin, Rom. 7. 13. is destructive and Damnable both to Soul and Body. Hence the Apostle could find no Name bad enough for it but its own name, calling it *ἀμαρτία*, Sinful Sin. If he that provoketh an Earthly King to Anger, doth sin against his own Soul, Prov. 20. 2. how much more he that provoketh the King of Heaven by Sin, which is so Execrable, so Detestable, and so Intolerable to him! why should it be *ἡδαιόγητος* an easie work (as the word signifies, Acts 18. 14. to be wickedly Lewd, or Lewdly wicked, and so to Damn our own Souls, yea and bodies too, and that for ever. 'Twas therefore well said by *Maximilian* (King of *Bohemia*, and afterwards Emperour) to the Pope (who perswaded him to be a good Catholic, with many promises of profits and preferments) The King answered, I thank your Holiness for your kind offers, but the meal of my Soul is of more worth to me than the whole World; to this the Pope angrily replied, that he spoke like a Lutheran. See Hist. Council of Trent, p. 429. Though this wholesome form of speech pleased not the Pope, yet that of *Lewis* King of France displeased the Pope much more, who cast his Bulls (whereby he required the fruits of Vacancies of all Cathedral Churches in France) into the fire, saying, I had rather the Popes Bulls should Roast in the fire, than that my Soul should Fry in Hell. Speed, 496. year 1152. As the woman with two Children, the one loved and pamper'd, the other Hated and Starved, the pamper'd child falls sick and dyes, and before its Death she cast some care (when too late) on the Starved child: So do too many with the Body and Soul: As the woman who had her house on fire, was altogether taken up to save her Lumber from the flames, and all the while forgot she had left her child in the Cradle, but remembring when too late, she cryed out most Horribly, *Oh my child, my child, I have forgot my child.* Thus do many men (till too late) forget their Dear and precious Souls, while Toiling about the Lumber of the world, for the Body onely. The loss of the Soul is a loss of All, and a loss for ever. The reasons be these. (1.) Though foolish Sinners should lay after Death (when launched out into an Eternity of woe) the words of Christ [*What shall we Give in Exchange for our Souls?*] yet then they have nothing to give for their Souls, Redemption. Their Riches have then taken the wing, Death robbed *Dives* of all his possessions, Then his friends were scrambling for his Goods, Worms for his body, and Devils for his Soul, when he slept his sleep, Psal. 78. 5. that long Iron Sleep of death (as the Poets call it) he left his Wealth to others, Psal. 49. 10. when he dyed he carried nothing away, v. 17. Job 1. 21. and 1 Tim. 6. 7. Eccles. 5. 15. Death as a Porter stands at the Gate and strips men of all their worldly wealth, leaving them not an Half-penny to pay their fare over the Stygian lake, as the Poet said. And he was but a foolish fellow, who when he saw he must dye, claps a piece of Gold into his mouth, saying *Some wiser than some, Ille take this along with me.* Worldly wretches would gladly carry the world out of the world, but the Apostle assureth them that it is impossible, saying, *It is certain, as we do bring nothing into the world, we can carry nothing out of the world,* 1 Tim. 6. 7. Wherewith then shall the Soul be Redeemed in the place of the Damned, where there is punishment without pity, misery without mercy, sorrow without succour, crying without compassion, mischief without measure, torments without end and past Imagination. Therefore (2.) Suppose the Damned should have something wherewith they might offer a price of their Redemption, *Non esset Estimabile*, It would utterly be Rejected. Money may be a Master and a Monarch in this world, but it bears no Mastery in the other World: If Death will Regard no Reason, nor rest satisfied though thou would give many Gifts (as *Solomon* saith of Jealousy, Prov. 6. 35.) If a man can never buy off Death though he would give never so much, as that Carnal Cardinal *Beauford* (the Chancellor of England in *Henry* the 6. time) upon his Death-bed complained, that his Vast riches would not Reprieve him from Death, crying out, *Fie upon it, will money do nothing? will not Death be Hired? wherefore should I die, being so Rich? If the whole Realm would bribe Death, I am able* (quoth he) either by Policy to procure it, or by Money to purchase it, &c.

How

How much More unable is money (which cannot buy off *Death*) to buy off *Damnation*! for the *Devils* (those Tormentors of *Damned Souls*) are far worse than those *Medes* which God set on to destroy *Babylon*, *Isa.* 13. 17. *who would not regard Silver or Gold* for a Ransom, but kill all they came to; though never so Rich, and ready to Redeem their lives with their Riches: Alas, the *Devils* have far less Reason to *Delight* in Silver and Gold, than those *Medes* had, who were Men with whom Money bears a Mastery, not so with *Devils*. Riches may indeed be the ransom of a *Mans* life from the wrath of men, *Prov.* 13. 8. but they will not be the Ransom of a *Mans* Soul from the wrath of God, *Prov.* 11. 4. or the Rage of *Devils*. Hence the *Rich Glutton* is told of a Great Gulph twixt Heaven and Hell, intimating his state of Torment to be incapable of any ease, much less of any Redemption, but was an Unchangeable and Eternal State, *Luke* 16. 24, 26.

(3.) That the *Damned Souls* do sink into an irreparable irrecoverable State, may be further Argued and Illustrated, as (1.) *Hell* is call'd the Bottomless pit, *Revel.* 9. 1. 11. and 11. 7. and 17. 8. and 20. 1, 3. as if it were a dark Dungeon with a narrow entrance into it, and eternity to the bottom of it, so that *Souls* there are ever falling, and crying out [*woe woe, quasi in dei* (not ever Lord) yet never do reach to the bottom. (2.) There is no Room for Repentance in this Damned estate: *Now if ever, now or never*, must we be reconciled to God. *Now is the Accepted time, now is the day of Salvation*, 2 *Cor.* 6. 2. The *Apostle* beats upon the *door*, this present *now*, because opportunity is headlong bald behind, having never a Lock to catch hold of, and therefore if once past, is irrecoverable: if the day of Salvation be once over, it will never Dawn again: If we receive not Mercy while we are in the body, we can never (saith *Cyprian*) receive it when out of the Body; there is no Mercy, but all Justice then to be expected and endured. (3.) No man can by any means Redeem his Brother from *Death*, *Plal.* 49. 7. much less from *Damnation*, whatever the doting Dreams of *Romish* Doctrine say to the contrary; and therefore all the Money which hath been given for Masses, Diriges, Trentals, &c. for praying *Souls* out of Purgatory, hath been cast away and lost Money, for Money bears no mastery in the other World; and that fictitious fire was designed and devised onely to make the fire in the *Popes* Kitchen burn the brighter, seeing all that Money (so disbursed) doth purchase fewel for it. No nor the prayers and fastings of surviving friends can recover a Soul out of *Damnation*. (4.) No nor the *Holy Angels* in Heaven can redeem a Soul out of the torments of *Hell*, for then there would be more Redeemers than one; but *Christ* is the onely Redeemer, there is but one Mediator, 1 *Tim.* 2. 5. both of Redemption and of Intercession, besides him there is no Saviour, *Isa.* 43. 11. 1 *Joh.* 2. 1. the *Papists* therefore are grofs Idolaters in setting up *Angels* and *Saints* to be their Saviours: we should acknowledge no other Master of request in Heaven but *Christ*. (5.) No nor (yet higher) the very Blood of *Christ*, and if any thing could, that would do it, but that cannot then Redeem a Soul, *ex Instituto & Secundum pactum*, according to the Divine Institution and covenant of Grace, for thereby the Blood of *Christ* was shed for the sins which penitent Sinners do commit in this world, and not for those sins which impenitent Sinners carry with them out of this World into another. Their wilful and final refusing of the Gospel-remedy, and their Trampling under foot the Blood of *Christ* (as if it had been the filthiest Dirt in the Street) maketh their Repentance in this Life Impossible, much more their Redemption in the next Life. There is no more Sacrifice for the sins of such, *Heb.* 2. 3. & 3. 19. & 6. 4. & 10. 26. (3.) As Vain men doth not consider (1.) The worth, (2.) The loss, So neither doth they consider (3.) The exchange of their Souls, which is like the selling of the Jews [*A damage that could not be countervailed*] *Esth.* 7. 4. that is, it is not *Hamans* ten thousand Talents, *Esth.* 3. 9. nor ten more to that, which can make up the loss that the King is sure to sustain by the Slaughter of the Jews, such a vast Diminution of the Annual Entradoes would happen thereby, how much more in the Exchange of the Soul, if a right estimate be made! there is no proportion 'twixt it and the World: for, (1.) There is the disproportion of the most noble thing exchanged for that which is Ignoble, as before in eight particulars; in all exchanges or purchases, there should be *Charum pro chariori*, something dear given for what is more dear: Now the Soul being the very Elixir and Quintessence of all beings, so near a kin to the Divine Nature, must needs be much more Noble than the base things of the World, for which too many do exchange them, though they be Dung to it. The (2.) Disproportion is the exchanging of that which is essential and intrinsecal, for that which is onely extrinsecal and circumstantial, such as the world is with all its Beauties and Braveries: *Christ* said to his Disciples, *The Life is more worth than meat, and the Body than Raiment*, *Math.* 6. 25. now if the Body be more worth than Raiment, how much more is the Soul more worth than all the accidental things of the World? for 'tis the principal part, as (1.) *We have our being by its* had it not been for the Soul, we had perished in the Conception, and been as the untimely fruit of a Woman: we have our continuance (as well as our original) from it: 'tis neither Riches nor Honours make a Man; *Plato* saith, *Anima Cujusq; est Quisq;* The Soul of every man is the Man himself: the Body is not mentioned in the story, where 'tis said, *Man became a living Soul*, *Gen.* 2. 7. and if the Bo-

dy give not the *being*, much less *Bodily* goods, of which *Cato* could say, let men take *them* all away, *I am Cato still*. We lose not our *selves*, if we lose not our *Souls*. (3.) The *Soul* gives us not onely our *being*, but also our *well being*; If it be but well with the *Soul*, 'tis well with the *Man*, whatever his outward condition be; If the state of the *Soul* be good, all is good: This made *Paul* and *Silas* sing in Prison, and all the *Martyrs* joy in tribulation: this made them happy in the midst of misery; on the contrary, the misery of the *Soul* is the *Soul* of misery: let a man have a Confluence and Quintessence of all created comforts, yet a wounded *Spirit* spoils and fowers all, and makes him (for all this) a *Man of misery*. The (3.) *Disproportion* is, 'tis exchanging *Eternal treasure* for *Temporal trash*, which is as transitory as the Head-long Torrent, 1 Cor. 7. 31. the *Glory* of this *World* is but a blaze, and then dyes. If it dye not to us, we shall to it, Eccles. 1. 4. All are either as empty swelling Bubbles, or painted Butterflies, which quickly fall down, or fly away: but the *Soul* is *Eternal*, and goes to a place *Eternal*, as *Elijah* did; and then dropt are all worldly things, as he did his *Mantle*; they all have wings then to fly from us, and we from them, 1 John 2. 17. Oh then exchange not thy *Soul* (with *profane Esau*) for potage, or with *Dives* for profit, then it goes to *Eternal woe* as *he* did: If not, thou reserves it as a *Diamond* to beautify Heaven with, it shall sparkle there *Eternally* (a *Vessel of mercy*) upon the shelf of *Glory*, among glorified *Saints* and glorious *Angels*.

CHAP. V.

Of Adam and Eve in the pure state.

THE state of *Innocency* wherein God created *Adam* and *Eve*, was dignified with sundry excellent blessings, some *Internal* and some *External*. (1.) The *Internal* perfections wherewith God blessed them both, were, (1.) *Immortality*, God gave them not onely the most noble *Life* as to the nature of it (in as much as the *Life Rational* [of *Man*] is more noble than the *Life Vegetative* of *Plants*, or the *Life Sensitive* of *Beasts*) but also most *Extensive* as to its continuance: for had they not Sinned, their *Souls* had never have been separated from their *Bodies*, but they should have lived a most happy life a Thousand years upon *Earth* (according to the opinion of the *Antients*) and then have been translated (as *Enoch* and *Elijah* were) into *Heaven*: this *Immortality* was onely *ex Hypothesi*, upon supposition of holding their integrity as before, and an *Immortality a parte post* onely (as the *Schools* speak) and not *a parte Ante* also: for some things are said to be *Immortal*, (1.) Which have a *beginning*, but have no *end*, as the *Angels*, and the *Souls* of men. (2.) Some things have no *beginning*, yet shall have an *end*, as the *Eternal* decrees have their *Temporeal accomplishments*. (3.) Something again there is, that hath neither *beginning* nor *end*, and that is, *God* himself: of the first sort would their *Immortality* have been, had they stood, their *Bodies* would have been *Immortal* as well as their *Souls*, 'twas the *Vain Philosophers* fancy, that *Man* had no *beginning*, but was *Eternal* [*a parte Ante*] as to *before*, which is fully confuted by *Moses* mentioning *Mans* creation three times in one Verse, Gen. 1. 27. (2.) *Wisdom*, yea such a perfection thereof as to know all that was knowable: we read of *Solomons* wisdom (even in the state of *Corruption*) how it made him *Natures Secretary*, and *wiser than all men*, 1 Kin. 4. 31, &c. & 10. 4, &c. yet was it undoubtedly short of *Adams* wisdom in the state of *innocency*. Though *Solomon* were *wiser than* all men in the *fain estate*, yet this makes him not *wiser than Adam* in the *pure estate*, who then had the perfection of knowledge and wisdom: then did he know aright his *God*, his *Creatures*, and *himself* too; he had 1. *Natural*, 2. *Acquired*, 3. *Revealed* knowledge. 1. His knowledge was inbred and con-created with him, so 'twas *Natural* to him. 2. He *Acquired* knowledge of *God* by the *Creatures* in a way of *Causality* and *eminency*; he ascended from the effects to the cause, till he came at the first cause, as if he had been climbing upon *Jacobs ladder*. 3. The *Attributes* of *God*, and the *mystery* of the *Trinity*, were *revealed* to him, and nothing of *corruption* was then either *within* him or *without* him, to darken his understanding to him, as *Solomon* had: *Adam* wisely understood all *simples*, *singulars* and *universals*, and could rightly (while he was himself *Right* and *upright*) compound or divide them: he could then (without any mistake) discern good from evil, and the just from the unjust; to follow the former, and to flye the latter: The unanswerable argument of his knowledge and wisdom was his giving *names* to all creatures according to their several *Natures*, as those that understand the *Hebrew* tongue, do understand, or at least may do.

Conveniunt Rebus nomina sepe suis.

The names *Adam* gave them were accommodated to their *Natures*, Gen. 2. 20. one part of that Image of God (wherein *Adam* was Created) is knowledge, Col. 3. 10. and this was in the perfection of it, so that *Tostatus* was under a mistake in preferring *Solomon* before *Adam* because he is said to be *wiser than all men* (that were before him or after him) for that is spoken of the common Generation of men, wherein the two *Adams* must be excepted, the first man created in the Image of God, and the man *Christ Jesus* born without sin: *Adam* did certainly know all things but the four things which are not knowable to man, to wit, (1.) *The secret Decrees of God*, which belong not to men, Deut. 29. 29. Rom. 11. 33. who knows the mind of God, &c. (2.) *Future contingents*, as his own fall. (3.) *The thoughts of the minds* both of men and of Angels. God onely is the *καρδιογνους* or Heart-searcher, Act. 1. 24. our most secret thoughts and intentions (which are the creatures of the Heart) are naked and open to him onely, Heb. 4. 13. (4.) All Individual things of all kinds, which are (as it were) Infinite, as (suppose) how many Stars there are in the Heavens, how many Fishes in the Sea, how many Fowls in the Air, how many Beasts in the field, how many Sands upon the Sea-shore; known (only) unto God are all his works, from the foundation of the world, *Act. 15. 18.* Omniscieny is his Incommunicable Attribute, 'tis God (alone) that knoweth all things, *Job. 21. 17.* All these things. (3.) *Holiness and Righteousness*, (which completed the Image of God in Man) *Eph. 4. 24.* 'Tis something over-curious a Criticism, (having in it more Wit than Grace) to say, *God was the first that made Images in the world*; (in making Man after his own Image) but (sure I am) God was the first that forbad Image-making, to wit, in the second Commandment. 'Twas certainly a gross mistake in *Oleaster*, (that grand stickler in the *Spanish Inquisition*) to say, that God in the Creation, took upon him the shape of a Man, and thereupon, 'tis said, he made Man in his own Image; whereas the truth is, *This is to make God after Mans Image*, rather than *Man after Gods Image*: but the Image of God (wherein Man was Created) was his being made *holy and righteous* [*æquè, non equaliter*] as God in quality, though not in equality: Thus *Solomon* saith, *God made Man right and upright, Eccles. 7. 29.* he was right in the sight of God, *2 Chron. 29. 2.* his state was well pleasing to God, and he was upright before him: he was right (1.) in his understanding of things, as before, having the perfection of knowledge and wisdom: (2.) in his will, willing and nilling all that God would have him to will or nill; he loved all that God loved, and hated all that God hated, *Revel. 2. 6.* (3.) his Conscience, Memory, Affections, all had a rectitude or rightness: in a word, his *Holiness and Righteousness* (God created him in) made him both *suited to Gods Nature*, and *Subject to Gods Law*, which is both a right and a straight Rule, *Psal. 19. 8.* then there was a Right order in all his Affections: no jarring discords (which would have made no good musick) were then among them, but all were placed upon their proper objects, needing no reconciliation (as now) one to another: The inferiour parts of the Soul were all subordinate to the superiour. The Will was subject to the Judgment or Conscience, The Affections to the Will, *Prov. 16. 32.* all the outward members to both, *Rom. 6. 13.* and the whole man (in all parts both inward and outward) in subjection to God: much more might be added of *Internalls*. (2.) The External endowments which God gave our first Parents in their pure state were sundry also. As (1.) the most perfect Beauty and Comeliness of their persons. As is the cause, so is the effect; as is the workman, so is his workmanship: it must needs be a complete piece of work, which came out of the skilful hands of the most Wise God, as is said before of the Body. Their Stature, proportion, their feature, lineaments were all, yea altogether lovely, *Cant. 5. 16.* Their Voices were sweet, and their Countenances were comely, *Cant. 2. 14.* seeing (since the Fall) such a dazzling splendour and bewitching Beauty remains still in some of the Sons and Daughters of men. Assuredly the Image of God (who is Beauty and loveliness it self) did shine forth in their Bodies as well as in their Souls; and even while they were naked, they were Clothed with Majesty and Glory, *Psal. 8. 5, 6.* yea their nakedness made them not ashamed, *Gen. 2. 25.* There was then no need of shame, for sin and shame came in both together: and there was as little need of Cloathing then; for their Bodies being then glorious, the bravest Apparel would but have been as a cloud that darkens the shining Sun, or as a black mask which covers a most beautiful face; undoubtedly they had (both) that goodly Gracefulness, presence and personage, as to be not onely most delightful companions each to other, but also capable of communion with the Holy Angels, to whom they were made but a little inferior, *Psal. 8. 5.* yea and with the Holy God himself, who rejoiced in the habitable part of his Earth, and took much complacency in the work of his own hands, *Prov. 8. 30, 31.* *Adam* more than *Enoch* and *Abraham*, &c. walked Arm in Arm with God. The (2.) External endowment God gave them was the place of their Habitation in Paradise, *Gen. 2. 8, 15.* God did not build them any Marble monument there, or an Ivory Pallace to dwell in, such as the Luxury of men in the faine estate hath framed for themselves, as that none-such Sinner *Abah* built for himself, *1 Kin. 22. 39.* but God planted them a Garden or Orchard choicely furnished with all manner of delicate fruits, and hedged round

round about, wherein they might have lived in a condition of Dignity and delectation, without the least impairing of their Health and strength, for a thousand years; yet it being but an earthly place, or a *Terrestrial Paradise*, thereby they were admonished not onely of frugality and modesty, but also that there was a better place, even a *Celestial Paradise*, into which they should have (without tasting Death) been translated: no doubt, but the whole Earth was exceeding pleasant and fruitful, as a Garden; before the *Sin of Man* brought upon it the *Curse of God*, Gen. 3. 17. yet so kind, so good was God to Adam, that he planted a *Paradise* for him, wherein he had an affluence and confluence of all good things to make him happy; hence it is called [the Garden of *Jehovah*, Gen. 13. 10. and of *Eden*, which in the Greek *ἡδονή* doth signify *Pleasure*, and this place of pleasure and pleasantness was (by way of eminency) the *Glory of all Lands*, Ezek. 20. 60. That *Paradise* was a most pleasant place, is demonstrated by those few following Arguments. As (1st) from that large description and commendation of it by the *Holy Ghost* himself in *Moses* his Pen-man, Gen. 2. from v. 8. to v. 16. (2^d) from its being made a Type of the third Heaven, and synonymical with it, *Luke* 23. 43. 2 *Cor.* 12. 3. 4. *Revel.* 2. 7. (3^d) from that aggravation of the evil that is put upon their expulsion out of *Paradise*: if it were so great an evil to be banished (himself and all his posterity) out of this Pleasant place, and to have the Garden-door locked against him, yea and Guarded also by a *Cherubim with a flaming sword*, Gen. 3. 22, 23, 24. this is a clear evidence, that *some great good* was lost thereby. (4th) from the restitution of the true *Paradise* unto fallen man by *Christ*, which is a most unspeakable good: the first *Adam* shut *Paradise*, the second *Adam* opened it by the Key of his Cross, or Cross-key; and he quenched the flames of that flaming sword (which Guarded the Door) by pouring upon it his meritorious Blood, paving thereby a new and living way to that *Paradise* which is above, *Hebr.* 10. 20, 18. herein also the transcendent goodness of God to man is marvelously manifest, that God should (upon the third day of the Creation, when he made the Trees) plant a *Paradise* for mans pleasure before *Man* was Created, which was not until the sixth day: *Man* was made out of *paradise* on that day, and then God took man by the hand and led him into *Paradise* to take possession of it (as the Angel led *Lot* out of *Sodom*, by the hand, for a dispossession, Gen. 2. 15, & 19, 16. God made not *Paradise* for the Beasts to spoil, but for man to dress; which he did, as without necessity, so without either pains or weariness; 'twas rather his Recreation than his Occupation; his labour was then as an Ordinance, but after inflicted as a Punishment, Gen. 3. 19. This place of delight was prepared for man before it was conferred upon him, yea before he was, that he might live a life of pleasure there: How much greater is Gods goodness unto *Adams* Posterity (who are given to *Christ*) for whom both a life of Grace and a life of Glory is prepared, not onely long before they were born, but also before the foundation of the World, 2 *Tim.* 1. 9. *Tit.* 1. 2. &c. All those things do teach us these truths: (1.) That God hath a right Fatherly care of his creatures, thus to make provisions for them before they be created: (2.) that all opinion of merit is hereby overthrown, for *Adam* could not merit this *Earthly Paradise* before he was made, nor we the *Heavenly one*. (3.) God led *Adam* into *Paradise*, that he might know he held it not as Lord of it, but as Gods Husband-man and his Tenant at will so long as he behaved himself well, which if he forfeited by doing ill, he could have no just cause to complain for Gods banishing him out of it, who had given it him so freely, and so kindly led him into it. (4.) that *Earthly Paradises* be not Mans home and Countrey here, no abiding City, *Hebr.* 11. 10, 16. The (3^d) External favour God gave them, was their Dominion over all Creatures, Gen. 1. 26, 28. subdue the Earth, and have Dominion, &c. God made man the supreme Lord of all created things here below; all creatures are mans Servants and Household stuff: God put all things under mans feet (as so many stirrups or steps of a Stair-case) that *Man* might raise up himself thereby unto God his Maker. *David* celebrates Gods praise for giving this Dominion over all to *Man*, *Psal.* 8. 5, 6, 20. All things are made for *Man*, and *Man* is made for God, to know and acknowledge him: And while *Man* did so, all things also did own and acknowledge *Man* as their Lord and Sovereign. *Adam* exercised the Centurions Authority, *Luke* 7. 8. when all Creatures did come to him (for Names) and go from him when named, Gen. 2. 19. All then did reverence *Man*, and were ready to come and go at his command. Hence it was that *Eve* was not afraid of the *Serpent*, as *Moses* was afterwards, *Exo.* 4. 3. *Christ* was among wild Beasts without fear or harm, *Mark* 1. 13. The Image of God in *Man*, put such a Majesty on *Man*, that all Creatures payed their Homage to *Man*, as *Man* payed his Homage to God; but this Obedience to *Man* was forfeited by Mans disobedience to God; and Mans Rebellion against his Maker, is punished with the Creatures Rebellion against *Man*: according to the saying of the Antient, *Rebellis facta est Creatura homini, Quia Homo numini*: The Creature Rebelled against him, because he Rebelled against God. This revolt lost *Man* both Imperium suum, & Imperium sui, both his command

of the Creatures, and his command of himself. (1.) his command of the Creatures, who now Rebel so far, as many times to Mans ruine : sometimes they become such Enemies to Man (in avenging Gods quarrel upon him) as to pick out his Eyes, to tear his flesh, and to suck his Blood, *Ezek. 14. 21. Levit. 26. 22. Prov. 30. 17. 1 King. 21. 19.* and this is not only threatned, but also Executed, *1 Kings 22. 38. 1 Kings 13. 24. 2 Kings 2. 24. & 17. 25.* and what great revenge can the great God take by the least and weakest of his Creatures? As by *Frogs, Flies, and Lice, Exo. 8. 5, 7, 24. And by Worms, Acts 12. 23.* This is not all but, (2.) Man hath lost his command of himself, now Man is become as a City that is broken down and without Walls, *Prov. 25. 28.* he Reigneth not in his unruly affections, but lets them Run Riot in sin as so many Head-strong Horses: Man not being fenced in with the Wall of Gods fear, lies open to all the Assaults of Satan, as *Judg. 18. 7. Jer. 49. 31. Ephes. 4. 26, 27.* hence it is Man can neither tame his Tongue, nor his Heart that Beast in his Bosom. (3.) Though this Dominion and Sovereignty over the Creatures be forfeited by Adams fall, yet 'tis not wholly extinguished: there was a renewing of that Character (in part) to Noah, *Gen. 9. 2. The dread of you shall be upon every Beast, Fowl and Fish:* and this piece of Gods Image in Man is yet remaining, whereby every kind of Beasts, of Birds, of Serpents and of Fishes hath been tamed by the industry and ingenuity of Man, *Jam. 3. 7.* Hence we see a little Boy will lead a great Elephant, and a Child can drive before him a great number of Cattel; these are remaining footsteps of the Ancient sovereignty: and herein is the marvelous goodness of God to falsn Man, that though his Authority be lost as to the Savage Beasts (as Lions, Bears, &c. some few whereof are subdued) yet the serviceable Creatures (that have no Gall as the other have, to wit, the Ox, the Ass, &c. are still in subjection to Man, *Esa. 1. 3.* from all which Man hath most singular service. (4.) The Redeemed of the Lord have (by that Grand grant and Charter in Christ) a New right to all, and a New Rule over all, *1 Cor. 3. 22, 23. All are yours in Christ.* All we have in possession of the worst things below, and in Reversion of the best things above, yet hold we all in *Cupite-Tenure*, to wit, in Christ, who is Married to his Church in faithfulness, and gives this as part of her Joynture, to wit, a restoring the Priviledges of the first Creation, as Fellowship with God, and Dominion over the Creatures; and therefore hath he bound over the best of things to bring her in provision, *Hos. 2. 19, 20, 21, 22.* This appears by comparing *Psal. 8. 4, 5.* with *Heb. 2. 6, 7.* where whatever is spoke of Man is applied to Christ, (1.) By whom we are at peace with the Beasts of the Field, *Job 5. 23.* As *Jonah* was with the Whale in the Sea, and *Daniel* with the Lions in the Den, and the Viper had no power to hurt Paul. By whom we have not onely use of them (as the wicked have) but also right to them, both for profit and delight at present, yea (2.) by whom we shall at length be fully inflated in the absoluteness of the old Dominion, when the Creature being freed from the Bondage of Corruption, shall willingly be subject to the Children of God, *Rom. 8. 19, 20, 21, 22.* Though there be now some dread of man upon hurtful Beasts, therefore they dare not walk abroad while Man is supposed to be abroad, *Psal. 104. 20, 23.* and though Man now hath a Dominion over useful Beasts, yet both are in a much lower way than that in the state of Innocency: for this subjection is neither with so much willingness on their part, *Rom. 8. 20.* nor with so much easiness on our part as formerly, for now no Creature can be Tamed without toils and difficulty. There be yet two more of those great blessings, wherewith the Lord dignified the state of Innocency (to make it a truly Golden Age, as the Poets call it) to wit, the blessing of Marriage, and the blessing of the Sabbath; both which are partly External, and partly Internal. Inasmuch as the end of Marriage is for Relieving Mans Soul as well as Body, and the end of the Sabbath is for Refreshing the Body as well as the Soul: (1.) of the blessing of Marriage; no sooner had God created man Male and Female, *Gen. 1. 27.* but then 'tis immediately said, *God blessed them,* and said, *be fruitful and multiply,* v. 28. now that the Marriage of the first Male and Female together, was a very great blessing (supperadded to all the other aforesaid blessings) the mouth of the Lord (himself) doth declare it, saying, *It is not good for Man to be alone, I will make him an Help-meet for him,* *Gen. 2. 18.* The goodness and greatness of this blessing (even in the Judgment of God himself, who is Wisdom itself) appeareth, inasmuch as the Lord declareth, *for Man to be alone was not good,* either (1.) for mans profit, in respect of Procreation and Education of Children, both for planting the world, and propogating the Church in the world: or (2.) for mans Comfort, *optimum solatium est Sodalitium*, Society is sweet, and Communion is comfortable, *Eccles. 4. 9, 10, 11, 12.* or (3.) was it so Conformable to the Community of all the living Creatures, who did all (as Male and Female) consort together for the increase of their several Kinds: or (4.) was it so Honourable to the Creatour; for his service is both more, and more solemn in company and communion, than by any one alone: (5.) (Lastly) Had Man been alone, then the promised seed in the Eternal Covenant could not have been accomplished: had not God made a Woman, Christ (the Son of God)

God) could not have been born the Seed of the Woman (according to the promise) after the Flesh. 'Tis true, there was no need of a Woman in respect of Gods Power; for the Almighty might have made all Mankind at once, as he did the Angels all at once, to be the Inhabitants of the Invisible world, as Mankind is of the Visible. Yet in respect of Gods Wisdom, whereby he would have Mankind propagated by a natural Successive Generation, that for the Power and Presence of God might continually appear in this Personal Propagation, so a Woman was needful. Hereupon God comes forth, *Gen. 2. 18.* in two things: 1. In a Divine Deliberation implied. 2. In a Divine Determination expressed. 1. In the Deliberation there is the Consultation of Divine Wisdom with it self, which is a Wisdom, that, as it cannot be mistaken in its own measures, so neither can it prescribe wrong measures to others; God is the infallible Judge and the wonderful Counsellor, *Isa. 9. 6. Rev. 3. 18. I counsel thee, &c.* hence the Psalmist prays, *Lord, guide me with thy counsel, &c. Ps. 73. 24.* The Parliament of Heaven had consulted before about giving Man his first Being, *Gen. 1. 26.* And now the second time a Consult is had about Mans well being, concerning what is good or not good for man, *Gen. 2. 18.* The former, concern'd his Creation; the latter, his Providence. The first was, how to make Man God's Master-piece: This second was, how to make a Mate suitable to this Master-piece. For there was no Help-meet, [*Nullum Adjutorium nature sue Accommodatum*] no fit Companion that Adam could find among all the Creatures God brought before him to be named, *v. 20.* he saw (1) all other Creatures suitably sort'd, as Male and Female in their kind; and (2) his own want of a suitable Consort after his kind: The sense of this want puts him upon desiring one agreeable to his Nature: His most gracious God gratifies his desire, so comes from the Divine Deliberation to a Divine Determination of making a more glorious Creature than was to be found in the whole Creation, the Woman, call'd the glory of the Man, *1 Cor. 11. 7.* Man may glory in this, that God hath put such a glorious Creature into his Bosom, *Uxor gloria viri, gloria Uxor Dei*, as Bernard doth phrase it; The Wife is the glory of man, and Glory is the Wife of God. As the Divine Deliberation was the product of Gods Wisdom, so this Divine Determination was the product of Gods Goodness, and that both in the Negative, and in the positive part of it. 1. In the Negative, the Divine Determination is not grounded on uncertainty, or propos'd in a doubtful manner; God doth not say here, *I fear, or I doubt, 'tis not good for Man to be alone;* but 'tis a peremptory Proposition, *'tis not good, &c.* and 'tis prescribed as a remedy to mans Malady, yet not Absolutely or Morally, (for then there was no absolute or moral Malady or Evil found in the world, till mans sin had opened Pandora's Box, (as the Poets speak of *Epimetheus*) out of which issued all manner of evil upon Mankind, so the Iron Age was brought in) but Comparatively, to wit, it is not so good for Man to be alone, as to have a Mate, which all other Creatures had at that time, all passing before Adam to be named. Good is taken either *Αγαθόν*, Simply in it self, or *Κατὰ τὴν*, Respectively, relating to some circumstance. Thus it was not good for man to be alone in several respects, as aforesaid. It was not good (1) in respect of the World, because all Mankind were to come out of Adam's Loyns. (2) In respect of the Church, which was to be chosen out of the World. (3) In respect of Gods Mercy and Justice, the former of which was to be glorified upon the Godly, and the latter upon the Wicked; none of which would have been, had Man been alone in the world. Besides, Rabbi Solomon renders another general Reason why 'twas not good for Man to be alone: For, saith he, had Man been alone on Earth, as God was alone in Heaven, then Man would have been reckoned the chief Lord on Earth, as God is the chief Lord in Heaven: but this Rabbi's Reason is the more reasonless; because had Man been alone, he could have no Posterity so to reckon him. Again, Good is manifold; 1. Moral. 2. Physical. 3. Hyperphysical. Thus Virtue is a Moral good, Health is a Physical or Natural good, and Grace is an Hyperphysical or Supernatural good. Thus some things are said to be evil naturally, that are not evil morally. Poyson is a Natural, not a Moral evil. In this sense Sinning is said to be a worse evil than Suffering, inasmuch as Sinning is a Moral evil, and Suffering is onely a physical or Natural evil. Now the Help-meet God made for Adam was this Threefold good to him; a Moral, a Physical, and an Hyperphysical good. This leads me to the positive part of the Divine Determination, [*I will make him an help-meet for him.*] *Gnæzer* Hebr. *Βοηθός* Gr. and *Adjutorium* Lat. an Help-meet Engl. an Helper, not an Hinderer: *Κηνεγό* Hebr. for him, not against him; or such another as himself, alike in Form and Nature, and in Gifts both inward and outward; one in whom Man might see himself; one to be an Alter-ego to him, a Second-self, *Eph. 5. 28.* an Helper to him in both Lives; an Helper (1) in Piety; thus godly Couples make up a Church in their Houses, being sweet Companions in Gods service, as joynt Fasting and Praying, *1 Cor. 7. 5. 1 Pet. 3. 1, 7.* (2) In Society, bearing each others Burthens, and sweetning each others Conditions, as Sarah was a graceful and grateful Companion to Abraham in the passages of his Life, &c. (3) In Procreation and Education of Children, *1 Tim. 2. 14. and 5. 14.* (4) In managing Family-matters, as *Prov. 31. 10, 27.*

God had a respect to all those four ends aforesaid in the state of Innocency; now the Fall hath added a (5th) end of having an *Helper in infirmity*, as a remedy against sin, 1 Cor. 7. 2, 9. Marriage is now Gods Medicine to cool and heal (if rightly applied) Mans hot and raging Lusts. Hence it follows, 'tis not good for Man, for any man, for Man universally taken (as in those words, *Except a man be born again*, Joh. 3. 3, 5.) Any man, Every man, whether he be Prince or Priest; whether in Church or State, in Court, City, or Country, whether Gentile or Simple: 'tis not good for Man (any man) to be alone, either in a Natural, Civil, or Spiritual sense: Man is *ζῷον πολιτικόν*, of a publick Temper, so loves not to be alone in any of these Respects. If Communion be a privilege in Heaven, then it must be a blessing on Earth. In order to the doing of that which God had determined, (for he always performs with his Hand what his Mouth hath spoken), He (1) casts Adam into a deep sleep, v. 21. as the word *Tardemab* signifies: the Hebrews have three words for Sleep; 1. *Tenningsh*, a Slumber. 2. *Shenab*, a fast Sleep. 3. *Tardemab*, a deep Sleep, such as is mentioned, Gen. 15. 12. and 1 Sam. 26. 7. therefore the Septuagint calls it an Extasie or Trance. Herein though his Senses were all locked up, so that he felt no pain when the Rib and Flesh was taken out of his Side, (which therefore God did to Adam sleeping rather than waking). Nor could he be a Spectator of this wonderful divine Work; yet his Soul was at liberty, wrapt up in this Trance or Extasie, and by a prophetic Spirit therein, he knew what was done; and the mystery signified thereby not onely his own natural Marriage with Eve, but also Christs mystical Marriage with his Church, Eph. 5. 32. Hereupon, being awakened, he broke out into those prophetic words [*This is bone of my bone, and flesh of my flesh.*] Yea, learned Peter Martyr thinks, that Adam (observing there was no meet Match found for him among all the Creatures which passed before him) in this profound Sleep or Extasie, earnestly prayed to God that a suitable Help-meet might be made for him; and when this was done, he was a great Admirer of that divine Work which he could not be a Spectator of. Thus Adam found all things in the World created before himself, but saw not the Creation of any thing, no not of his own Wife, though created after him. He must adore the Wisdom and Power of the Creator in all things by his Faith, yet must he not see the manner of Gods creating any thing by his Eye. God consults not with Adam to make him happy; as he was ignorant whilst himself was made, so he shall not know while a Second-self was made out of him; both that the Comfort might be greater than could be expected, and that he might not upbraid his Wife with any great Dependence or Obligation, he neither willing the Work, nor suffering any pain to have it done. The Rib can challenge no more of her, than the Earth can of him. Then (2) [God took one of his Ribs] not a bare Bone, but a Rib with Flesh on it, v. 23. Adam might have one Rib more than ordinary put into his Side for this very purpose; therefore Adam was neither monstrous with it, nor deformed without it. Hence note, (1) God took onely one Rib, not more, whereon to make him one Wife onely: he had promised him one Help-meet, which accordingly he bestowed; therefore Polygamy is a sin, and for one man to have many Wives was not from the beginning. (2) God chuses rather to build the Woman out of the mans Rib, than to form her out of the Earth as he had done Adam, (which had been all one to the Almighty Creating-power) that not onely the likeness of their Nature, but also the affection of their Kinship might the more oblige those two first-Couples in mutual Love, and the same effect of reciprocal Affections might be diffused and communicated to all their Posterity at their entrance into a married estate: By this very Argument the Apostle exhorteth all Husbands to love and cherish their Wives, as they do their own bodies, seeing they are their own flesh, Eph. 5. 28. (3) Note, the Woman was not made (as the Rabbies say) of the Eye of man, that she should not be a wandering, unstable Creature, like Dinah, Gen. 34. 1. neither was she made of the Ear of man, that she should not be a listener and hearer, like Sarah, Gen. 18. 10, 14. but she was made of a Bone, and yet but of one Bone [*ne esset ossa*] lest she should be stiff and stubborn as a Bone: for some say when the Man lost Free-will, the Woman found it, and kept it ever since. And 'twas of a Bone not taken out so high as the Head, that she might not usurp Authority over the Man, and become his Imperious Mistress: Nor so low as the Foot, that she might not be trodden upon by him, and be his Slave and servile Vassal; but of a Bone betwixt Head and Foot, a Bone out of the Side, that she might be betwixt both, a collateral Companion or Side-fellow, or Yoke-fellow, that stands upon even ground with her Husband, though drawing upon the Left side. A Bone from under the Arm, to signify Protection; and not far from the Heart, to shew the Dilection or Love that Man owes her. It was a Bone from the Left side (as most say) where the Heart is seated, to teach what hearty love ought to be betwixt the married Couples: As the Husband is the Wifes Head, so the Wife is the Husbands Heart, even the Wife of his Covenant, Mal. 2. 14. She must eat of his Morsel, drink of his Cup, and lie in his Bosom, 2 Sam. 12. 3. His Authority must consist more of loving Respect than of rigorous Power; and her Observances must rather be heartily than grudgingly performed.

med. 3. When God had builded the *Womans Body*, (hereupon our Bodies are called *Houſes*, *Job* 4. 19. and *2 Cor.* 5. 1.) and inſpired a *Soul* into it, *Gen.* 1. 27. *he brought her to Adam*, *v.* 22. The ſame God who was her *Builder* was her *Bringer* too; yea, and her *Conjoyners* in Marriage with the Man. God brought the *Woman* to the *Man* as a *Wife* to her *Husband*, and joyned her to him as an *Helper*; whereby is ſhewed the Sanctity and Dignity of the married eſtate: for God did not onely ordain Marriage in the general, but he alſo made the firſt Marriage himſelf, and that in the beſt and holieſt eſtate that ever man enjoyed on Earth. 'Tis the pious opinion of ſome, that the Son of God, having here put on the Form of man, did bring this moſt beautiful Woman (formed by himſelf) in his hand to the man, and in moſt Divine and elegant words gave her in Marriage to him: Whether this were ſo, I ſhall not aſſert; yet ſure I am *Moses* doth aſſure us, that three things were done by God (himſelf) in this firſt Inſtitution of Marriage: As (1) *Dixit*, God ſaid *it was not good for Man to be alone*, &c. *Gen.* 2. 18. (2) *Duxit*, God led the Woman by the hand to the Man, and ſo was both the *Father* to give her in Marriage, and the publick *Perſon* to marry them in a ſolemn manner. (3) *Benedixit*, God bleſſed them, *Gen.* 1. 28. yea, and a three-fold honour is put upon Marriage in Scripture by all the three perſons in the Trinity. 1. God the Father was the firſt Inſtitutor and Ordainer of it; not *Cecrops*, or *Lycurgus*, or *Numa*, as Heathens ſay. 2. God the Son honoured Marriage with his firſt Miracle, as well as Preſence, *Job.* 2. 2, 11. God the Son works his Miracle for confirmation of God the Father's firſt Ordinance, to wit, the firſt Marriage. 3. God the Holy Ghoſt ſanctified the ſtate of Marriage by over-ſhadowing the betrothed Virgin, *Matth.* 1. 18, 20. when *Mary* was eſpoſed to *Joſeph*, ſhe was found with child of the Holy Ghoſt. The power of the Higheſt did over-ſhadow her, *Luk.* 1. 35: as the Spirit did the confuſed Chaos at the Creation, *Gen.* 1. 2. this wonderful Conception of Chriſt [*Mirari licet, Rimari non licet*] muſt be believed and admired, but cannot be pried into nor expreſſed.

Note hence, (1) that Marriage is honourable to all, *Heb.* 13. 4. and therefore not to be prohibited to any, as the Romiſh Church doth to their Priests and Votaries, hereby hindring them of that mutual Help that God ordained them, and of that Remedy againſt Sin. If God thought it not good for Adam (in his Pure ſtate) to be alone, how much more for his Poſterity (in the Corrupt ſtate) who have more need of that Remedy? This forbidding to marry, to their Clergie at all times, and to their Laity at ſome times of the year, is one of *Romes Doctrines of Devils*, *1 Tim.* 4. 1, 3. and they are Devils rather than Divines that ſpeak diſgracefully of Marriage, and call it a Dehlement. Though *Paul* ſaith it is not good to marry, *1 Cor.* 7. 26, 28. yet doth he neither contradict *Moses* here, nor himſelf elſewhere, *Heb.* 13. 4. for the Apoſtle ſpeaks not there of Moral good, (which onely is oppoſite to ſin) but of Expedient good, or *Secundum quid*, in reſpect of preſent Perſecutions under the ten Heathen Emperours: Therefore it was not expedient. Had he ſpoke of Good ſimply, he could not have ſaid, *If he marry he ſinneſh not*.

The (2) Note, this holy Ordinance of God, Marriage, *Prov.* 2. 17. how holy ſhould it be contracted and accompliſhed! Adam did not ſteal the Woman when formed, but receives her from God when he brought her to him. Alas, how many entrench into God's holy Ordinance at the Devils Portal, either by Theft or Fornication! This is the way to bring a Curſe upon them, and not a Bleſſing. As Adam did not ſnatch Eve by force, ſo neither did Eve come running to Adam, but is brought to him by God. They be holy and happy Couples, whom hearty Prayers and holy Means bring together.

The laſt Bleſſing (partly external and partly internal) was that of the Sabbath, inſtituted in *Paradiſe* both before the Fall of Man, and before the Promiſe of Chriſt, (as *Mr. Perkins* ſaith in his *Cases of Conſcience about the Sabbath*) even in the ſtate of Innocency. Therefore the Hiſtory of the inſtitution of the Sabbath is mentioned immediately after the finiſhing of the Creation, as is expreſſed both in *Gen.* 2. 1, 3. and *Exod.* 20. 11. before the Hiſtory of Adams Fall. 'Tis true, our firſt Parents did not ſtand in that ſtate of Innocency to keep the firſt Sabbath therein, but did fall upon the ſixth day, the very day of their creation; yet God makes mention of his Sabbath, *Gen.* 2. 3. before he made mention of their Sin, *Gen.* 3. 1, &c. to ſhew that they ſhould have kept the Sabbath, though they had never ſinned. If Man had continued in the pure ſtate, ſeeing he was appointed to dreſs the Garden, and not to live idly even in *Paradiſe* it ſelf, 'tis enough probable that even then and there he ſhould have kept the Sabbath as a Reſt and Intermiſſion from (even) ſuch a labour as became that place and ſtate; and as a Symbol or Sign unto him of a more compleat Perfection to be attained unto in Heaven, far beyond that Perfection and Happineſs he had on Earth.

The firſt point to be Diſcuſſed is, that the Sabbath was Inſtituted from the Creation, as the Prophet *Malachi* gathers an everlaſting Rule and Law from a Foundation grounded on the firſt Creation, ſaying, *Did he not make one? And wherefore one? that he might ſeck a Seed for God,*

Mal. 2. 15. so may we argue accordingly : Did not the Lord rest upon the Seventh day ? and why upon the Seventh day ? that he might sanctifie the Seventh day to himself and his Worship. Indeed *Tostatus* and *Pererius* (two Popish Writers) do assert, that the *Sabbath* was not Instituted till the time of *Moses* at *Sinai* ; and that the Sanctifying of the *Sabbath* (spoken of in *Gen. 2. 2.*) is mentioned by *Moses* there by way of Anticipation onely. But this must needs be a gross mistake in both those Popelings : For (1) no such Anticipation can be exemplified in either Testament, for so great a distance of time as was betwixt the Creation of the World and the giving of the Law by *Moses* ; See *Phil. 5.* (2) *Suarez* (another Popish Author) doth grant, that some observance of the Seventh day began from the beginning of the Creation, *Suarez De Diebus Festis* ; and all the best Interpreters do unanimously affirm, that the Seventh day was Sanctified from the beginning of the World. (3) The ancient Jews never dreamed of any such Anticipation ; for it was their received opinion, that the Feast of the *Sabbath* was *ἡ πρώτη ἡμέρα τῆς κόσμου ἡμετέρας*, for all Nations from the beginning of the World, *Philonæi lib. 14.* (4) It is also evident that the holy Patriarchs did keep the *Sabbath* by a godly Tradition before the Moral Law was given ; for 'tis said, *Exod. 16. 23.* *To morrow is the Rest of the holy Sabbath to the Lord.* This was before the promulgation of the Law, *Exod. 20.* and though here is the *Sabbath* first mentioned, yet here it was not first instituted ; they had much neglected the *Sabbath* in *Egypt*, and here a new Rule is given for its renewing and constant observance. (5) The Creation of the World in six days, and Gods resting on the Seventh, was the cause of its Institution for a *Sabbath* as its effect : Now to put off the Institution and Observation of the *Sabbath* until the promulgation of the Law at *Sinai*, is to cast the Effect behind the Cause above 2544 years, and to begin the Memorial that the *World was made* (which certainly most concerned those of the first Age thereof to regard and remember) not until above 888 years after the *World was marr'd* by *Noahs* Deluge ; which must needs be altogether improbable. (6) The very words and Phrases the Holy Ghost uses, *Gen. 2. 2, 3.* doth convince the contrary ; for there the compleating of the Creation is twice conjoynd with the Sanctification of the Seventh day, and that in the same manner and phrase, as the creation of Man and all other Creatures is conjoynd with their Benediction, *Gen. 1. 21, 22, 27, 28.* (7) When the Law came to be given by *Moses*, the fourth Commandment doth plainly intimate, that the *Sabbath* was instituted when the Creation was finished ; for *in six days the Lord made heaven and earth, and rested the seventh day, &c. Exod. 20. 11.* where God proposes his own Example for mans imitation : That which the Lord (himself) had done in person, the same must man do at Gods Command. Thus the Apostle to the *Hebrews* seemeth to argue, 1. From the *Sabbath* or Rest upon the Seventh day, whereof the godly are partakers in this life, which he intimates was a Rest appointed from the Creation of the World. 2. There is another Rest mentioned in the Old Testament ; to wit, the Rest in *Canaan* unto which *Joshua* brought the people of God. 3. There is yet a Sabbatism or Rest remaining for them : This is (1) *Spiritual*, here, as *God rests in his love to us*, *Zeph. 3. 17.* so we rest in our enjoyment of him, *Psal. 116. 7.* 2. *Eternal* in Heaven, where the *Sabbath* is everlasting, *Heb. 4. 3, 4, 5, 7, 8, 9.* Thus also the Ancient and Orthodox Fathers do universally ground the Institution of the *Sabbath* upon Gods own example of resting upon the Seventh day, which is rendred as the grand reason of that days Benediction and Sanctification, *Gen. 2. 2, 3.* and *Exod. 20. 11.* And though there is no mention of the Patriarchs keeping the *Sabbath* in all the Book of *Genesis* before *Moses*, yet this doth not invalidate the Original of it to be from the Creation : For (1) all and every thing the Patriarchs observed for above Two thousand five hundred years, could not possibly be particularized in so short an History as that of *Genesis* is. (2) There is no mention of keeping the *Sabbath*, after *Moses* had given the Law of the *Sabbath*, in the other Books of *Judges*, *Kings*, &c. yet this proves not that the *Sabbath* was not then Instituted ; because in all those succeeding Ages the observance of it is not mentioned. (3) Upon the same account, the *Polygamy* of those Primitive times (which we read of in the Old Testament often) may make us question the first Institution of *Marriage*, wherein one man was (by the Sacred Laws thereof) bound in Matrimony to one Woman onely, and *they two shall be one flesh*, *Gen. 2. 24.* (4) But *Moses* speaketh of the *Sabbath*, *Exod. 16. 23, &c.* not as of any new thing, or as newly instituted ; but as of an Institution well known to the people, otherwise they had never been so ready to have gathered a double portion of Manna on the Sixth day, but to prepare themselves the better for the *Sabbath*. (5) The very ceasing of the Manna upon the Seventh day doth plainly demonstrate that the *Sabbath* was observed from the Beginning : what other reason can be rendred for the Manna's cessation on that day, seeing then the Law was not given ? (6) No Nation is so barbarous, but they have natural insinuations that there is a *Numeron* or Deity ; that this Deity (who is their Lord, their Hope, and their Happiness) must be worshipped ; and that a certain time must be set apart for this Worship : yea, and *Eusebius*

saith

faith, that not only the *Hebrews*, but also the *Gentiles*, both *Philosophers* and *Poets*, did esteem the Seventh day more holy than the Six, *Euseb. De Prepar. Evang. lib. 13.* So saith *Iosephus*, *Clemens Alexandrinus*, and many others; and 'tis more than probable that this knowledge they might receive from the Patriarchs, whose Posterity they were: For the ground of keeping a *Sabbath* (to wit, the Commemoration of Gods Creation) was general, and equally concern'd the *Gentiles* as well as the *Jews*, having the same moral Equity unto both. And though the knowledge and observance of this Day did by a long tract of time wear out of the minds of men, yet that rousing Watch-word in the Front of the Fourth Commandment [*Remember*] is a most tart Reproof of that oblivion and negligence of this *Natural* as well as *Moral* duty.

Having discussed the first point, That the *Sabbath* was from the Creation; the second point is to shew how it was instituted as a *Blessing*, even a *Creation-blessing*. This is manifest, inasmuch as (1) God is said to bless this first *Sabbath* to Man; and whatever God *blesseth*, is a *Blessing*; yea, our very *Crosses*, which in their nature are as *Curses*, yet if God bless them to us, they are *Blessings* in their end, leaving behind them afterward the peaceable fruit of righteousness, *Heb. 12. 11.* How much more the *Sabbath*, thus blessed of God, becomes a *Blessing* to Man, both in its Nature and in its End? And why God blessed this day, is declared in *Exod. 20. 11.* because God himself rested upon the Seventh day, therefore he blessed it for Mans good: He blessed it so as to make it [*Malcuth Jomim*] the Queen of days, as the *Hebrews* call it. God bless'd it with many Privileges above all other days, as (1) in separating it from all other days of the Week for his own Service. (2) In writing down the observation of this day (above all other days) with his own Finger, upon Tables of Jasper-stone. (3) In Gods putting his own Distinction upon it, as he would rain down no *Manna* on that day, *Exod. 16. 27.* (4) The whole Week takes its denomination from it, and is called a *Sabbath*, *Luk. 18. 12.* I fast twice [*σάββατα*] in the *Sabbath*, that is, in the Week. (5) It is not bounded with the Evening and Morning, as all the other Six days (which consisted of Light and Darkness) are, but this is all Day or Light, being a figure of that eternal *Sabbath* and everlasting Light in Heaven, *Isa. 60. 20. Zach. 14. 6, 7. Revel. 21. 25.* (6) 'Tis call'd above all days, a Day of Desires, as it was to *David*, crying, *Oh! when shall I come and appear before God?* *Psal. 42. 2, 4.* and as it was to *Jochanna*, who, when the Sabbath approached, put on his best Apparel, and went out to meet it, crying [*Veni Sponsa mea*] Come, my dear Spouse, thou art welcome: he rejoiced over the Sabbath as the Bridegroom doth over the Bride, and as Christ over his Church, *Isa. 62. 5.* This story *Drusius* relateth out of *Chaseni*. (7) 'Tis a day of Delights (as well as of Desires) *Isa. 58. 13.* we should call it so, count it so, and make it so; which cannot be, unless we be in the Spirit on the Lords day, *Revel. 1. 10.* We must look upon it as a most blessed day, blessed of God: now Gods *Benedicere est Benefacere*; that is, God conferred upon it a singular grace and favour above other days; for God blessed the Works of every day, but here he blest the day it self, wherein he wrought no work, but rested, (not because he was weary with working; For the Creator of the ends of the Earth fainteth not nor is weary, *Isa. 40. 28.* working all things without either Tool or Toil) and therefore blessed it, either as did Christ the Loaves, multiplying the meat to the feeding of so many thousands, so God multiplied the Sabbath which began with the first man, and shall continue (in a weekly renew'd Sabbath) to the last man upon Earth: or he blessed it so, as to make it an effectual means of blessing to the Soul of man: Thus the Rabbies understand that place, *The blessing of the Lord maketh rich*, *Prov. 10. 22.* that is (say they) the Holy blessed Sabbath, that being blessed of God, *Gen. 2. 3.* maketh rich the Souls of men.

(2) God Sanctified it, that is, he Consecrated it, and set it apart for holy use, as *Kedesh* was Sanctified (that is, Appointed) for a City of refuge, *Josh. 20. 7.* God Hallowed this day by separating it from common use and work, and by setting it apart for his own Service alone, but to be spent in an holy Communion with God, and in divine Contemplation upon his Works, that man might make a thankful Remembrance of the plenty and variety of the most useful Creatures which God had made for him in the foregoing Six days. God Sanctified it by his own proper Rest and holy Vacation upon that day, yet did he not Sanctifie it for himself, but for us men, (hence Christ saith, *The Sabbath was made for man, not man for the Sabbath*, *Mar. 2. 27.*) that we might sanctifie it and keep it holy unto God, and to all those that truly sanctifie it, the Lord makes it a Blessing indeed to them.

(3) God gave the Sabbath as a most Royal and Sovereign gift to Man; he made the Sabbath for Man; (not Man for the Sabbath, as before) and bestowed it as a peculiar favour and Prerogative on Man; as appeareth by three Scriptures: the first is, *Exod. 16. 29.* The Lord hath given you his Sabbath. This was Gods gift to man from the Creation; for seeing from that very time there was a solemn Worship of God (as is evident in *Cain* and *Abel's* Sacrifices to

God) so there must be a *solemn time* set apart for that Worship : and what time could be more fit, than that day which God had sanctified by his own Example ? For the godly Posterity of *Seth* did publicly and in solemn Assemblies serve the Lord, *Gen. 4. 26.* separating themselves from the wicked Off-spring of *Cain* ; and they must have a prefixed time for their publick and external Worship, which must be the *Sabbath* that the Lord their God had given them. The second Scripture is *Neb. 9. 13, 14.* *The Lord gave them right Judgements, good Commandments,* (whereof the fourth was one). All good, in respect, 1. of the *Author.* 2. Of the *Matter.* 3. Of the *Effect* ; inasmuch as they make those good that observe them : And (above all) these godly *Levites* doth instance that as a most special favour, *in Gods making known his holy Sabbath* to them, *v. 14.* which they reckon up with *Gods raining down Manna from Heaven upon them, v. 15.* and his *broaching the flinty Rock to give them Water,* that this ancient Church might give no warrant to a dry Communion. And well may the *Sabbath* be thus ranked, inasmuch as 'tis the day whereon God gives his Church *Angels food,* and Living waters out of Wells of Salvation. Though God rained down no Manna upon the *Jewish Sabbath*, *Exod. 16. 27.* yet he doth upon the *Christian* ; and upon that more especially ; yea, most of all upon the *Supper-Sabbaths*, whereon we all eat the same Spiritual Meat, and drink the same Spiritual Drink (with them) Sacramentally at the Lords Table, *1 Cor. 10. 2, 3, 4.* The third Scripture is, *Ezek. 20. 12.* which comes in with a *Moreover*, as an high remark upon this *divine Gift*, [*Moreover also I gave them my Sabbaths.*]. The Relatives (*My and His*) God adjoins with the *Sabbath* so frequently, doth much advance the greatness of the *Gift* ; for whatsoever is Gods, or of God, must needs be great and excellent ; the Stream is like the Fountain, and the Effect like the Cause.

This divine Donative (the *Sabbath*) was a most precious Dowry and Endowment both to our first Parents and to all their Posterity ; without which, even the best would run wild and forget God, were it not that a *Weekly-Sabbath* walls in our wild Natures. The *Sabbath was made for Man* as a sweet Mercy to him : It was made for Mans safety and advantage both to his Soul and Body ; which the superstitious *Jews* (formerly great neglecters of it) mistaking, would not defend themselves on that day, and therefore their City was taken once by *Ptolomy*, and again by *Pompey*, on the *Sabbath-day* : If it stands in the way of Mans Safety, 'tis not to be observed.

The Third point to be handled, is, Why did God give this great Gift to Man in the beginning of time ? *Ans.* For *Divine Contemplation*, as well as for *Divine Invocation* and *Action*. When God had compleated his Creation, having made *all very good*, *Gen. 1. 31.* So good, as caused *Complaisancy* in God, (himself) and commanded *Contemplation* in man also. That this latter might be done as well as the former, as God had given Man a *Soul* to contemplate with, (it being the proper act thereof) so he gave him a *Sabbath* to contemplate in, which was a day set apart, wherein Man might regard the *Works of the Lord and the Operations of his hands*, *Psal. 28. 5.* When Man beholds a great Garden rich stored with Fruits and Flowers, this calls his Eyes on every side of it ; besides, there is a general Itch in mans Nature to be taken with Pageants, Plays, strange Sights, and rare Shows ; which oft are sinful, or however vain, and at the best imperfect and unsatisfactory : How much more ought man (upon the *Sabbath-day*) to admire the curious and glorious Frame and Fabrick of the World, which (in all its parts) is so admirably accomplish'd with *Curiosity, Variety*, and Suitableness, both to the Need and Nature of Man ! This the Psalmist sheweth in his Psalm or Song for the *Sabbath-day*, *Psal. 92. 1, 2, 3, 4, 5.* which Psalm was set on purpose as a Canon to the Church for Sanctifying that *Queen of Days*, all being an admiration of Gods mighty Works. The *Sidonians* agreed among themselves to chuse him for their King who first discovered the Sun the next morning ; and while others gazed upon the East, one onely (wiser than the rest) looked Westward, who (though scoffed at by his Competitors) first saw the Sun-shine upon the tops of the Mountains : So we may behold God [*Per Species Creature*] in the Creature, as in a Mirrour, or on a Theatre. *Ut Solem in Aquis, ita Deum in operibus Contemplamur* ; God is seen in his Works, as the Sun is seen in the Waters ; and therefore we should study not onely the Book of *Gods Word*, but also the Book of *Gods Works*, even that great Folio of the World, that Book with three Leaves, *Heaven, Earth, and Sea.* See my *Crown of a Christian*, from page 125, to page 145. this Book leaves the Heathens *Apathegetes* inexcusable, *Rom. 1. 19, 20.* who may behold God the Creator (though not God the Redeemer) in it, either by way of Negative, Causality or Eminence : And we have but half the benefit of the Creature (for which it was created) if we get not Spiritual as well as Temporal good by it. How the *Jewish* was changed into the *Christian Sabbath*, I refer the Reader to my *Christian walk on the Lords day*. Whatever clearness there seems to come to be wanting as to the change of the day, yet sure I am there is no want of clearness as to the choice of the day, seeing both Christ and his Apostles

Apostles did chuse this First day for religious Assemblies and Exercises, which I have at large discussed in a distinct Discourse on this Subject. All I shall say here is, onely that the *change* of the Day from the Last to the First of the Seven, was one of those things that Christ taught his Apostles betwixt his Resurrection and Ascension; those Forty days he conversed with them, *Acts* 1. 2, 3. and his Apostles were guided by Christs Spirit he gave them, *Joh.* 16. 13. Hence I infer (1) If a Seventh day be such a divine Gift to Man, why should any man jeer, as the Heathens did, who said Sabbatizing was a losing of the seventh part of precious time; or as our late Anti-sabbatarians, who call'd it *Saint-sabbath*, in derision of those that pleaded its Morality? They were offended (saith Mr. Fuller) that the *Lords day* was called *Sabbath*, as if it were a *Shibboleth* to distinguish from those lisping Ephraimites, who call'd it *Sunday*; and as if it had been a spiritual Necromancy to raise up *Mosaick Ceremonies*: yet those same Scoffers could affect those words [*Altar, Temple, &c.*] which were words of a Jewish extract, *Full. Ch. Hist. Cent.* 17. b. 11. p. 145. The Bishop of *Spalato* had taught them that the fourth Commandment was abrogated; hence they confined the *Sabbath-observation* onely to those few hours of publick Service, and the rest of the day to be spent in Sports. This is the more strange, seeing (1) their Canons commanded the reading of the Fourth Commandment (among the rest) and annexed to it this Prayer, *Lord incline our Hearts to keep this Law.* And seeing (2) they themselves judged it a prophaning of the Holy place to make any part of the Church a Play-house, or to play at Cards upon their High-Altar, yet would profane the *Holy Sabbath* with airy Games; as if *Time*, which God hath determined and call'd the *Lords-day*, were of less worth than *Places*, which God hath not determined, nor call'd any the *Lords House* since the *Typical Temple*.

The second Inference is, As the special gift of God (the *Sabbath-day*) should not be looked on as a Ceremonial Yoke or Burthen to any, so as to make men clip the *Lords Coins*; so it ought to be conscientiously improved as a peculiar Priviledge, otherwise we are like *Solomons Fool*, who had a Prize put into his hand, yet had he no heart to it, *Prov.* 17. 16. If we fool away Gods precious *Sabbaths*, we fool away our own precious *Souls*, and Christs precious *Salvation* also. The Holy God (who was the first Institutor of the *Sabbath*, *Gen.* 2. 2, 3.) proposeth himself as a pattern for our imitation: As our Lord said to his Disciples, *If I your Lord and Master have washed your Feet, ye ought also to wash the feet one of another.* *Joh.* 13. 13, 14, 15. This was *not only an Example*, which Peter calls *imitation* a Copy to write after, *1 Pet.* 2. 21. Thus the great God, being our Lord and Master, rested on the *Sabbath-day* and kept it holy: as did he, so should we do, *be holy as he is holy*, *1 Pet.* 1. 16. *Matth.* 5. 48. this must be endeavoured in quality, though we cannot come to an equality: This is a writing after a most compleat Copy and perfect Pattern, if we labour to be *suited to Gods Nature*, and *subject to Gods Law.* God rested and was refreshed on the *Sabbath-day*, *Exod.* 31. 17. As that is spoken after the manner of men, (whose rest is refreshing, which God (never weary) needs not) so 'tis spoken as an Admonition to men, that their days of *holy Rest* may be days of *holy Refreshment*. (1) We should beg for a Spring-tide of Grace, that may bring in a great draught of Fish; and for the Spirit to move on the Ordinances, as he did upon the Waters, and brought all to form and life, *Gen.* 1. 2. there will be no reviving, refreshing, and ravishing work till then. (2) Bring large Sacks to our *Joseph* or *Jesur*, the Lord of the Land, the Lord of the *Sabbath*: according to the size of the Sacks which the Patriarchs brought to *Joseph*, so were they filled with Corn by him. If we bring large Pitchers (to wit, enlarged Hearts) to the Well of Salvation, Christ will say, *Fill up the Water-pots to the brim*, *Joh.* 2. 7. and, *Open thy mouth wide, and I will fill it*, *Psal.* 81. 10. but alas, *Israel would have none of God*, *v.* 11. God forbid we should surfeit of the chiefest good.

The third Inference, There is 1. *Sabbatum Asini*, a mere external Rest, which is given to the Oxe and Ass. 2. *Sabbatum Vituli*, as those at the Golden Calf, *sate down to Eat and Drink, and rose up to Play*, *Exod.* 32. 6. Such as spend the *Sabbath* in Sports, do keep the Sabbath of the Calf. 3. *Sabbatum Diaboli*, or *Demonii*, such as spend the *holy Sabbath* in unholy works, as in Drinking, Swearing, Carding, Whoring, &c. do keep the *Devil's Sabbath*. 4. *Sabbatum Domini*, such as spend the *Sabbath* in all holy Duties publick and private, do sanctifie the *holy Sabbath of the Lord*, both in the Negative and Affirmative parts of it: Such as delight in so doing, all the *Sabbath-day*, shall delight in the Lord all the Week-days, *Isa.* 58. 13, 14.

CHAP. VI.

Of Adam and Eve's Fall.

HAVING shewn the Dignity of the state of Innocency, I come now to shew the Indignity of the Fall estate: *Gnasbab haelohim etb-ha Adam Jashar, God made man Right and Upright: Vebema Bikshu hisbbonoth Rabbim, but they (to wit, Adam and Eve) sought out many inventions, Eccl. 7. 29.* Solomon doth not mean there such Inventions as are profitable, such as many Engines are for promoting Manufactures and artificial Occupations; but he meaneth such Inventions as are sinful; such crooked Counsels as they sought out (of their own accord) both to corrupt themselves and all their Posterity: For though they were made upright, yet were they as Creatures, changeable, and exposed to the Temptation of Satan; yea, and they sought out many Inventions (or new Tricks and Devices) of their own, whereby to depart from God, and from that blessed state wherein God had placed them: For they were not content with that way to Happiness which their Creator had prescribed, nor were they satisfied with that perfect state which God had given them; but they fancied to themselves an higher Perfection, [*Ye shall be as Gods*] and followed those new ways (to become like God) which Satan and their own deceived Hearts did suggest to them; whereby, instead of becoming like God, they became like the Beasts that perish, *Psal. 49. 12.* and so they involved both themselves and all their Off-spring into many bottomless, boundless, and endless Miseries. The word [*Rabbim*] here, some reads it [*of the Mighty ones, or Angels*] as if Adam and Eve had sought out the same Inventions with the fallen Angels, who were not contented with their own Angelical station, but must needs be like the most High, *Isa. 14. 13, 14.* which caused God to hurl them out of Heaven into Hell, *Jude v. 6.* So Adam and Eve inventeth a new way to improve their present and Perfect state by their own Wit; they must needs be as wise as God, in the knowledge of Good and Evil, *Gen. 3. 6.* This causeth them to be expell'd out of Paradise, and to live a dying life on Earth ever after, as a just fruit of their sberking Shifts and sinful Inventions, *Jer. 6. 19.*

Here comes in the doleful Catastrophe of the Worlds Creation, to wit, the History of the Fall, which was as the pulling open a Sluce that let in an Inundation of Evil upon the World. It was that Original and Universal Malady which brought a Curse and Confusion upon all created things that the Creator before had both blessed and beautified, and whereof God complains, *Gen. 3. 17.* and *Rom. 5. 12.* yet not altogether without a Remedy; for that dreadful Defection of the First Adam, was happily repaired by the blessed Refection of the Second Adam: The Lord (most graciously) found a Ransom for fallen Man, *Job 33. 24.* the promised Seed of the Woman, Christ, was a Giver for his sin, and a Cure also: So that Adam (and the elect world in him) was delivered from going down into the Pit; he was redeemed from the Infernal Deep.

In the History of this Grand Malady there be sundry Branches considerable described; as (1) The Tempter, and Author of the Temptation, *Gen. 3. 1.* (2) The Temptation in itself, whereof we have a description in *v. 2, 3, 4, 5.* (3) Mans free Inclination, Assent, and Consent to it, *v. 6.* which brought forth his Sin and Fall. (4) Then follows the sad Consequences thereof, which are principally three: 1. His Arraignment at Gods Bar. 2. His Doom passed upon him there. 3. His Exemption out of Paradise, in the following Verses to the end. Thus the acts of Gods Providence succeed the acts of his Creation, both as in the first of these, to wit, the Tempter, which indeed was two in one, Satan in the Serpent; and this Union *Abbaquies* doubts not to compare with the Union of the two Natures in one Christ, *Quaest. 20. Tom. 2. pag. 363.* which Collocation or Comparison is not altogether inconvenient, except that the Union of the two Natures in Christ is an indissoluble Union; and everlasting; but this Union of Satan and the Serpent was but for a short time, made onely for this seducing work. 'Tis true, *Moses* mentions onely the Serpent both in the *Admonition* and in the Doom for the Action, calling the Seducer the Serpent, but makes no mention of Satan at all. The (1) reason was this, *Moses* acts the part onely of an Historian, but not of an Interpreter also, and therefore he reporteth things that were visible, and as they appeared, without any intimation of the Devil (who was invisible) in the Serpent. Thus the story of *Samuels* Apparition (after his death) to *Saul*, calls it plainly *Samuel*, because it so appeared, although it was undoubtedly Satan in the similitude of *Samuel*, *1 Sam. 28. 11, 14.* inasmuch as the dead hath no

Mantles

Mantles to bring along with them from the Grave, or place of the Dead. Thus also *Moses* calls the three *Angels* (that appeared unto *Abraham*) *three Men*, because they seemed to be so, *Gen. 18. 2.* And that *Angel* who wrestled with *Jacob*, and was indeed the *Lord of Angels*; yet *Moses* calls him a *Man*, because he so appeared, *Gen. 32. 24.* Moreover *Moses* mentions not the Name of the Devil, because he had not at all mention'd any thing of the Creation or Corruption, and Fall of Angels. And (3.) Such was the rudeness of the Children of *Israel* (for whom and to whom *Moses* wrote) that they could not well conceive of any other but of the visible Creatures. (4.) Lastly, *Moses* did then use dark Expressions, because the clear Light and full Understanding of things ought to be deferred and referred to the Kingdom of Christ: And though *Moses* do not speak expressly of the Creation of Angels, (with other Creatures) yet doth he it tacitely and implicitly, *Gen. 1. 1.* and *2. 1.* For if God Created all things in Heaven and Earth, then he must Create the Angels, seeing they are Creatures, *Psal. 104. 4.* and in Heaven, *Mat. 18. 10.* therefore are they call'd the Angels of Heaven, *Mat. 24. 36.* *Gal. 1. 8.* And as all sublunary Creatures are the Host of God on Earth, his Foot Army, or Nether Forces; so the Angels are the Host of God in Heaven, his Horse Army or Upper Forces, *Gen. 2. 1.* and *32. 1, 2.* *Numb. 22. 31.* *Josh. 5. 13.* *2 King. 6. 17.* and *19. 35.* *1 King. 22. 19.* *Mat. 26. 53.* and *Luke 2. 13.* Neither could it sute with *Moses* proposed holy design of Writing: (which was to shew the Creation of all things from God, and nothing was Eternal but God) to pass over in silence altogether the Creation of those most Excellent Creatures. Besides, *Moses* makes mention of the Angel with a flaming Sword at the Gate of Paradise, *Gen. 3. 24.* See more *supra.* 'Tis likely they were Created with the Heavens in the first Day. Seeing those Morning Stars, and Sons of God did sing praises when God fastened the foundations of the Earth, *Job 38. 4, 6, 7.* And 'tis as likely that the Evil Angels did fall from their Angelical perfection immediately after their Creation, as *Man* (through the Devils malice) did fall from his perfect State immediately after his: For 'tis expressly said, the Devil persisted not in the Truth, but he left that proper Station assigned to him for his Ministration in the Heavens, *John 8. 44.* and *Jude 6.* and *2 Pet. 2. 4.* and he drew a great multitude of Angels with him into his Rebellion against God, whereby they all (as Rebels with him) were expelled out of Heaven, and confined to the Prison of Hell, hence arose the Devils (and his Angels) Implacable and Everlasting malice against God, and (because God was out of his reach) against *Man*, Gods Master-piece.

By all this it plainly appears that there was then a malicious Devil against *Man*, an envious One or Enemy, His Enemy, *Mat. 13. 25, 28, 39.* An Enemy both to God and *Man*, who was wakeful and watchful to sow Tares where God had sowed good Seed in the Field of *Man*. For Satan since his Fall neither shinks, nor desires, nor endeavours, nor speaks, nor works any other thing but what is hateful to God and hurtful to *Man*. The Devil and his Angels (that fell with him) do nothing but deceive Men, *1 King. 22. 22, 23.* provoking them to sin, *1 Sam. 18. 9, 10.* *2 Sam. 24. 1.* and *1 Chron. 21. 1.* raging cruelly against them, *Job 1. 11, 14.* to the end, and *Job 2. 5, 7.* *Mat. 8. 28.* and *9. 32.* And how malicious was that Devil so to tear that good *Man*? *Mark 9. 20.* How merciless was he so to cast him into the two merciless Elements, sometimes into the fire, and sometimes into the water, *v. 22.* And every where in the New Testament; yea, designing to draw all Mankind into the same Everlasting perdition with himself, *1 John 3. 8, 9.* *1 Pet. 5. 8.* *Eph. 6. 12.* and many other places. This Devil (quasi, so evil) began to do evil to the first *Man* that was upon Earth, and will never end so doing until the last *Man* expire at the End of the World.

This brings me to the second Branch; to wit, his doing evil to our First Parents, seducing them by his Lies, that they might forfeit their Lives, and plunge themselves headlong into Eternal Death, *Gen. 3. 1, 2, 3.* &c. *John 8. 44.* *2 Cor. 11. 3.* How Satan managed that matter of malice against *Man*, I have largely related in nine particulars. See my Church History the first Plot from page 3. to the 9th page; and therefore shall not here insist upon that: Take only some Remarks for a further and fuller Illustration of the Tempters first and most fierce Temptation.

The first Remark is, The Tempters Appearance. (1.) The Devil did not appear in his own Shape, for this would have been frightful to Eve, to have seen a Glorious Angel become a Damned and Ugly Devil; no solicitations from such an one could have seduced her, but would rather bespeak their own denial. Nor (2.) would he appear in any Humane Shape; this could not consist with the Devils Craft, for Eve sufficiently understood, that her self and Adam were all the Mankind that then was, and that there were none besides them. Neither (3.) did the Devil frame a voice in the Air (as Prince thereof, *Eph. 2. 2.*) whereby to Tempt Eve, for this would have startled her, his Speech being not as from God, but rather an Invective against God: Eve would never have endured such a Familiar Conversation

with such a voice from an unseen Person. All this *Negatively*; now *Positively*. The Devil possesses the *Serpent*, not so in resemblance only, but in reality; otherwise (1.) this *Serpent* had not been reckon'd up among the Beasts of the Field, *Gen. 3. 1.* (2.) The Curse upon the *Serpent* declares it to be real, *v. 14.* (3.) Had it been the resemblance of a *Serpent* only, which the Devil assumed, then the Devil would have put off that form as soon as his Temptation was over, (as the Angels do those forms they appear in, as soon as their Embassy was done) and then there would not have been a *Serpent* abiding in Paradise to receive its Sentence from God, who 'tis said there) turned to the *Serpent* and cursed him: So that the *Serpent* Satan made use of to speak by unto *Eve*, was as much a *real Serpent*, as the *Ass* (by which Gods Angel spake to *Balaam*) was a *real Ass*. Here the crafty Devil takes possession of the most crafty Creature, *Gen. 3. 1. Gen. 49. 17. Mat. 10. 16. Psal. 58. 4, 5.* Here the Organ and Instrument was suitable to the principal Agent, having got a most sharp Weapon, intending therewith both to strike deeply, and to wound deadly, with his Murdering might and malice; this old Man-slayer and Murderer from the beginning weelds not only the sharp wit of the *Serpent* (which was more subtiler than all the beasts of the field, both for hurting Man, as well as for defending himself) but also the sharp tongue of that dumb Creature wherewith he formed Mans voice, and spake in the Mouth of that Beast (as through a Trunk, and as he doth in the *Pythonisses* and *Pyraequidus*) unto *Eve* those cutting and killing words of his seducing Temptation:

Behold here how low *Satan* Sin and Fall had reduced him, whereas he had been Created a Beautiful Angel, he had now made himself a Deformed (as well as a Darned) Devil. (Hence Devils are call'd *Lafegnimim*, *Levis*, *17. 7.* Hairy Beasts, stinking Goats, or ugly frightful Satyrs.) Now such was his malice against the happiness of Man in Paradise, that to be reveng'd of God (who had cast him out of Heaven) he resolves to destroy the Image of God in Man, and having but two ways to tempt Internally, either by stirring up and making a commotion among Mans Passions and Affections to incline them to unlawful things, or by disturbing his Fancy, representing those things to it, which might move Man to evil; neither of those ways could our First Parents be Tempted before the Fall, because all these in Man then were rightly ordered, and were thoroughly subject to Gods Will and Right Reason; therefore the Devil useth External means, appearing yet in no better a shape than that of an ugly frightful, creeping and crawling *Serpent*; hence it is, that, whereas the Holy Spirit appeared in the form of a delightful Dove (which was, according to the Mosaical Law a clean, comely Creature) *Mat. 3. 16.* This is laid on the Evil Spirit as a just Judgment of God. He, who was Made as lovely as an Angel, yea a lovely Angel, now when he had marr'd himself by his sin, must never appear but in the shape of some unclean and uncomely Creature, *Isa. 13. 22. and 34. 14.* Those Satyrs being Devils in borrow'd Shapes and hideous Apparitions: Or in the horrid Shape of some black shaggy Dog, or over-grown horrible Cat, or other Hairy frightful Fray-buggs: Hereupon he assumes here the Shape of a wriggling crooked *Serpent*, and not of any other Animal, for this Creature only was granted of God to him at this time; and had not God given the Devil this leave, he could not have possess'd the *Serpent*, seeing a whole Legion of Devils could not possess an Herd of Hogs without Christs permission, *Mat. 8. 31, 32.* And this Animal was a fit Instrument for Satan, in as much as the *Serpent* is a slippery Creature, soon winding himself in and out, and could quickly creep away out of Adam's sight, especially the Devil being in him, and because he was so, therefore is he call'd the old *Serpent*, and the great Dragon, (which is the flying *Serpent*.) *Si Serpens Serpentem vorat fit Draco.* *Pliny. Revel. 12. 9. and 20. 2.*

The second Remark herein is, This crafty Devil in the crafty *Serpent* assaults the Woman (not the Man) the weaker Vessel, of less sagacity (than the Man) to discover the fraud, and naturally of a more liquorish Appetite towards taking and tempting Fruit: He Wars against her with four Weapons. The first was, A calumniating of the Divine Precept, *v. 2.* saying in effect, It seemeth very strange, or, I cannot but wonder, that God would give any such prohibition to you; as if it had been over harsh and hard a Precept. Hence the second Weapon comes in, to wit, this denying of the Divine Menace; from his admiring Interrogation, he proceeds to a peremptory Conclusion, [*ye shall not surely die, v. 4.*] God is of over gracious a Nature thus to impose upon you, for whom he hath made all things, and you are made in over-free and noble a condition to be thus imposed upon; 'tis surely said in *Jest*; or if not so, it seems unjust. Hence he concludes, the threatening (thou fears) is but a vain Bug-bear. Are not all things God made very good, and is not this Tree very good? Therefore no Death is in it. The third is, His accusing God of Envy. Here the *Serpent* vomits out his Poyson against God himself. *v. 5.* Importing this, He that commands out of Envy to anothers good, and pretends a false Reason, ought not to be obeyed; but God out of Envy of your good hath commanded you to abstain from this Tree, be-
cause

cause he knows that in the day you eat thereof, your eyes shall be opened, yet in the mean time pretending a peril of Death, (which is but a sorry Scare-crow) therefore he must not be obeyed. As if God, who is goodness itself, should Envy any good to Man, to whom he had been so good as to make him in his own Image: And smarting Experience contradicts that fallacy, that there was no peril of Death: The fourth and forciblest Weapon was, *His promising a Deity to them*, [ye shall be as Gods] for not obeying God, ye shall become as Omniscent as God himself, and therefore so rich a Reward ought not to be neglected; thus the subtle Serpent first removes all fears of Death, and then proposes great hopes of a Deity: This is the sum of Satans assaulting our first Parents, and still doth their Off-spring, with (1.) *Contempt of Gods Word*, and (2.) *Ambition of Honours*.

The third Remark is, That the Tempter did (besides those outward Weapons wherewith he assaulted the Woman) inject some inward suggestions; those three especially, the Lust of the Flesh, the Delight of the Eyes, and the Pride of Life. 1 Job. 2. 16. Setting them on with his Diabolical Rhetorick; [Behold (I pray thee) good Woman, how the Fruit of this Tree is lovely to look upon, pleasant to the Palate, and Divine to devour or eat; such an excellent Tree how can it be hurtful? who but a Fool would refrain from it? why dost thou still forbear to taste, and to persuade thy Husband to taste also? Hereby (1.) The Womans Understanding was darkened. (2.) Her Will was corrupted. (3.) Her Affections and Appetite were inflamed; her Eyes (wherewith she gazed upon the beautiful Apple,) became Burning-glasses to fire up her Heart, that moved her Hand to take, and her Mouth to eat it. All this she did through Satans suggestions according to the third Branch, voluntarily consenting and obeying, though the Devil was the promoter hereof, yet had she a free will which could not be compell'd; the Tempter hath only a persuading sleight, not an enforcing might; her eating therefore was a spontaneous Act.

The fourth Remark in the Temptation is, She was first in the transgression, 1 Tim. 2. 14. Yet not alone in it, for she gave it to her Husband, and he did eat, Gen. 3. 6. The Man was not deceived (saith the Apostle) that is, he was not so much deceived by his own Judgment (though also by that too) as by his Affection to his Wife, which at length blinded his Judgment. Adam was not deceived by the Serpent (who having won the Woman, soon slid out of sight, though the Lord summon'd his appearance after, v. 14.) but by Eve, who gave him the Fruit, and withal a relation of the Serpents promise concerning the force of the Fruit: She gave it to him undoubtedly with some strong persuasions, which (as Augustine saith) the Scripture left to be understood, yet it expresseth thus far, that he is said to hearken to her voice, v. 17. what that voice was may be easily supplied, she told him, the taking this Fruit would make them wise as God, knowing Good and Evil. It would make him a God, and her a Goddess, (to say all this without all doubt) the Devil had directed her; now Adam did not only incline to his new Bride, [amicabili quiddam Benevolentia] with Uxorious, transporting Affections, and thereby was more easily enticed, as Sampson was by Dalilah, and Solomon by his Wives; but he was also seduced by those false and flattering Insinuations wherewith the Serpent had beguiled the Woman, and she him, having now got the Itch after an higher Perfection, for which the Lord reproved them, v. 22. 'Tis true, the Rabbins (from the word [Gnimma] secum, with her, expressed, Gen. 3. 6.) do gather that Adam was with her all the time of her Conference with the Serpent; for, say they, It is very improbable (this new Bridegroom and Bride being newly join'd together after so solemn a manner by God himself) that either the Bride should endure to withdraw her self from her most Beautiful Bridegroom the self-same day, and almost the self-same hour wherein they were Married; or that the Bridegroom should suffer his most Beautiful Bride to be pull'd away from his side, and to be drawn out of his sight, so as to wander from him in the Garden to meet there the Serpent, where she could then meet with none of Mankind to divert her; 'twas not possible their Conjugal Affections should be no stronger in the State of Innocency, whereas any such like withdrawalment will scarce be admitted in the State of Corruption. These things the Hebrews taking for granted, do tax Adam for not rebuking the Serpent in the Disputation, and for not giving his Wife an Avocation from it; this makes Adam's sin the greater. However, 'tis said expressly, [and he did eat] which words have a great Emphasis, for Eve's eating would not have spoil'd Mankind, had not Adam eaten also: And some say, he yielded to eat, because he believed to obtain a pardon for his Transgression, and so to remain in the same State of Perfection: He complies with Eve by the proper motion of his own will to follow Satans suggestions; hereby the sin was accomplish'd which brought Death into the World (as God had threatned, Gen. 2. 17.) and this sin was not only his own personal sin, but the common sin of all Mankind, Rom. 5. 12, 19. 1 Cor. 15. 22.

The fifth Remark in this first Temptation is, The Devils particular sin (in promoting and procuring the fall of man from his happy State) is not so much as once mentioned by *Moses*, in all this History, *Gen. 3.* Though he was the *principal*, and the Serpent but the *Accessory*, and according to the *Maxim* [*Accessorium sequitur principale*] *Satan* was the prime *Agent* in all, and the *Serpent* was but his *Organ* or *Instrument* to follow his Conduct. Yet *Moses* mentions only the *Serpent*, as if the Author of the whole Temptation, and not one word of the *Grand Tempter*, the reason is supposed to be this (which is the fifth added to the four forementioned;) The Devils sin is not recorded there, because he was not to be restored by repentance, but was sealed up under everlasting wrath, for whosoever repenteth, the Devil can never repent, God will never give the Gift and Grace of Repentance to him as he doth to men, though with a peradventure. *2 Tim. 2. 25.* Without all peradventure the Devil and his Angels are kept in everlasting Chains, *Jude. v. 6. 2 Pet. 2. 4.* Those Spirits are kept in Spiritual Chains, to wit, of their own guilt which bindeth them over to damnation, yea so fast, that they cannot shake them off, *James 2. 19. Math. 8. 29.* And their despair begets despoight, so that they obstinately sin the sin against the Holy Ghost, which is the unpardonable sin. As they are hopeless of Relief, (for the Redeemer took not on him the nature of Angels to redeem them from their fall, *Heb. 2. 16.*) So they are without all Purpose of Repentance or Hope of Recovery, there remaineth nothing to them but a certain fearful looking for of Judgment and Fiery Indignation, *Heb. 10. 27.* Hereupon they do nothing but add sin to sin, and become wickedness it self, therefore are they call'd, *Spiritual wickednesses*, *Eph. 6. 12.* Without all Expectation of Recovery by Repentance and Redemption. But the sin of man is set out here and enlarged on in all its circumstances, and why this (more than the Devils Sin) but that he might be sensible ashamed and be penitent for his sin ? (which the Devil could not be) there was Room for Repentance in the latter, but none at all in the former.

The Sixth Remark is, God Suffered man to be Tempted by the Tempter, though he foresaw, if man were Tempted he will surely Fall. The good pleasure of God (which always is a Fatherless Depth, *Rom. 11. 33.*) Must be acquiesced in, and there is no Chattering or Wording it with God, *Rom. 9. 20.* Man must not ask God a reason, why he did permit the first sin, or why he did not prevent it ; Gods will is sometimes secret, yet always Just, as 'tis never severed from his Wisdom, God being a free Agent, cannot be unjust to any, because he is bound to none. Gods unsearchable Counsels do conquer our understandings, when our understandings cannot comprehend them : Yet those Reasons of this Divine permission may be understood : As (1.) It was to prove man whether he would persist and persevere in his Obedience to God ; thus Abraham was proved, *Gen. 22. 1.* to manifest his Faith the more ; and 'tis observable God doth not praise man, (when he had made him) as he had done all his other creatures, for this cause, man must first be proved, and then (if he deserved it) praised. *Homo prius probandus quam approbandus*, saith *Ambros.* Man must first be proved and then (if he deserve it) approved (2.) God permitted mans sin, to manifest the frailty of the best created beings, none of which (neither Men nor Angels) can continue in their Integrity without the special Grace of their Creator to assist them : (3.) It might be as a pattern of punishment for the creatures Confidence and Independency on his Creator ; Who had given him Free-will and Sufficient Strength to resist the Temptation, if he would ; now while God leaves man (as was meet to exercise his own motions of Will and Power, Man abusing his own Free-will, and trusting in his own strength, did not desire of God his sustaining Grace, (4.) But above all, God permitted the perpetration of all this evil both in the Tempter and the Tempted, yet all this consisted with Gods Justice and Holiness, because God well knew how to convert all this evil into a greater Good, and to a more excellent manifestation of his own Glory ; for if man had not sinned, God had not died to wit, that God-man Christ Jesus, by whom and by which greater glory redounded to the great Creator, the Power and Justice of God (in Rejecting the Vessels of wrath) and his Grace and Mercy (in receiving the chosen Vessels) are most evidently and eminently declared, *Rom. 9. 22, 23, and 11. 32, 33.* These are therefore groundless cavils to say, either God will'd or will'd the Fall of man : If he will'd it, why did he forbid it, and how could he justly punish man for doing what God willed ? Yea and is not this to make God the Author or approver of sin ? Or if God will'd it, why did he make a Serpent that Tempted man, and why did not God hinder the sin of man by sustaining him in his Temptation ? All those carnal Reasonings against Gods Deep Counsels are but Fleshly Folly controlling Divine wisdom, in the bottomless and incomprehensible depth whereof it is confounded ; for in this dilemma or double-horn'd Argument (which carnal reason raises against this great Truth) there is not a Full and Sufficient Enumeration of particular causes, because God simply neither will'd nor will'd mans Fall, but only suffered it to be so, yet not altogether unwillingly for this presupposeth some sadness to befall the patient that suffers evil to be, and a greater power in the Agent (that doth the evil)

as if God (the permitter of it) could not prevent it: So that Divine permission is [*quodam modo*] a kind of *Gods willing* it, yet not *as it was a sin* (for so God will'd it not, but with utmost detestation did prohibit it, and after it was done he did most justly punish it.) But as it was, 1. For Mans proof. 2. For discovery of the Creatures frailty. 3. As a mulct for Humane Confidence. And 4. As an occasion of a greater manifestation of Divine Glory (as before) so God hinder'd it not, but suffer'd it to be, yet herein designing and directing all (both the Temptation and the Fall) to the highest advancement of his own Praise and Honour.

The *seventh Remark* is, (1.) The *proper procuring Causes*; And (2.) *Gradual progress of this primitive sin*. (1.) The prime *External Cause* was Satan with his outward Insinuations and inward Impulses, *John* 8. 44. 1 *John* 3. 8, 9. The next *Exterior Cause* were the *Ears, Eyes, Hands and Mouth* of Man, for by those outward Senses and Members, the Allurements of Satan and Sin did penetrate to the Heart, and to the Internal Appetite. The *Interior Cause* was their *Free-will*, voluntarily turning it self from God, and subjecting themselves to the Devil; hereby they *spoiled* the Image of God Engraven upon them, *lost* the due knowledge of, and true reverence to the Divine prohibitive Precept given to them, and *Affected* that Deity which the Devil had promis'd them; Yea, Lastly, Hereby their Concupiscence to the Forbidden Fruit was every where Irritated; so that the desire of the Flesh then set Eyes, Hands and Mouth to that sinful work, insomuch that though the Tempter was the first in the fault, because he through Envy and Malice thus supplanted them, yet the nearest and most immediate fault lay in the freeness of their own Will (according to the third Branch of the distribution of parts aforesaid) whereby they freely consented unto Satans Impostures, and forsaking God, they voluntarily yielded themselves up to the Devil, therefore Satan is not so to be blamed for this first sin, as that Man should in the least be excused. And as (1.) The sundry *Causes*, so (2.) The several *Degrees* of the first sin are very remarkable; such was the subtilty of Satan in the Serpent, that by little and little, from less to more, and from more to most of all he usher'd in the first sin; for (*first*) He makes the Woman to listen unto the Tempting Voice of the Serpent. (*2dly.*) He persuades her to look upon the lovely Fruit. (*3dly.*) He prevails with her to pluck it and eat it. And (*4thly*) To give it to her Husband, that (by her perswasion) he might be seduced to a Society in her sin, and all this in a very little time. Oh what a speedy graduate sin is, quickly passing from *Eve's Ear* (in hearkening to the Tempter) to her *Eye* (in gazing upon the Tree) and so immediately to her *Heart*; the Devil driving it (*Jehu* like) in a furious pace. Still sin must not rest there, but it must be propagated and communicated to others; *Eve* must hold forth the Tempting Apple to *Adam*, and (as *Prov.* 7. 21.) *With much fair speech she caused him to yield, yea, with the flattering of her lips she forced him.* The Apostle (*1. Cor.* 13. 14, 15.) points out the pedigree and proceedings of sin. (1.) He clears God of being its Author; the Author of all good cannot be the Author of any evil, that is Morally so. (2.) Though the Devil strike the Fire of sin, yet 'tis Mans own Concupiscence always finds him dry Tinder. (3.) This Lust is the Mother of Sin, and Death is the Merit of it at last. (4.) Sin gradually incroacheth upon the Soul. 1. This *parasitical* or Seed-plot of sin (by Satans over-shadowing) begets Thoughts. 2. Thoughts irritate desires. 3. Then arises an inward Titillation or Contemplative Delight. 4. This produces Consent. 5. Then comes Action. 6. Action causes Custom. 7. And Custom Necessity. Lastly comes in Death, which is but a modest word for Damnation; the first and second Death being implied in it: Thus sin never stands still at a stay, but from Concupiscence or corrupt Nature is all along in Motion, (yea, in quick Motion) till it conclude in Death or Damnation, if the Grace of God prevent it not.

Now follows the fourth Branch of the Distribution, to wit the *sad consequences* upon the Sinners; The Lord (1.) Serves a Terrible Citation upon the Tempted before he came to the censure of the Tempter; so 'tis said, those first sinners [*heard the Voice of the Lord, &c.*] *Gen.* 3. 8. to wit either in a *mighty Thunder* (which is call'd *Gods Voice* *Psal.* 29. often,) as he spake to *Pharaoh*, *Exod.* 9. 28. or in an *Horrible Whirl-wind*, as he spake to *Job*, *Job* 28. 1. or the Lord coming as a just Judge, to judge them for their Sin, might form such Articulate words in the Air as these, [*yea, have they served me thus? Have they made a conspiracy with the Devil against me their Maker Indeed?*] So some Interpret *Leruach Haiom*, ad *Spiritus seu ventum Dei*, Gods presence did Demonstrate it self either by a Thunder or by a Whirl-wind, or by a dreadfully angry Articulate Voice, though we translate the words [*in the cool of the Day.*] This struck such a terrour into both the Offenders, that they both ran to hide themselves for fear of Gods Majesty, their sinful Consciences fought to shun Gods presence with as much folly as faultiness; for *he that formed the eye, shall he not see?* *Psal.* 94. 9.

and 139: 2, 7. They ran with their fig-leaf Aprons into the Thickets, there to hide themselves from an All-seeing God: *Oh how many do so to this day? which Job* (saying, *If I cover my transgression as Adam, then let this and that evil come upon me, Job 31. 33, &c.*) *durst not do*: neither ought we to do it, *Prov. 28. 13.* Besides, suppose (what is not to be supposed) that they could have run from God, yet this would not do, unless they could run from themselves too, for *Hæret lateri letbalis Arundo*, the wounded Deer, whither ever he runs, carries with him the fatal Arrow sticking fast in his sides; The Guilt of their Souls and the terror of their Consciences went along with them, whither ever they went. So would onely have been like the *Angled and Entangled fish* with the Hook of the Fisherman, that may indeed swim away all the length of the line, but the Hook in her mouth hales her back again; So God summons in sinful man, saying, *Adam where art thou? v. 9.* not as if God knew not where he was, for *he knoweth all things, Joh. 21. 17.* but to proceed against him after a judiciary manner, therefore is he brought from behind the Bush at the Voice of the Lord, *will be, nill be*, he must appear and answer for himself, which he did (but untowardly) in the words following, *v. 10.* God would not condemn *Adam* before he heard him, and therefore asks him three Questions. The first was, as before, [where art thou?] to which *Adam* answers, not directly [confessing his Sin] but indirectly [excusing his flight] for three reasons (all along hiding the true cause thereof.) *Adam's* (first, reason or shuffle was, *that he heard Gods Voice*, This he had heard before his fall, and feared not, but rejoic'd therein with greatest joy: his (second) shift or shuffle was, *I was afraid*, as if he had not feared God before, yes, with a filial fear, for his goodness, *Psal. 31. 19. Hof. 3. 5.* as he was blessed, for *blessed are they that fear the Lord, Psal. 128. 1.* but now being a sinner he had turned it into a slavish fear of Gods wrath; the joyful sound of God, *Psal. 89. 15. Mic. 2. 7.* was now become frightful to him: his (third) excuse was, *I was naked*. Here also is *non-causa pro causa*, for before sin, *they were both naked, and were not ashamed*, *Gen. 2. 25.* Pure nakedness was Gods Creature, wherein he had appeared before in Gods presence without fear or shame, thus he would have transferred his flight to God, because he had made him naked, and frighted him with his Thundering Voice, but alas, there was *another pad in the straw* which *Adam* studiously concealed, to wit, the Conscience of his Sin. *Hic murus Abeneus esto, nil conscire sibi, nulla pallescere culpa.* The second Question God asks *Adam* was &c. [Who told thee thou art naked?] And the Third, [Hast thou Eaten? &c.] thereby to convince him of his sin, and to make him confess it: oh the wonderful condescension and kindness of God to man, thus to dispute with him, whom he might justly destroy: Here, still God's asking and arguing with man, saying, thy shameful nakedness could not come upon thee but by a Violation of my law, because it is the punishment of Sin; doth it not demonstrate that thou hast broke my precept, and strip'd thy self of the Garment of Innocency? Why dost thou not candidly confess the Truth? Why dost thou not blame thy self, but thy Maker for making thee Naked? Thus the Lord most tenderly presseth hard upon him to convince his Conscience of his Sin, when he might (in the rigour of his Justice) have confounded his person [ipso facto] according to the Divine Menace [In the Day thou Eatest thereof thou shalt surely die, *Gen. 2. 17.* Hereupon *Adam* puts in his Answer: a sorry one, *Gen. 3. 12.* wherein He makes (indeed) a confession of his Eating, but it was only a cold confession, and accompanied with transferring the cause of his Eating from himself both to the Woman and to God too, for he sophistically argued from that common maxim [causa causa est causa causati.] The Woman was the cause of my Eating, and God was the cause of my having a Woman, therefore my Eating is caused by thy self. Thus as he had blamed God before for making him naked; So now again for giving him the Woman, implying thus much: If God had not given me a Woman, I had never sin'd against God: whereas had *Adam* argued aright, he would have discerned, that the Woman (much less God who forbade it) was no essential cause of his Eating (whereof that Maxim is meant) but by accident onely; And had *Adam* acted as an Husband ought to do in the like Temptation, he could not have been caused by his Wife to Sin against God, but he should (as *Job* did his Wife) have rebuked her for her Sin, and for Tempting him to her transgression: It was the duty of his place to reprove her for it, and not to follow her in it. But the grand aggravation of all, was, when man could not come to be like God in Deity (as the Devil had deceived him) he will then make God like himself in Iniquity. This *Adam* did in transmitting his fault upon God (as if God had been the Principal therein, and himself but Accessory both to God and the Woman.

Oh the unparallel'd Gentleness of God in making no reply to *Adams* frivolous Apology! well may he say, *Fury is not in me. Isa. 27. 4.* God turns from him to Eve, *Gen. 3. 13.* who confesseth the fact, yet denies the fault, imputing it to the Serpents fraud, rather than to her own ambitious Affections and too too liquorish Appetite; Thus sinning and shifting came into the World both together.

Oh

Oh what woful work *Adam* and *Eve* here make to undo themselves and all their posterity, first *Eve* Teacheth *Adam* to Sin against God, and then *Adam* teacheth *Eve* to hide her Sin from God. *Eve* heard how *Adam* had transferr'd his Sin upon her, now when God comes to Arraign her, saying, *What hast thou done?* She learnt (by her Husbands example) to throw off the Guilt from her self to the Serpent, saying, *The Serpent beguiled me, &c.* wherein though she lyed not, yet this excuse did trebly tax her self, (1.) That she had hearkened to the *Serpents* lies more than to the *God of truth.* (2.) That she was not content with that happy state wherein God had made her, but had affected a *Deity* of the Devils promising. (3.) Neither could the Devil have thus deceived her: unless she had been willing to be so deceived, therefore the yielding of her Assent and Consent (from her free will) to the Devils deceptions, was her own Crime, not the Serpents.

After this personal examination the most just judge proceedeth in a Judiciary way to pronounce Sentence, upon the sinners, and first he begins with the *Serpent* and Satan in him, whom God examines not, as he had done the tempted, that he might bring them to repentance, but God would shew no mercy to the tempter, and therefore he is Doomed immediately without any examination, because his sin was from himself, he had none to seduce him unto sin, but sinned out of meer malice, against a greater measure of *Angelical Light* and stronger obligations of *Caelestial Love*: [*Because thou hast done this, v. 14.*] The fact was so obvious, the Devil could not deny it, so notorious, he had none to blame but himself. God prae-fixes this to shew he was not judged without cause, 'twas the Devils hatred to God (whose goodness he had blasphemed to man) and his Envy to man, (that he should be happy, when himself had lost his happiness) which prompted him to sin: Upon this Conviction the Judge passeth Sentence. [*Thou art cursed, &c.*] In which there are four parts. 1. He is cursed above all Cattel. 2. He must Crawl and Creep upon his Belly. 3. He must lick up the Dust of the Earth for his meat. 4. He must live under a fatal enmity forever, v. 14, 15. All which have a double sense, the, 1st. *Literal*, pertaining to the Serpent as Satans Organ and Instrument, the 2d *Mystical*, pertaining to the Devil, who was the chief Actor and Author of all: For it cannot rationally be imagined, that so much *Divine severity* should be executed upon the *Corporeal Serpent* (who could not sin, inasmuch as the Law was not given to him, but to man, and where there is no Law, there is no Transgression, Rom. 4. 15.) And the *Spiritual Serpent*, (the Devil, the chief Abettor) should scape scot-free. Therefore it must be granted that the Author was Doom'd with the Organ, and if the Organ had so dreadful a doom (according to the literal sense) how much more dreadful was the Doom (according to the Mystical sense,) upon the principal Author. Who must therefore be principally understood in this Doom of the Serpent. 1. The Doom on the Organ, and 2. On the Author may be distinctly considered. (1.) That on the Serpent. Who hath his share in the punishment, as he had been the Devils Instrument, for the severity of Divine Justice is declared against the Instruments of sin (as well as against Authors of it,) *Exod. 32. 20. Lev. 20. 15, 16.* Though they cannot be guilty of sin, whereof man only is capable, yet the Law saith there, that the Beast shall be burned, wherewith the beastly man had carnal copulation, to shew the hainousness of the sin: And not only the Law of God judgeth thus against the Organ or Instrument, but also the Law of Man, for a Judge condemneth not only the Forger of false Bonds, Deeds, &c. But also the very Pen wherewith they were written: And not only the murderer, but also the very weapon wherewith the Murder was committed: And as the Bodies of the reprobate (which are but the Organs of their sinful Souls) are doomed to damnation, so is the Serpent here doomed for lending his Body, Mouth and Tongue in this first sin to the Devil: Hereupon (1.) He who was a Beautiful and Delightful Beast to behold (without all doubt) before, now became accursed above all Cattel, and most hateful to God, men and all the other Beasts, which all do Shun as their common enemy: (2.) He was cut shorter by the feet and made to wriggle on his Belly, that before this the Serpent had Legs to lift him up a little from the ground (which might, Improved by Satans artifice, put him into a better decorum for Conferring and Converfing with the Woman) is not improbable, because he is comforted with the Beasts of the Field, *Gen. 3. 1.* Which are distinguished in kind from creeping things, *Gen. 1. 25.* Now as Satan by his sin, of an Angel became a Devil, so the Serpent by this sin of a walking Beast became a Creeping thing, and confined to that painful posture of motion: (3.) Dust must be his diet, which his crawling upon the ground must raise up to his mouth, and if he feed on any other food, yet 'tis that every foot doth tread upon, so must have dust or dirt upon it to defile it.

'Tis not improbable, that the Serpent went before in a more erect posture than now (for the more noble a creature is, the more erect that creature goes, as beasts being more noble than creeping things, and Man than Beasts, Yea and Noblemen than Rusticks are more erect in their goings) and that he fed before upon fruit, but now he is either famished or fares worse than any other

other creature : (4.) Instead of that Amity and Familiarity he had with the Woman, God Inflicts an everlasting enmity 'twixt him and her, yea the brood of Serpents and the whole race of mankind are irreconcilable enemies to each other, so that Serpents dare no more go abroad openly, but hide themselves in holes and hedges : This implacable enmity is more forcible 'twixt the Female Sex and the Serpent, inasmuch that a Woman, is more affrighted (than a man) at the sight of a Serpent, and the Serpent is affrighted at the sight of both Man and Woman; Especially, if they be (as naturalists say) naked, as if by instinct he remembered the time, when he and Naked Adam and Eve stood before Gods Bar, to receive this Doom of Enmity: Yea Bodinus relateth that if there be but one Woman amongst a great multitude of men, the Serpent will make at her and Sting her about the heel : And Rupertus reporteth, that if a Woman treadeth (never so lightly) with her barefoot upon the head of a Serpent, the Serpent dies immediately, but if the Serpent do first bite her heel, the Woman dies of the poison : As the venomous Gall of Serpents is fatal to mankind, so the fasting spittle of mankind is destructive to Serpents : Yea 'tis further said, that when a Serpent hath stung a man, he cannot crawl into his hole any more, as if the very Earth would revenge mans Quarrel upon him, by shutting up her mouth, and not receiving him into her Caverns. Thus *corruptio optimi est pessima*. The former *fond Amity* God Spoils and changes into an Inveterate Enmity. This was Gods work as a punishment, who is said to *put enmity in Egypt against Israel*, Psal. 105. 25. Yet God qualifies this misery with some mixture of mercy ? For this long warring enmity shall end in *Victory to Man*, but in *Ruine to the Serpent*, for though the Serpent shall wound mans heel, which is only the extrem part of the foot, so as to make him halt and be hindered in his going, yet 'tis but one heel only, he shall not wound both the heels; So that the *sound heel* shall help the *hurt one* : But man shall not so much assault the extrem part or *Tail* of the Serpent, but he shall break his *very Head*, wherein all his *Power, Policy and Poison* is placed, A Serpent is not quite killed till he be knock'd on the Head, and therefore he most carefully secures it as by many outworks in circling his long body with many circles about it, all which he will hazard to save his head, for if that be once broken, his life is lost : and whereas the Serpent dare not set upon a man but at unawares and *privily*, yea both behind and below, Gen. 49. 17. Yet man dare encounter the Serpent like a Champion aiming to hit his very Head with his Club, and so to give him a most mortal blow. So *Heb. Shuph percutere* signifies : Now come we from the *Organ* (the Serpent) to the *Author* Satan who was principally concern'd in this severe Sentence : After the *Serpents*, comes the *Devils Doom* to be discoursed : The same Doom that God denounced against the Serpent in the *Literal and Corporal* sense, was also against the Devil (who possessed and employ'd the Serpent) in the *Spiritual and Mystical* sense : *Authors, Actors and Abettors must* (both by the Law of God and Man) *all be punish'd together*. (1.) The Devil is denounced [*Cursed above all created things*.] As the Serpent was condemned as a common enemy to all creatures, so Satan as the Common Enemy to all mankind, cursed in himself, and a cursed adversary to God and his people : Though this was not the *Devils First Condemnation* (for that was done at the *fall of Angels*) yet was it a further confirmation of it, for his being the founder of the *fall of Man* : This *new crime* brought upon him a *new curse* to the old, the sum of both being the *Fire of Hell which God prepared for the Devil and his Angels*, Mat. 25. 41. And putting them in *everlasting Chains*, till they be cast for ever into that lake that unquenchably burns with Fire and Brimstone, Jude v. 6. 2. Pet. 2. 4. Rev. 20. 10. Thus as the Devil seduced our first Parents, not as a naked Devil, but in the Shape of the Serpent, so that old Serpent receives his Doom in the Shape of the Serpent also, against whom God thus Thundered.

The second part of the Divine Doom upon the Devil in the Serpent was [*Gnal Gecho-neka*] upon thy Belly shalt thou go : In this also Satan hath his share, and indeed the worst share, as he is under a *deeper curse* than the Serpent (who is not capable of the curse of damnation, to which the Devil is Doomed) so he lies under a *deeper dejection*, for though the Serpents place (unto which he was debased when he lost his Legs) was the superficies or surface of the Earth upon which he must crawl; but the Devils place into which he was dejected and debased was a great way below the Earth, even the Nethermost Hell. He was *hurl'd out of Heaven*, Luk. 10. 18. Cast down to the Earth, Rev. 12. 9. Yea driven under the Earth even into Hell which is his Final Judgment, Rev. 20. 10. So that Satan is doomed here to a more abject condition than the Serpent, in as much as for a *walking beast* to be made a *creeping, crawling creature* is nothing so vile a State, as for a *glorious Angel in Heaven* to be made a *Damned Devil in Hell*. The Devil is here doomed to go upon his *Breast and Belly*, as he assaulteth men (1.) *By pride*, which is seated in and signified by the *Breast*, and (2.) *By lust*, which is seated in and signified by the *Belly*; and he is so doomed downward to Hell that he cannot once lift up his Head any more to Heaven, as ever despairing of mercy.

The third part of the Devils Doom is, [*Dust shalt thou eat all thy days*.] The Devil is cursed

curfed above all creatures, as he is doomed to *everlasting finning* as well as to *everlasting suffering*. Duft is the worst Diet in the World: The Devils Diet (to which he is reduced) is nothing but Dirt, nay more defiling than it; the food (whereby spiritual life is preserved in Angels) is that joy they have in the contemplation of God, *Mat. 18. 10.* or in the Innocency or penitency of Men. *Luke 15. 7, 10.* This should have been his food had he continued an Holy Angel, but now degenerating into a *wicked Devil*, his meat is to be mischievous both to God and good men: He is fed with the filth of sin as the nasty Hog is with Drasse; This unclean Spirit is as much delighted with defiling Himself and Mankind with the Dirt of all Debauchery, as the unclean Sow is to *wallow in the mire*.

This is *Satans sweet-meat* to make Sinners like *filthy Dogs*, that lick up their own *Vomit*, in ways of Impurity and Impiety, *2 Pet. 2. 22.* Those are his *Prey*, his daily Bread, or rather Dirt whom he seeks continually to devour. *1 Pet. 5. 7.* and this is to him as delightful (if he have any delight) as eating Meat is to the Hungry Appetite; he is confined to have no other food but filthy things. Thus he, not so much like *Behemoth, who eats Grass as an Oxe*, *Job 40. 10.* but with the Serpent here feeds upon Duft or Dirt, swallowing down sinful souls which yet he must *Vomit up again*, for God will cast them out of his Belly, *Job 20. 15.* He sins every day that unpardonable Sin against the Holy Ghost, and therefore shall lie lowest in Hell, yea and every Soul whom he draweth thither by his Temptation, shall be as a millstone hang'd about his Neck to hold him down lowest in the bottomless Lake.

(1.) Oh how are Earthly men (whose footstool is Heaven and whose Throne is the Earth, *minding only Earthly things*) the Devils meat!

And (2.) Oh pray for the accomplishment of that promise that the old Serpent may not for ever hurt the *Herbs of Grace*, those Green Grass, the Saints, but that he may be reduced to his old Diet of Duft, *Isa. 65. 25.* which Gospel promise plainly importeth that this literal curse upon the bodily Serpent did imply further and fuller mysteries, so *Mic. 7. 17. Deut. 32. 24.* That the Devil may be remanded to his first Damnation.

(3.) Oh that we may not have dirty hearts, nor lead dirty lives. So we are given as Diet to the Devil. If we be Holy ones, God will lay his charge upon Satan *not to hurt us*, (especially if *green and growing* in holiness) *Rev. 9. 4.* Never was *David* more tender of having his Son *Abolom* hurt, *2 Sam. 18. 5.* than God is of such Servants; who grow in Grace and Godliness.

The fourth part of the Devils Doom is; [*I will put enmity &c.*] Though Satan be more darkly doomed in the three former parts on the Serpent, yet more clearly in this fourth; Some indeed do say that God would not expressly Doom the Devil in the Serpent for two reasons. (1.) Lest *Adam* and *Eve* knowing that there was some Spirit in the Serpent, they might have fallen into more grievous mistakes. (2.) Lest the Jews (now weak) might think there was another power besides God, that was able to oppose the counsels of God. Yet the Divine Doom in this fourth part of it is properly and without a figure declared and denounced against the Devil (himself) as well as against the Serpent. [*Vae* *Abah* *Alhith*] *I will put enmity, &c.* Here begins the book of the *Lords Wars*, *Numb. 21. 14.* which compendiously containeth the continued combat betwixt the Church of God: and the God of this World, as the Devil is call'd, *2 Cor. 4. 4.* Here the Lords hand is upon his Throne, as *Exod. 17. 16.* and he hath solemnly sworn, that he will wage war (not with *Amalek* only, but) with all the Seed of the Serpent (those *Serpents* and *Generation of Vipers*, *Mat. 3. 7.* and *23. 33.* and children of the Devil. *Joh. 8. 44. 1. Joh. 3. 10, &c.*) from Generation to Generation: Though there be an irreconcilable antipathy betwixt all the brood of Serpents, and the whole Race of Mankind according to the literal sense, yet the severest and sharpest Hostility lyes betwixt the Godly seed of the Woman, and the wicked seed of the spiritual Serpent Satan (according to the mystical sense) who, when discerned in his proper colours as a Devil, is abhorred of all Mankind in General: (like as he hateth all Mankind without Exception) and therefore this crafty Devil always studiously hides his hatred to man under some specious pretences of good-will to mankind (as he did here to *Eve*) by which prevalent impostures he holdeth the greatest part of the World to lye in *wickedness*, as his Vassals. *1 Joh. 5. 19.* and so comes to be called the *God of this World*. *2 Cor. 4. 4.* And though this War and Acts of Hostility had their beginning here, yet there should never be an ending thereof, until Christ (the promised seed of the Woman) conquer the Devil, and cast him into the lake of fire and brimstone. So that the issue of this long-lasting War, shall certainly be ruine to the Devil, but victory to the Elect in Christ.

This is the undoubted scope of the first Gospel that was Preached here in Paradise unto fallen Man, being both comminatory to the Tempter, and consolatory to the Tempted: that as by the former the Devil might be cast down into despair, so by the latter our first Parents might

be raised up into some hope of mercy, seeing this Gospel is wholly propheticall, foretelling the future and wonderful Catastrophe and Issue of both those mutual implacable Hostilities, wherein two pairs or couples of Enemies are expressly considerable: The first couple of Enemies in this enmity are *Satan* and *the Woman*, Hebrew [*Benekab Uben Haishab*] Here the Lord speaks to Satan whom the Serpent did personate, passing from the thing signifying to the thing signified, as *Daniel* passeth from the great Tree to the great King signified by the Tree, *Dan.* 4. 13. and as both *Paul* and *Peter* passeth from the Stone to Christ signified by the Stone, *Rom.* 9. 33. and *1 Pet.* 2. 6. &c. So God here passeth from the Serpent to Satan signified by the Serpent (as [*Signum pro Signato*] the Sign for the matter signified) saying, *I will put enmity 'twixt thee* [O Satan] and *this Woman*, as the Hebrew word [*Haishab*] importeth, God (as it were) pointing to her with his finger: 'twixt thee the *Seducer* and her the *Seduced* by thy Seducements: Therefore by this woman cannot be meant the Virgin *Mary*, as the Popish Monks have dotingly dreamed; for this enmity began long before the blessed Virgin was born into the World, and that Monkish Dream is notoriously derogatory to the honour of Christ, while it transfers the Glory of that Victory over the Serpent from the Son to the Mother, from our Redeemer to *Mary* who her self call'd her Son [my Saviour] *Luke* 1. 47. especially as those Doting Dreamers read the following clause *Hi* for *Hu*, the *Feminine* for the *Ma/culine*, She for He, as if *Mary* the Mother had broke the Serpents Head, and not Christ the Son.

This is the Sandy Foundation of many Popish Fopperies. And though God here putteth enmity 'twixt *Satan* and *the Woman*, yet this implyeth not that *the Man* should continue in any Amity with Satan, but God opposes the Woman (as the weaker Vessel) to Satan, because the Woman was first deceived by Satan, and by this weak Vessel God would put Satan to shame, and because the Woman being first in the transgression was the first that needed Comfort, yea and Counsel too, never any more to hold any friendly familiarity with Satan, but to look upon him as a deadly Enemy.

This very law did most graciously open a door of hope for Repentance and Salvation to our first Parents. The law of this lasting enmity came from God as a Judge to Satan, but as a Friend, Father, and Physician to them; for to flee from *Satan* (as an Enemy) is to flee from *Sin* and *Death*, and to return to *God* and *Life*. And without all doubt our first Parents were both mindful and observant of maintaining an enmity (according to this Divine law) against the Devil all the many years that they lived after, for *Adam* lived 930. years after this.

The second pair or couple of Adversaries in this Enmity is the two Seeds, the *Seed of the Serpent*, and *the Seed of the Woman*, the sense whereof is this, (1.) By the *Seed of the Serpent* is not only meant those Venemous Creatures that have enmity with Mankind according to the literal sense, but also (1.) All the whole brood of Devils which *Lucifer* drew into the same condemnation with himself, and therefore is call'd the prince of Devils. (2.) All the whole race of wicked men, call'd the Children of the Devil (as before) *John* 8. 44. and 6. 70. and *Act.* 13. 10. according to the mystical sense, for *God* having catch'd *Satan* in the Serpent, holds him fast there, until he had past this direful Doom upon both in one. Satan entred into the Serpent willingly, but he was held there unwillingly by Gods hand.

(2.) By the *Seed of the Woman* is meant primarily that God-man *Jesus Christ* who is *Christ* personal, and secondarily all the Elect of God in Christ, and those are call'd *Christ* Mystical, *1 Cor.* 12. 12. the head with his Members: and though the man be not expressed either in the former or in this latter clause, yet is he not (in either) to be excluded, *Man* is left out here, as holding out the great mystery of the Incarnation, for Christ was so the *Seed of the Woman*, that he was not at all of mans Seed, *Isa.* 7. 14. and between Christ and Satan was the widest enmity, for Christ consented to Satan in nothing; when the Prince of this World (the Tempter) came to Tempt our Redeemer, he found nothing in him, *Joh.* 14. 30. no compliance, no corruption to work upon: yet as the *Seed of the Serpent* is collectively taken not only for *Beelzebub* the Prince of Devils and the God of this World, but also for all the Evil Angels that did fall with him, and for all the reprobate that are led captive by him, so the *Seed of the Woman* must also be collectively taken, including all the Elect as Members with the Head. Thus the blessed Virgin together with all true Christians (in Christ) are included, who are all said to *wrestle with principalities and powers*, and *spiritual wickednesses in high places*, *Eph.* 6. 12. and their whole life is a warfare, *1 Tim.* 1. 18.

The third pair, or couple of Champions (to match each other) in this Enmity and Hostility, is again primarily Christ and the old Serpent, Satan, whose Duel was fought in the fulness of time, *Mat.* 4. 1, to 13. and *Luke* 4. 1, to 13: See a full description of this most dreadful Duel in my Church History plot the 22th, from page 317, to 327. Christ alone is that stronger Man that conquers the strong Man, *Luke* 11. 21, 22. that draws the Dragon out of his Den, and cracks his Crown (as is here promised) that destroys his works, *Heb.*

2. 14. that makes him to fall like Lightning from Heaven, Luke 10. 18. yea, from the Heaven of mens Hearts, 2 Cor. 10. 4. that he (himself) might dwell in them, Eph. 3. 17. It was Christ that personally spoiled those principalities and powers, and made a shew of their broken Heads openly, triumphing over them on his Cross, Col. 2. 15. Christ was that only one of the Seed of the Woman, that was able to match and over-match the Devil, and he personally comes out of the Camp of the Saints (as David did out of the Camp of Israel) to fight Hand to Hand with this great Goliath; and therefore it is said here, he shall not so much assault thy Seed, Oh Serpent, but thy self, Oh Satan; for in his destroying thee, he destroys thy Seed also, seeing the Serpent and his Seed stand and fall together; and that he may destroy thee 'tis said, he shall not so much assault thy Tail, Oh Serpent; for that being cut off, may grow, again, but thy Head, where all thy Power, Policy and Poyson lyeth, he shall break thy Head, and trample thee under his Feet; yea, and he will tread him under our Feet shortly, (as he hath already done under his own Feet,) Rom. 16. 20. All the Godly Seed of the Woman shall secondarily partake of this Triumph in Christ, as all the wicked Seed of the Serpent shall be trodden under foot with Satan. In all this the Law of Retaliation is observable. God gives Satan here *Middah beneged Middah*, as the Hebrew phrase is, *measure for measure*. *Per quod quis peccat, per idem puniatur* & c. Satan was now Triumphant in his Victory over the Woman; now God retaliates the Devil, as he had seduced a Woman, so he should be destroyed by a Woman: Here is an excellent Antithesis, Satan had conquer'd Eve and her Seed, but Mary (who is call'd a Woman) *Kel' Ego'iv* by way of Eminency, Gal. 4. 4.) and her Seed (Christ) should conquer Satan: By the former *Hajshab* (or Woman) came in Death, but by the latter came in Life and Salvation: The Seed of the Woman shall break the Serpents Head, that is, Satans Kingdom, Headship and Dominion over Men, yea, and Sin, which is the Scepter of his Kingdom, and till this be done, all that the Devil can do, is to bruise the Heel of that Holy Seed; he may nibble at the Heel, but he cannot reach the Head. Achilles is said to receive his Mortal Wound by Pyrrhus in the Heel, but he that is born of God, keepeth himself so, that the wicked one cannot touch him, 1 John 5. 18. However not with any of his deadly touches. He cannot thrust his venomous Sting so far into him, as to cause him to die; for Christ (who is our life, Col. 3. 4.) can as soon die at the Right Hand of his Heavenly Father, as in the Heart of a true and sound Believer, because his Life is hid with Christ in God. The Fathers Life is bound up in the Life of his Child, as Gen. 44. 30. The Devils Commission here is not to hurt both the Heels, but one only, as before; so that the faithful Christian shall stand firm upon one Heel, even when he is hurt in the other; and even this hurt in one only Heel is far off both from the Head and from the Heart; and though the iniquity of his Heel do not only encompass him, but also (through the Serpents subtilty) overturn him too, yet God redeems his Soul from the hands of Hell, Psal. 49. 5, 6, 16. The Believer riseth again, and becomes more than a Conqueror, Rom. 8. 37. And what is that, but to be a Triumpher? 2 Cor. 2. 14. We do overcome (as the word *κατανικω* signifies) because through Faith in Christ we overcome before we Fight, and are sure and secure of Victory. Christ (himself) hath broken the Head of the Tempter, and he hath left only Tale-temptations for us to grapple with, which Christ in us (the hope of Glory) doth also conquer for us, while he reigneth in us, and rideth on us as on his white Horses all the World over, Conquering and to Conquer, Rev. 6. 2. Therefore this bruising of the Heel as it relates to Christ personal, points out (1.) The Humanity of Christ, which was his Heel or lower part (as his Divinity was his Head or upper part) and which Satan did indeed bruise; or (2.) The Heel or lower end of Christs publick Ministry. When Christs hour was come, and that hour of the power of darkness, then the Serpent did bite Christ by the Heel in putting him to Death, yet even then and thereby Christ gave Satan a most deadly blow upon the Head, for though Christ died a shameful, painful and cursed Death for us, Gal. 3. 13. as being banged on a Tree, Deut. 21. 23. to expiate the Curse brought in by this forbidden Tree, Cant. 8. 5. yet was he quickened by the Spirit, 1 Tim. 3. 16. Rose again for our Justification, Rom. 8. 34. and swallow'd up Death in victory, Isa. 25. 8. 1 Cor. 15. 57. And to this very Promise and Prophecy many Scriptures have a most excellent Reference, as Psal. 56. 7. and 89. 52. and 49. 6. and 22. 17. 2 Cor. 13. 4. and 1 Pet. 3. 18. Thus Christs Head was not broken, but his Heel only was bruised.

As the bruising of the Heel relates (2.) To Christ Mystical, his Church or Christians; so it pointeth out (1.) The Bodies of the Saints which are as the Heel and lower part, as their Souls are the Head and upper part (according to Mr. Mead's Notion) and Death hath power over the Heel or Body below (while the Head or Soul is in Bliss above) yea, and the Devil hath play'd his Tricks with the Relicks of Saints Bodies, whereby he infused the Romish Doctrine of the Worship and Invocation of the Martyrs, of which Wound in the Heel that Church halteth unto this day. (2.) It

(2.) It pointeth out the unsound part of the Visible Church, or Hypocrites which are but the *Heel* of the Church of Christ. Those are (indeed) within the Devils Commission here to bruise and break for a further manifestation of Gods Glory, and that *they which are approved might be made manifest*, 1 Cor. 11. 19.

(3.) It pointeth out the Church Militant on Earth, which is but as the *Heel* or lower part thereof, (the Church Triumphant in Heaven being as the *Head*, and out of Sarans reach.) This *Heel* the Devil is frequently wounding, yet is it but a sleight Wound, which, though it may be painful, is never Mortal, like the Wound in the *Heel* far from the Vitals, the Head or Heart. All the Persecutions of the Church here below do indeed reach their Bodies, Goods, or good Names, yet are they only as a bruise in the *Heel* in comparison of the better part, the Spiritual Life whereof cannot be endangered, Mar. 10. 28. Neither the Devil nor his Instruments are able to reach the *Soul* below or the Saints above.

Herein is contained an entire Christian Catechism touching the Malady and Misery of Man by the Fall, and the Remedy and Reparation of miserable Man by Christ; this is pure Gospel, that our Adversary the Devil is laid along upon the ground as the Serpent, or overwhelmed and turned upon his Back by the Messiah, so (though he be an implacable Enemy) can do no great mischief as he is punish'd, and put into such a painful posture; and though he sting us in the *Heel*, and make us halt, yet must we go *balting* towards Heaven, as Jacob did over Peniel, Gen. 32. 31. Yea, *Run the Race set before us*, Heb. 12. 1.

Now after the Tempter follows the Doom of the Tempted.

(1.) The Doom of the Woman being first in the Transgression, 1 Tim. 2. 14. Her Doom is threefold. (1.) For seducing her Husband she is Doomed to Sorrow. (1.) In *Conceiving*. (2.) In *Bringing forth*. (3.) In *Bringing up too*. (2.) For *pleasing* her *Palate*, she shall have pain in her *Womb*: No Female of any kind hath greater pain than that of a Woman, as Naturalists say. (3.) As she proved a *stumbling block* to her Husband (to whom she should have been an *Help meet*) she is Doomed to a *Subjection to him*, v. 10. to have her dependency upon her Husband both for Direction, Protection and Provision; hence it is, that oftentimes *against her own will* she endureth the uneasy Yoak of an unequal Ruler; yea, and *against Gods will too*, for God would not have Husbands to rule with rigour (though he grant them a righteous Rule) over their Wives; he would not have them *bitter against* them, Col. 3. 19. Eph. 5. 28. 33. 1 Tim. 2. 12. 1 Pet. 3. 1. yet in all this we have a fair Specimen of *Divine Mercy*.

(1.) That God doth not *cast* Eve off, or *curse* her, as he had done the Serpent. All this was a *fatherly Chastisement* rather than a satisfactory and proportionable Punishment. God might have inflicted the *mult of sudden death* upon her, which she had *merited*; he might have taken away the Blessing of *Fruitfulness* before promised, but he only mingleth it with Dolours and (yet tolerable) Tortures. Though the Throws in Birth be so torturing as no kind of Torments can parallel (inasmuch that *Medea* in the Tragedy said, *She had rather die ten times, over in Battel, than bring forth but once only*) yet God mitigates the rigour of his Justice with his sweet Mercy in Dooming her only to *Temporal Pains* where *Eternal Death* was deserved; this was remitted for the Seed newly promised, Ezek. 18. 23. Psal. 103. 10, &c.

(2.) Those grievous pains are not so grievous as the Curse and Wrath of God, and the pains of Hell, all which was the Devils Doom.

(3.) Those pains were imposed to bring her to Repentance, and to make her long for Heaven, where all pain and sorrow is done away.

(4.) Those Pains are recompens'd with *following Joy*, John 16. 21.

(5.) Neither is all hope of life cut off from her, if she continue in faith, &c. 1 Tim. 2. 15.

The last part of this Divine Doom is upon *Adam*, God, observing the same order therein as they had sinned, the Offender who sinned last is sentenc'd last; and herein is specified, (1.) The Cause of the Doom, and (2.) The kinds of it, which are three. (1.) The *curfing of the Earth* to Man. (2.) The *toilsom life of Man*. (3.) His tiresom Life to expire in a bodily Death, v. 17, 18, 19, &c. All which were only Temporal, not Eternal punishments, for God makes no mention here of Eternal Death, (which is the proper punishment of sin, Rom. 6. 23.) because by the promised Messiah here a Reconcilement was made betwixt God and Man, both for *Remission of Sin*, and the *Grace of Eternal Life* were contained in the promise of that Seed which would break the Devils Head: Hence 'tis concluded by all solid Authors, that *Adam* was not Damned, but Saved, upon those grounds.

(1.) He was a Type of Christ, and never any Reprobate or Damned one doth the Scripture make to Typifie our Saviour.

(2.) The

(2.) The Promise of the Messiah was given to them both upon their Transgression, which they laid hold on by Faith, and therefore *Adam* call'd his Wives Name *Eve*, that is, Life, or living in Testimony of his Faith in and Thankfulness for that *lively* (and Life-giving) Oracle concerning Christ, *v. 15.* whereby *Eve* (as well as himself) had a reprieve from Death, and became the *Mother of all living*, whether a Natural or Spiritual Life, *v. 20.*

(3.) *Adam* is expressly call'd the Son of God, *Luke 3. 38.* so he cannot rationally be reputed a Son of Death or Damnation.

(4.) Neither is it probable that God would Damn the first Root of all Mankind.

(5.) 'Tis as unlikely also that God should permit the very first Image of himself to perish *Eternally*, though he did permit him both to sin, and suffer for sin *Temporally*.

(6.) 'Twas the Judgment of the Godly Jews before Christs time, that Wisdom (which is Christ) brought our First Father out of his offence, and preserved him from Wrath to Glory. Wisdom, *Chap. 10. 1.* which, though Apocryphal, contradicts not Canonical Scripture: Notwithstanding all this, yet our First Parents are further Doomed; (1.) To an Expulsion and Ejection out of Paradise; and (2.) To a debarment from tasting of the Tree of Life, for their tasting of the Tree of Knowledge, &c.

(1.) Of their Ejection out of Paradise; This Banishment (or Expulsion) was a *Civil Death*, according to the Law, and so they were civilly Dead in that very Day wherein they did Eat Forbidden Fruit, according to the Divine Menace, *Gen. 2. 17.* Yet Gods Philanthropy or Love to Mankind did mix some Mercy with this Wrath, in as much as God did not turn those Offenders out Naked, but made Coats (not of Line, Wooll or Silk, but) of Skins, and clothes them, *Gen. 3. 21.* A far better covering than those Fig-leave Aprons of their own contriving, *v. 9.* which was neither large, long, lasting enough; nor could it secure them from the harm of either heat or cold, as the Coats of Gods making might do. God is still careful of their Welfare both in Body and Soul; God put them in Leather (whereas he might have given them better clothing) undoubtedly to humble them, and to bring them to Repentance; yea, and this Livery on their Backs did instruct them from God concerning the Skin of the Lamb of God (that grand Sacrifice of the World) and that they should be clothed with the Robe of his Righteousness, as they now were with the Skins of those Beasts that were Sacrificed to God, as so many Types of Christ. This may serve to check all Vanity in Apparel, which only is a Badge of our Rebellion.

(2.) Of their Debarment from the Tree of Life, *v. 22.* That miserable Knowledge they had got by tasting of the Tree of Knowledge, now debars them from all tasting of this Tree of Life; not so called as if it could give Life by Operation, but as it was a Symbol and Sacrament of Life in Signification: Had they not only tasted of this Tree, but eaten up the Tree it self, it could not have carried off that Sentence of Death (or State of Mortality) to which God had Doomed them, and therefore they are debarred from it, as from an abuse of that Sacrament, which would have added more to their sin and punishment, and that they might look out and up to the promised Messiah, who opens a Door to better Sacraments, and to a better Paradise, *Rev. 2. 7. and 22. 2.* by whom those very Angels (which terrified them both from the Tree, and from Paradise with Flaming Swords) are now reconciled to us, *Col. 1. 20.* So that now they are Ministering Spirits to all the Heirs of Salvation, *Heb. 1. 14.* Those Cherubims and Courtiers of the King of Heaven do now Nurse us, Guard and Comfort us in the second Adam, who were a Terrour to the first Adam when fallen, and are so to all in him, *Isa. 37. 36.*

Some may say, Was not this grievous punishment over-great for so small an offence.

Ans. 1. What the Fruit of this Tree was whereof they took and ate, is but Curiosity to enquire, when the Scripture is not pleas'd to express. Some say, (1.) It was a *Vine-tree*, because of the Institution of the Sacrament wherein Wine is used, but that is a Sign of Christs Blood, not a Symbol of Mans Transgression. (2.) Others say it was a Fig-tree, because they made themselves Aprons of Fig-leaves, but they had more cause to abhor that Tree above all others, and not to use its Leaves; neither are Figs so beautiful to the Eye as this Fruit was, *Gen. 3. 6.* (3.) *Mahomet* (in his *Alchoran*) calls its a Pomegranate or Peach call'd *pomum Paradisi*: But (4.) The most receiv'd Opinion is that of *Bernard's* [*Stole an Apple, and lost Paradise*] with an Apple. The Devil cheated them into a Fools Paradise with loss of the *Earthly*, and hazard of the *Heavenly Paradise*; and this is grounded upon *Cant. 2. 3. and 8. 5.* where Christ is compared to an *Apple Tree*, and is said to raise up his Spouse fallen under the Apple Tree; but where the Scripture is silent, we must be silent too.

Ans. 2. 'Tis safer to say, As God made Man of Nothing, so Man offended God for a matter of Nothing, but not in a matter of Nothing. It was the Speech of that Blasphemous

Pope

Pope (*Julius* the third) when enraged at his Steward for not bringing a cold Peacock to his Table according to his order; and when entreated by one of his Cardinals not to be so much moved at a matter of so small moment, he answered, *If God were so angry for an Apple, that he cast our First Parents out of Paradise for it, why may not I (who am Gods Vicar) be angry for a Peacock, which is a greater matter than an Apple?* Thus he proclaim'd himself that Apocalyptic Beast, whose Mouth belcheth out great Blasphemies, *Rev. 13. 5.*

3. Though the Act of taking an Apple seem a small thing in respect of the Subject or Matter taken, yet it is a great thing in respect of the Object, to wit, the great God who was disobeyed herein: 'Tis a greater offence to strike a Prince than a Peasant; here the Authority of the King of Kings is presumptuously struck at in this Act; therefore God punished them less than they deserved. Though some sins be called small comparatively in respect of greater sins of a Crimson Scarlet, or deeper Dye; yet no sin can be called small absolutely, as it is a sin committed against the great God; yet all this Divine Doom is mingled with Divine Mercy in the promised Messiah, who purchaseth a passage into a better Paradise, and is a better Tree of Life (himself) oft dropping his Fruit to those that shake the Tree by the Prayer of Faith, and the way to this Tree of Life is laid open in the Gospel.

CHAP. VII.

Of Cain and Abel.

HAVING shewn the Creation of the World to mans banishment out of Paradise (which being a very large Subject, required the larger discourse upon it) let us now go out of Paradise (with our First Parents) into the World, and behold how God (out of them) did propagate the World, *Acts 17. 26.* and gathered to himself a Church out of the World, yea and maintain'd it for himself in it, notwithstanding all the enmity he had put betwixt the seed of the Serpent, and the seed of the Woman, *Gen. 3. 15.* The first specimen of this lasting and everlasting enmity appeareth in the two first Sons that ever were born into the World, to wit, in Cain and Abel, who were certainly begotten not in Paradise, but after their banishment out of it, for 'tis altogether improbable. (If not impossible.) That Cain (who was a wicked one, and of the wicked one, *1 Job. 3. 12.*) Should be a Son of Paradise or be begot in the State of Innocency: Adam might have hope of an offspring by Eve after their sin and their Doom for their sin, because he had heard both the promise of the Womans Seed, and the threatening of a dolorous birth. Therefore in this hope he went in unto his Wife (which the Holy Tongue all along expresseth by [*Knowing*] or *knowing her*) upon this God gave Eve the Blessing of conception, and then had the smarting experience both of the Sorrows of conceiving and of pain in bringing forth, according to the Divine Doom passed upon her for her sin, *Gen. 3. 16.* Yet this pious Mother (at the birth of Cain her first-born) doth acknowledge Gods goodness for saving her from those Sorrows, and Perils of birth, and delivering her of a lovely Son, such as the World had never seen before, and therefore she would consecrate him to God, as she had received him from God, saying, *I have got a man from the Lord, Gen. 4. 1.* Although in this the good Woman was greatly deceived by her Sons degenerating into the Devils off-spring; As many good parents are and may be deceived in the hopes of their Children; yet must they bless God for giving them Children which are blessings in themselves, *Psal. 127. 3. and 128. 3. 4.* in opposition to the curse of barrenness: Thus Eve acknowledged Gods goodness in giving her Serb, (*Gen. 4. 25.* whom the Devil in Cain could not compass to kill, as he did Abel, in whom her expectation was not disappointed as it was in her first-born, whom (with the content of her Husband unto whom she was put in Subjection, *Gen. 3. 16.*) She called Cain, which signifies possession; herein therefore Eve did not usurp any authority that belonged not to her, but Adam willingly indulg'd her in this common right, and gratify'd her in being so grateful to God for the blessing of fruitfulness, her saying [*I have got a man from the Lord;*] though

Fallitur Alacritas Spei bona Sape sub.

Children are Certain Cares; but Uncertain Comforts.

It is probable that Eve (experiencing many molestations in the Education of her offspring and perceiving that Cain was not like a man of the Lord, or like to be that man the Lord, the Messiah

Messiah promised, call'd her second Son, *Abel*, which signifies (first) *Vanity*, either (1.) Because she then understood the *Vanity* of her own thoughts in mistaking *Cain* for the promised seed: Or (2.) Because she was now more sensible of the *Vanity* of Humane life unto which all were subject in their faln and mortal State: Or (3.) Because (as some say) she foresaw that *Abel* would be Murdered by *Cain* suddenly, subtilly and sinfully, so he would be a most memorable Monument of Humane Misery and *Vanity*: Or (4.) Our first parents repenting of their sinful fall resolved (as others say) to devote their first-born Son to the *Worship of God* (which Law was ever after observed till the Tribe of *Levi* was brought in by *Moses* Law instead of the first-born, *Exod.* 22. 29. *Numb.* 8. 15, 16, 17, 18.) And their second Son, to the *Affairs of the World*, which compared to Gods *Worship*, is but *Vanity*, therefore they call'd his name *Abel*: And the Hebrew word *Habel* signifies (secondly) *Lutius*, lamentation, because he was the first grand cause of his Parents long *Lamentation*, when he came to be murdered by the hands of that bloody butcher his brother *Cain*, who was so far from being the *Angel of the Lord*, or the Lord and Messiah, that he was rather the Messenger and first-born of the Devil (though he was the first-born and so the High-priest of the Family) yea a Devil incarnate, thus to devour and destroy his own and only Brother *Abel*.

Hence those famous Remarks following may naturally be Inferred.

(1.) Such was the unspeakable goodness of a most gracious God, that notwithstanding the sin of man, he would not abolish his own blessing promis'd upon *Marriage*, but ratified it with the blessing of conception and Birth, even in the State of sin for his own glory and the good of his Elect which should be brought into the world thereby.

(2.) It was not the good pleasure of God to create out of the Earth a continued Succession of mankind as he had alone the first man, but *Marriage* was Gods own Ordinance whereby the World must be propagated, as by means Lawful, Holy and Wellpleasing to God who ordained it before the Fall. So that all Reproachers of this Holy and Honourable Ordinance, (*Heb.* 13. 4.) are Reproachers of God (himself) the Ordainer of it, such are the Romanists who impose that Doctrine of Devils in forbidding it to their Votaries, *1 Tim.* 4. 1. 3. In the meantime being insensible, that *Whoremongers* and *Adulterers* God (himself, if man will not) Judge.

(3.) Parents are taught here to be truly thankful to God for those Children whom he graciously giveth them, as *Eve* was here, and as *Jacob* was after, *Gen.* 33. 5. *exaltation*, *Sept.* Children are Gods special gift, as *David* taught *Solomon*, *Psal.* 127. 3. and Title of the Psalm *Psal.* 128. That nothing can be gotten, no child can be begotten without Gods blessing: This was a fit Lesson for *Solomon* who of a 1000 Wives and Concubines begot only one Son (that we read of) and he none of the wisest.

(4.) Parents should consecrate those children to God, which they have so graciously received from God; they should nurture their souls, as well as nourish their bodies, (which latter is done even by Brutes to their young.) *Eph.* 6. 4. A Godly-Education must make Children as *Arrows*, *Psal.* 127. 4. Arrows are not Arrows by Growth, but by Art: Pious instructions pare off the knotty natures of Children, and polish them for God. Their natures are Refined and Reformed by Grace. Thus *Adam* and *Eve* taught both their Sons to Sacrifice to the Lord.

(5.) Hence also is a clear evidence both of the Antiquity and Excellency of the Hebrew Tongue, not only as no other language will admit of any such Interpretation of the word *Cain*, as this; I have got a man from the Lord: But also, as the three first names of men, *Adam*, *Cain*, *Abel*, holdeth out a most practical and profitable aphorism or Golden Sentence, *Adam* signifying Earth, *Cain* Possession and *Abel* *Vanity*, all this being rightly spell'd and put together in Gods School affordeth us this Divine Maxim, viz. *Earthly possessions are but Vanity*.

The (sixth) famous Remark is; The marvellous and Absolute Power which the Principal Potter hath over his Clay in framing and forming of Earthen Vessels whether in the Womb or in the World; Gods Sovereignty is eminently observable, in respect of Order as well as End; As Gods End is wonderful in making up for the Clay Vessels for honour, and others for dishonour, according to his own uncontrollable Counsel and Pleasure; So Gods Order hath unfearchable wisdom in it here, in framing and forming first, not the Vessel of Honour, *Abel*, but the Vessel of dishonour, *Cain*, inasmuch as he was the first-born: *Cains* Possession the founder of the City of the World, and of the Kingdom of Satan was formed first and was the first former of a City in the World, and was given up as well to tarking cares as to worldly glories, yea he Hated, Persecuted, and Murdered his only Brother but was rejected of God for a Damned Reprobate, whereas *Abel*, *Vanity* (who saw the Worlds *Vanity*, and sought a City in Heaven whose builder and maker is God, *Heb.* 11. 10.) was born after his bloody brother, yet was chosen and accepted before him, and became the Founder of the City of God; therefore was

he maliced by this first born of the World, and *massacred* by this eldest Son of the Devil. *Augustin* saith of *Abel*, By *Grace* he was predestinated, by *Grace* he was elected, by *Grace* he was an *Alien* below on Earth, and by *Grace* he was a *Citizen* above in Heaven, yet as to himself, he sprang from that corrupt *Mass* of Mankind which was then fallen into an Original and Total Condemnation.

From hence those following Corollaries and Conclusions (naturally flowing forth) are very considerable.

As (1.) In the birth of those two Sons of *Adam* there was an *equality natural* being both born of the same parents who were then under the same Guilt and Condemnation.

(2.) Betwixt those two Sons there is plainly put a *Difference supernatural*, that *Abel* should be a chosen Vessel of mercy, the head of the City of God, and one who was to Reign with God for ever, but *Cain* should be rejected, as a Vessel of wrath and a reprobate head of the City of the World, to be tormented for ever with the Devil.

(3.) Inasmuch as *Cain* was rejected of God for a reprobate, this overthroweth that foolish Notion of Universal Election, yea of all Devils as well as of all mankind, according to the corrupt opinion of that famous Father *Origen*.

(4.) Such is the *Sovereignty* of God (that great Potter) over his Clay of mankind, that out of that common corrupt *Mass*, even of men equally involv'd in the fallen Estate, he chuseth some to be of his own City and Kingdom (whom he willet) and he refuseth others, leaving them to be of the City of this evil World, and of the Kingdom of Satan, yet for all this *man must not mutter nor murmur against God*, but resolve all into his *Sovereignty*, *Rom. 9.* from 15. to 22.

(5.) The procuring cause of this *most gracious Election* of the *Vessels of honour*, doth not arise from *foreseen Faith and Works* or any thing in *Man*, but it flows freely from the good pleasure of God, seeing all men are alike in the corrupted and condemned *Mass* of mankind, *Rom. 9. 11. Eph. 1. 4. 5. &c.* Where the Apostle wadeth into that [*profundum sine Fundo*] Deep Ocean (of *Predestination*) without a bottom, shewing all its causes to be merely beyond and without man; As the *Efficient*, God; the *Material*, *Christ*; the *formal*, the good pleasure of his will; the *Final cause*, for the Praise of Gods glorious grace. Election is altogether from free grace, and not at all of Debt, *Eph. 2. 8, 9. &c.*

(6.) The positive cause of mans *præterition* or being passed by (as properly opposed to election) and of his *Damnation*, is wholly and solely flowing from those *Vessels of wrath* (themselves) who do fit themselves for destruction, *Hos. 13. 9.* Mans damnation is from himself, though his Salvation be not so, but is the free Gift of God, *Rom. 6. 23.* Carnal reason must not reprehend what it cannot comprehend. Assuredly, God being a free agent, cannot be unjust to any, because he is bound to none to bestow Grace and Salvation on them.

(7.) As *Cain* was born first and then *Abel*; so we are all born *Cains* or *Flesh*, before we be new-born *Abels* or *Spirit*: 'Tis nature that first maketh us *Cains* or *Carnal*, but 'tis Grace that must make us *Abels* or *Spiritual*: We are first *Nature* and then *Grace*.

The first Worship of God from man (we read of) is mention'd *Gen. 4. 3, 4.* Though none doubt but that *Adam* did Sacrifice to God, yet seeing no such notable remark happened at any of his Sacrifices, as at his Sons (which he had taught them to do) there is no mention made thereof, but this of *Cain* and *Abel* is the first that is recorded in Scripture: concerning which two Sons of *Adam*, two generals are observable; (1.) Their *Parity*. (2.) Their *Imparity*. (1.) The parity or equality of *Cain* and *Abel* is fourfold,

(1.) In their *Original*, as both born of the same Parents. The loins and womb they both sprang from were the same.

(2.) In their *Relation*, they were both Brothers, Sons begotten of one Father, and born of one Mother, Ἀδελφοὶ of ἀδελφός and ὕπερ, Uterus, as brothers [*Jacent in eodem utero*] lay in the same belly.

(3.) In their *secular condition*: Both had honest employs, and not only lawful, but laudable particular callings, *Cain* was an Husbandman, and *Abel* was a Shepherd, though of a differing Kind, yet both good.

(4.) In their *Religious concerns*, both were Worshippers of God, both brought Sacrifices to God. To omit their parity in the two former, let us insist a little upon the two latter, to wit, their particular and general callings wherein they were equal.

(1.) Their *particular Callings*. *Gen. 4. 2.* Indeed it is not recorded in Scripture whether *Adam* did chuse those two distinct Trades for his two Sons by his paternal Authority: or that *Cain* and *Abel* did (of themselves) chuse them by their own proper and private genius, or inclination: If it were from *Adams Authority* over them; Then these corollaries or considerations do naturally flow from it,

(1.) That

(1.) That Parents ought not to bring up their Children in Idleness, but in some honest calling wherein they may both *serve themselves and their generation, according to the will of God*, Acts 13. 36. It ought not to be the least care of Parents how to place out their Children in such serviceable Trades and Occupations, as those of an Husbandman and Shepherd were, both which have their due commendation (for their *necessity, simplicity, and Usefulness*) both in sacred and civil History.

(2.) That every Man must have his Trade and Calling in the World, as those two Sons of Adam had. Though their Father was the Lord of the World, yet he brought up both his Sons in laborious Callings: and none can repute themselves more priviledg'd than Adam, who, in his very state of Innocency before his fall, was appointed to *dress the Garden*, though ('tis true) this was then to be rather his recreation than any toilsom Occupation; for *pains and weariness* was a punishment for his sin, his labour which (before the fall) was only an Ordinance, is become (by the fall) both an Ordinance and a Punishment too.

(3.) Every Honest Calling hath [its τὸ πρῶτον] something in it that is very comely, as God (himself) is the *Author of it* and the *Instructor in it*. Luther (in his *Mensalia*, &c.) saith, that God is skill'd in all Callings, as in that of the Tailor in making a Coat for the Stag, which lasts him some hundreds of years, and is not torn of it self in all that time (he might have instanced also in those Coats God made for our first Parents after their fall, Gen 3. 21.) and God (he saith) is skill'd in that of Shoemaker too, in making such a pair of Shoes for the Stag (to wit, his four hoofs) as last longer than the Stag himself, and so it may be said of other Callings, whereof God is the Father and Founder, seeing all Arts (Invented by men) are but an Imitation of Nature framed by God. God ought to be praised for the Art of Agriculture, the *Husbandmans God doth instruct him in all his doings*, Isa. 28. 26. and no less God doth for all other Artificers (though few do acknowledge it) inasmuch as right reason and the exercise of it is from the Lord.

(4.) 'Tis a Sin for any man to live without a Calling. God made Leviathan (indeed) to play in the Sea, Psal. 104. 26. But he never made any man to do nothing else but play upon the Earth. The Philosopher could call man ζῷον πολιτικόν, a publick creature, not born for his own ease, but for the advantage of the commonwealth: And the Prophet puts a direful Doom upon this sin, *He shall die that hath done no good among his people*, Ezek. 18. 18. One that lives in Idleness (without an honest Calling) is but [*Inutile pondus Terræ*, an unprofitable burden of the Earth, and seems to be born for no other end save [*fruges consumere natus*] to spend the fruits of the World as an useless spend-thrift.

But If we grant the second notion, that Cain and Abel did chuse their own Distinct Callings by their own natural inclinations, and that the one became an Husbandman, the other a Shepherd by their own free choice, Gen. 4. 2. Then it may be look'd upon as a Divine description how God distinguisheth the *Godly* from the *Wicked*, for Gods word, in calling Cain a *Tiller of the Ground* doth describe him to be a carnal cautiſt, an Earthly-minded man, plodding all down to the Earth, in plowing the Ground and never once looking up to Heaven: the Earth was Cains Throne, and his Foot-stool was Heaven, trampling Heavenly things under-foot. This is a compleat contrariety to the most Holy God whose Throne is Heaven, and whose Foot-stool is the Earth, Isa. 66. 1. In a word, Cain gave up himself to corporal concerns, and *sense comforts*, not at all minding spiritual affairs or soul-comforts, he was wholly taken up with culturing the cursed ground for compassing temporal gain, so he led a *sensual life, having not the Spirit*, Jude 19.

But Abel (being a feeder of Sheep) did lead a more contemplative life, having much freer and fuller vacancies and opportunities for contemplation on God, and Communion with God, than an Husbandman (whose work runs round in a ring, *redit labor actus in orbem agricola*,) could possibly have. Yea and Naturalists do observe, that Shepherds are commonly of more mild dispositions than rustick Plow-men, and this reason may rationally be rendred for it, for the former have nothing so many provocations to exasperate their choler among those meek creatures (their Sheep) as the latter have among their *untamed Heifers*: besides, as Shepherds have fairer opportunities, so they have more frequent and familiar occasions of being admonished concerning God and His good Blessings (as David was, Psal. 23. throughout) their very office being a *daily and devout contemplation*.

2. As to their general calling, they had a parity or equality in this also, so far as the external part of worship will extend; for both brought their *Sacrifice to the Lord*, Cain had been train'd up by his Godly Father in ways and works of godliness, and he was not yet become so carnal and cursed as to become either a Doctrinal or a practical Atheist, but here had his Homage of Honour and his Lords rent to pay to his great Land-lord, Gen. 4. 3, 4. As well as Abel: Concerning which the first enquiry is, why Moses recordeth this Service done to God

(by way of sacrifice) in all its circumstances by those two Sons of *Adam Cain* and *Abel* ?

Answer, *Moses* records this upon a threefold account.

(1.) To demonstrate the antiquity of Religion, that it is no new thing ; none can say of it, [*Tempus erat, quando non erat.*] There was a time, when Religion was not, Religion is as ancient as the Creation. They were as twins born at the same time, and both at one birth : No sooner was the World made, but there was worship done to the maker of it, even in the State of Innocency ; God made the Angels to adore him in Heaven, and *Adam* to adore him on Earth, God imprinted the Stamp of Divine Worship in *Adams* heart before his fall, and though through his sin that impression of Religion was much defaced at the first, yet was it much renewed again by the promise of Christ in the seed of the Woman, and though through *Adams* fall the World was become [*ἐργαστήριον*] a *Work-house*, an house of Correction for mans sin, yet was it to be [*εὐχρηστὸν*] A *Prayer-house* too, an *House of Prayer*, and a place for the worship of God. It was even then as a Temple (built by God himself) consecrated for Worship, and dedicated to the Service of its maker, hence it came to pass that *Adams* two Sons (the Eldest Children of the World) are both men of Religion by their education. They both offer sacrifice, and tender their devout acknowledgments to their God. Thus *Moses* (recording this Story) gives a plain relation of the antiquity of Religion, that it is no new devised Fable, but is as ancient as the World : Hence may be inferred,

(1.) The grossness of *Atheism*, which make men scoff at Religion as at some new device to keep the World in awe only, and that there is no need of so much a do either for holiness or happiness.

(2.) 'Tis hence inferred also the Absurdity of Irreligion. Profane people will not admit of religious duties to their families, as if their families were more Priviledg'd than *Adams*, whose house was a place of Prayer, and who brought up his sons in the Practice of piety. So *Abrahams* house was religious.

The 2 account why *Moses* records this History, is to shew the mixture of Religion, that among men who profess and practise Religion there ever hath been a mixture thereof, or an Heterogeneous composition : The worship of God is in some false and counterfeited, and in others 'tis sincere and single-hearted. Of the former sort was *Cain*, and of the latter was *Abel*. As appeareth by a Distich made upon them both.

{ *Sacrum pingue Dabo, nec macrum Sacrificabo;* }
 { *Sacrificabo macrum, nec dabo pingue Sacrum.* }

Abel was a righteous man, *Mat.* 23. 35. And said he would not give God his lean, but his fat, and *Cain* was a wicked one, 1 *Job.* 3. 12. And said he would not give God his fat, but his lean, his Service was superficial only, feigned service, his heart was not in his work (as afterwards.) So it was rejected ; but *Abel* serv'd God with the best of his flock, and with the best of his heart too, so found Acceptance with the Lord. Hence may be inferred, (1.) None must rest in External acts of Worship ; a man may be a worshiper of God with outward worship, yet be a wicked man as *Cain* was, (2.) The families of good men may have in them bad worshippers, *Adam* had his wicked *Cain*, *Noah* his cursed *Cham*, *Abraham* his scoffing *Ishmael*, and *Isaac* his profane *Esau*; yea our blessed redeemer had the Devil *Judas* in their families. This Apology *Augustin* made to qualifie a foul fault committed in his Family, saying, *Nescio quo evadam*, &c. I know not how to shift it off, I pray, instruct, &c. in my family, yet must I not expect my house better than those holy Patriarchs, or my Lord and Master himself.

The third Inference is, That there will be close Hypocrites in the Church of God (as well as in our houses) some that say they are *Jews*, but are not, the Angel of the Church doth find them *Lyars*, *Rev.* 2. 9. Some mens sins go before hand to Judgment, and some mens sins follow after, 1 *Tim.* 5. 24. 'Tis not improbable, but that *Cain* might live long in a form of worshipping God in his Fathers house before he was discovered at this sacrifice to be an Hypocrite. 'Twas long ere *Judas* was discover'd for an Hypocrite in Christ, (the second *Adams*) Family : So it might be with *Cain* in that of the first *Adam*, tares will be among the Wheat.

But (3.) *Moses* records this History to declare the Disagreements and Contentions that do arise about Religion in the World. We find here, that *Abels* religion was approved, but *Cains* was disapproved, this breeds such a difference and occasions such a Quarrel as could not be carry'd off without Blood: This Difference of Religion did break out into Murder. Hence may be Inferred,

(1.) That Quarrels about religion are the greatest Quarrels in the World according to

Luthers

Luthers saying, [*Odia religiosorum sunt acerbissima*] the Dissentions about Religion are the most irreconcilable dissentions, and according to *Christs* saying, *There shall be five in one house divided, three against two, and two against three, he came not to send Peace, but rather division*, *Luk. 12. 51, 52, 53*. Not as if the Gospel of Peace did (of it self) kindle any fires, *v. 49*. But this falls out by the Strength of mans corruption, and becomes thereby an accidental thing, as the Sun melts Wax, but hardens Clay. It draws forth the fragrances of many sweet Flowers, yet doth it make the Dunghil to stink abominably: Oh how did the *Egyptians* abhor the *Israelites* for their worshipping of God in a differing manner from their Worship, *Exod. 8. 26*. And how did *Jezebel* swear *Elijahs* Death for his opposing her worship of *Baal*, *1 Kin. 19. 1, 2*. Oh what Bloody Persecutions were there in the primitive times of the Gospel, not only from the *Heathen* worshippers against *Christians*, but also from the *Arrians* against the Orthodox in the time of *Asbanasius*, whose life they uncessantly sought by many forged falsehoods: Oh what animosities arose betwixt the Mother and the Son (to wit, *Constantinus Copronymus* and his Mother *Irene*) about worshipping of Images, insomuch that the Son depos'd the Mother, and the Mother bereaved the Son both of his Eyes and of his Empire, she put out her Sons Eyes, and cast him into Prison where he died for grief. So lost his Life as well as light and Crown.

The (2.) Inference is, This affordeth us the clear and true Character of the *True Religion* from the false; Outrage and Cruelty is the Black Brand wherewith Gods Word Stigmatizeth the false and formal Religion, and here it begins, shewing how *Cain* did most maliciously oppose *Abel*, but *Abel* offered no affront at all to *Cain*, for the Badge and Cognizance of true Religion is Meekness and Love? Where the Power (as well as the Form) of Godliness is, it teacheth to bless them that curse us, and to pray for them that persecute us, *Luk. 6. 28. Rom. 12. 17*. Whereas blind and Superstitious Zealots know no bounds in their rage against those that differ from them, and oppose their superstitious fooleries: Not to insist upon the ten primitive persecutions which arose from heathens, men of an Heterogeneous and Different Profession, but to instance only in two.

1. The Followers of *Arrius*.

2. The Followers of *Antichrist*, both being beyond the Heathen, as believing in the true God: Yet,

1. Such was the rage of the *Arrians* (those Heterodox Christians) against the Orthodox, that they persecuted them to Death, and devised many Hellish Stratagems to take away the Life of that Blessed Champion of the Truth (*Asbanasius*) while he only oppos'd their Lying Doctrine in denying the Godhead of Christ.

2. The *Antichristians* or Church of Rome have even outv'd and out-done the *Arrians* in Barbarous and Bloody Butcheries, as Ecclesiastical History does abundantly Testify: And Christs words hold true of them concerning their Descent and Parentage, that they are the Children of them that kill'd the Prophets, of a Viperous Generation, *Mat. 23. 31*. Yea their cursed cruelties against Righteous *Abels*, *v. 35*. do plainly proclaim to the World that they are Descended from Bloody *Cain*, who was a Worshipper of God as well as good *Abel*, yet was he a Worrier of his Godly Brother, whose Devilish Spirit in them hath been Murdering their Innocent Brethren in all Places and Ages since the Rise and Reign of *Antichrist*, and will be so doing until his Ruine: That Whore of Rome is drunk with the Blood of Saints, as I shew at large in my Antidote against Popery, in that Title of the *Romish Religion is a Bloody Religion*. To add no more here, save only an Instance in those Scarlet Days of Queen *Mary* (in our Land) whose Reign did swim in a Sea of Blood: How did her Popish Prelates even glut themselves in the Gore of poor Protestants; and not only warming their blind Zeal with Burning the Bodies of the Living, but Tyrannizing also over the Bones of the Dead (as of *Bucer* and others) which they took out of their Graves, and Burnt them (as if every Bone had been an Heretick) into Ashes. Whereas (on the other hand) Religion in Truth and Sincerity hath always been full of Mercy, and when the true Church hath been in Misery (by the malice of her Persecutors) she hath not rose up in Rebellion against them, but always accounted [*precēs & lacrymas*] her Prayers and Tears to be her best Weapons, never falling upon her Adversaries with Fire and Faggot, as they do upon her. Thus we see three grand Reasons why *Moses* Records this History: yet further *Moses* minds us herein of two great Truths.

1. That every Man should have his particular Calling, *Cain* (himself) was not so bad as to live without a Calling in the World. Of this before at large.

The second Divine Truth *Moses* teacheth in this History is, That every Man (beside his particular Calling) must mind his general Calling also: There be some Atheistical Persons that stick not to say, Let those that have leisure from secular Employments (such as Church-men are) attend

attend upon the Service of God, such as have nothing else to do, let them *Pray, Hear, Read* and mind Matters of Religion; we have other things to heed, and to trouble our Head withal, we must not Neglect our Callings: Dir e such Men make themselves worse than *Cain*, who though he had his Calling, yet could he (as well as *Abel*) set some time apart for the Service of God? And so ought all Men to do, the particular Calling must not juttle out the general, for the former is sanctified by the latter, as *Gen. 24. 13, 27. Psal. 90. last, 1 Cor. 10. 31.* The Duties of our general Calling are to help us in the Duties of our particular; as Christs being in the Temple among the Doctors, was not any hinderance to him from going home to be subject to his Parents, *Luke 2. 46, 51.* There is a proper Season for both, and every thing is beautiful in its peculiar Season: Subordinate things are not contrary, but may and must consist together. Christs conversing in the Temple rather qualified him for than obstructed him in his filial Subjection; so our conversing with Christ in the Temple in ways of Religion (which is our general Calling, as Gods Servants) must make us return home better *Husbands, Wives, Parents, Children, Masters, Servants, Ministers, People*, in all the Duties of our particular Calling; we lose that sanctifying Influence of *Sermons, Suppers, Sabbaths*, when we do not carry home some more sweetness of Spirit to our Relations from them, than we brought with us to them. As the Merchant going out in a Morning about his Merchandizing, if he meet with some bad Bargain, or disappointment in his Traffick and Trading, he returns home in so morose an Humour, that none of his Family can please him, no not though they all do their Duty so to do; but if (on the contrary) this same Merchant meet another Morning with some brave Bargains, that will advance his Estate, and fill his Coffers, Oh with what Candour and sweetness of Spirit doth he return home, then is he all Honey and Love, no Aftion, no Relation can displease or disoblige him, he takes all things (that are done) by the right Handle, and putteth a most Candid Construction even upon Deeds done amiss to himself, yea carries sweetly to all all that day, unless or until another bad Bargain happen (in losses and crosses) to unhinge his Spirit again, and to make him uneasy in himself: Just so it is with a Christian (that Spiritual Merchant, *Mat. 13. 45.*) Let him go out in a Morning to the Ordinances of God; if he there meet with a purchase of the Pearl of price, Oh what an Heart-changing and a Life-changing Work is wrought upon that Man! he may then say, *Ego non sum ego*, I am not the same Man I was, as one once said to his tempting Curtizan; he returns home fill'd with meekness and lowliness which he hath learnt from Christ (by his conversing with him in his Ordinances) *Mat. 11. 28, 29.* But if any return home from Gods Worship with sourness of Spirit, 'tis an Infalible Evidence that they have made no good Bargains for their Souls at that time, for 'tis an undeniable truth, that the Duties of our general Calling should better dispose us for the Duties of our particular Callings. No Man is Born (principally) to serve himself in his particular Calling, but his God, and himself in Subordination to God, and so the particular Calling must be Subordinate to the general, and Prayer (which is a duty of the general Calling) must every Morning fetch down a Blessing upon the Duties of the particular: Yea, 'tis not enough to pray (for Gods Blessing upon our Labours) in the Morning only, and so walk with a carnal, careless frame of Heart all the day in our worldly Affairs; no, but we should drive on the Trade of godliness (as well as our own Trades) in holy Ejaculations all the day long, so shall we be both in Gods fear (and in Gods favour) all the day, *Prov. 23. 17.* and this is dividing a-right for God. He is a wise Merchant indeed, that can drive a Trade in both Indies, but he is wiser that can drive on his particular Calling on Earth, and his general in Heaven. Those two Sons of Adam are mindful of both those Trades and Callings, and their practice is for us a pattern, as is apparent from those particulars.

1. *Cain* and *Abel* lived not in the State of Innocency, but in that of the Fall as we do: Had Man never sinned, God expected some solemn Service from him; how much more needful is our serving God since the Fall, for testifying our Repentance, and for Sueing out our Pardons, and for seeking Reconciliation with God from whom we have *fallen*, and with whom we have *fallen out*, even into an enmity against him? *Rom. 8. 7. Col. 1. 21.* These two Sons of Adam were in the same State we are in, the *fallen State*, and what they did for recovery out of that State, we ought likewise to do the same.

2. This Service of theirs was after the promise of Christ in the Seed of the Woman, *Gen. 3. 15.* that first Gospel which ever was Preached; so 'twas Gospel-service which *Cain* and *Abel* performed here; and surely Evangelical Duties concern us as well as them, yea us more than them, seeing Christ was only promised to them, but he is manifested to us, and preached to all Nations, therefore we should abound in our Religious Service more than they.

3. This Service of *Cain* and *Abel* was before *Moses*, long before the Law; so it doth not concern the Jews only, but us Gentiles also, even all Men in general to the end of the World.

This

This Service of those two Sons of *Adam* was a *natural Duty* (long before it was written in the *Moral Law*) was a *Law written in their Hearts* to acknowledge Gods Sovereignty over them, and their Dependency upon him, *Rom. 2. 15.* so that none of *Adam's* Off-spring can plead exemption from this *natural Duty*, but all (Jews and Gentiles that have been, are, or shall be) are equally bound by the very *Law of Nature* to this *Moral Duty* of some *Spiritual Service* and *Worship* to God.

4. And Lastly, This Service of *theirs* was done [*per modum Sacrificii*] by way of *Sacrifice*, and so it representeth to us *the great Sacrifice for sin*, to wit, *Christ* upon the *Cross*; and it also remindeth us of all those *Spiritual Sacrifices* which we must offer up to God in *Gospel-times*, to wit, *the Sacrifices of a broken Heart*, and of a *contrite Spirit* bleeding for sin, *Psal. 51. 17.* yea, and *Sacrifices of praise* (our *Thank-offerings* to God) for his providing us such a *Saviour*, *Psal. 50. 14, 15, 23.* and for *finding such a Ransom for us*, *Job 33. 24.*

The *second Enquiry* is, concerning the *Service* of those two Sons of *Adam*, what *Moses* doth Record of it?

Answer, This their *Service* and the *Success* thereof, are the two principal parts of this *Sacred Record* touching *Cain* and *Abel*: Now concerning the *Service* two particulars are very remarkable.

1. *The Circumstances of the Service*; And
2. *The Substance* of it; wherein still a *parity* and congruity betwixt the two Brothers may all along be observed, and no *disparity* appeareth until we come to the *Success* of their *Services*.

1. Of the *Circumstances* of it, which are four;

1. *The Persons* who they were, *Cain* and *Abel*, not only *Brethren*, but (as some think) *Twins* too, because their Mothers Conception is mention'd but once (as well as their Fathers knowing her is but once named) for two Births, *Gen. 4. 1.* However, though they were not *Twins* (as before) yet were they *Brethren*, and *Cain* was the *Eldest Son* of the *Serpents Seed* (which, the *Jews* conceit, was convey'd by the *Serpent* into *Eves Womb*) he was of *the wicked one*, *1 John. 3. 12.* (the first of that Generation of *Vipers*.) Though *Eve* cryed at his Birth [*Kanithi Cain, &c.*] *I have got a Man from the Lord*, therein mistaking the *Fruit* of her *Womb*, as she had mistaken the *Fruit* of *Paradise*, that it would Deifie her, and not *Damn* or *Damnifie* her: In *Cain* was plainly legible the *Poyson* that *Satan* had breathed into *faln Man*, for *Adam* begot *Cain* (not in Gods, but) in his own *Image*. In as much as this Son slew his Brother, as his Father had slain all his *Posterity*, yea, and *Abel* (the other Son) was also Begot in the *Worlds Image*, (which is also *together vanity*, *Psal. 39. 5.* and *144. 4.* and *Eccles. 1. 2.*) In as much as *Adam* call'd this Son *Abel*, which signifies *vanity*, [*Kol Adam Kol Abel*] every Man is all *vanity*: *Cain* Built the first City (that ever was in the World) in the *Land* of *Nod*, *Gen. 4. 17.* where (after the *Flood*) *Babylon* was Built, therefore his City holds out the *Carnal City*; and *Myistical Babylon* (to wit, *Rome*) was Built by *Romulus*, who Murder'd his Brother *Rhemus* as *Cain* did his Brother *Abel*; yet *Abel* by Faith Conquer'd the *Serpent*, though not without *Jacob's* halting by a *Wound* in his *Heel*, he was the first *Martyr* of the *Church* who swam to *Heaven* in his own *Blood*. In a word, whether those two Brethren (of differing Dispositions and Significations) were both Born at one time is uncertain; yet this is most certain that *Cain's Worm* and *Abel's Voice* (in his crying *Blood*) were both of one Age: Those two Brethren were the two *Persons* who there *Sacrificed*.

The (2d.) Circumstance is, the *time* when they did so. The Scripture telleth us [*Veichi mikketz Formim*] it came to pass in process of time, *Gen. 4. 2.* Some do think this was done while they lived in their Fathers House, and under his Authority; others judge it was when they had distinct Families, Habitations and Possessions, out of which they both brought their *Oblations* to the Lord.

¶ 'Tis not Recorded in Scripture,

1. What these two Sons did (before they came to this Maturity of Mans Estate) all the time of their Minority: 'Tis probable, their godly Parents did spend that time with them in Catechizing and Instructing them in the knowledge of their Creator, of the Creation of the World, of the Making of Man in Gods Image, of his Fall, and Misery by his Fall; and of his Recovery by Repentance and Faith in the promised Seed shadowed in their Sacrifices, *Heb. 10. 1, 3, 7, 9, &c.* Neither is it Recorded in Scripture,

2. What Motive they had at this time to Sacrifice to God; 'tis probable, they did so, either,

1. By an express command from God spoken, but not written; otherwise their Service had been

been *Will-worship*; so *Abel's* Sacrifice had been rejected of God as well as *Cain's*; but more of this after. Or,

2. They did it by their Fathers example, whom God taught so to do, and who might teach his Sons to do the like; otherwise, how could they all have Coats of Skins to cloth them, if they had not the Skins of Sacrificed Beasts for that end? Or,

3. They might do so by the Dictates of their own Natural Reason (especially as refined something from the Fall by the promise of Christ, *the Saviour of all, from being Idiots*, 1 Tim. 4. 10.) Hence the very Instinct of Nature might suggest to them, that it was but a Rational Service to offer up to their Creator something of those Creatures that God had graciously given them, as a due acknowledgment of their Homage to him who is Lord of all, *Acts* 10. 36. Thus the Light of Nature doth Dictate this due Debt and Duty to the very Blind Heathens who (in all their Emergencies) do pay this kind of Homage, even to the unknown God, *Acts* 17. 23. That God should be worshipped is Nature's Law; only 'tis plainly Recorded by Moses that those two Sons did Sacrifice [*Mikkets fomim*] Hebr. [*meb' nupas*] Gr. Sept. [*post multos dies*] Vulgar Lat. and in fine dierum Jan. in the end of days, because [*Kess*] Hebr. signifies *finis & terminus*, and *fomim* signifies days, we read in process of time, which clause falls under a double Construction, either *Definitely* or *Indefinitely*.

1. *Indefinitely*, or in the largest Sense, in process of time; that is, after many days had pass'd over those two Sons Heads, a long time had gone over them; from whence may be inferred, that *Man* naturally maketh but a slow progress in the practice of Piety: Undoubtedly *Adam* did instruct his Sons in the Worship of God from their very Infancy (as before,) Thus the Jews teach their Children from five years of Age, which (they say) was *Adam's* practice, but when did *Adam* reap the Fruit of his pains which he took with his Children? Was it in the Morning of their days? No, it was a long time ere they came to this proficiency in Religion, so as to Offer Sacrifice: They soon learn'd their Secular Trades; the one to feed Sheep, and the other to Till the ground; but this Spiritual Trade, the Trade of Godliness was long in Learning. They were now grown up to an Adult Age, having now distinct Dwelling places according to Parents, and after *Cain's* Marriage according to *Hugh Broughton*, who rationally argues, that *Cain's* Wife must be *Adam's* Daughter, and he must be Married to her before *Abel's* Murder, which was occasioned by the Issue of this Offering: Now no Man can well imagine that *Adam* would bestow his Daughter upon a Murderer, especially a Murderer of his own Son, and of his own Brother, and Brother to her who was his Wife, yea, and upon a cursed Vagabond and Reprobate, &c. all this doth declare it very probable, that they were grown up to ripeness of years, before they could learn (and take out) this Lesson of the Mystery of Godliness, so called, 1 Tim. 3. 16. Nay, 'tis not call'd a Mystery only, but a great Mystery, so requires (without Controversie) a long time to learn it.

The old Adage saith, *Nemo nascitur opifex cum artifex*. No man is born a cunning workman or skilful artist, to become such is a work of much time, seven years Apprentiship is usually spent in learning the mystery and intrigues of a Trade. So Godliness (since the Fall) is no in-bred, inherent quality by nature in us, we are not naturally born to it, but altogether averse and cross-grain'd against it, and we must be supernaturally born, Joh. 3. 3, 5. ere we can be any thing compliable to it, by our first birth, we are altogether void of it, we are born in a state of enmity against it, Rom. 8. 7. our whole frame is out of frame for it. The Voice of *Pharaoh* is the voice of every natural man, saying, *Who is the Lord, that I should serve him*, Exod. 5. 2. or the Voice of *Pilate*, saying, *What is Truth?* John 18. 38. who was not onely so Ignorant, but also so Averse as not to tarry for an answer. So we are all naturally so Ignorant, as not to know what is Godliness, and if we happen to ask such a Question, we are naturally so Averse, that we stay not for an Answer: and until we be brought into Christ's School, we never begin to learn it, *Acts* 4. 13. and oh how Auk-ward are we at the first in learning of it? And how long a time is required in making any considerable progress and proficiency in it? Plain Mechanick Trades young Apprentices must have some considerable time to learn them, before they can be Masters of them, yet a longer time is required to attain the knowledge of the Mystery of more Intellectual Arts, and Sciences; Such require long study, many Watchings and much Weariness: *Hippocrates* said of his Art of Physick, [*Vita brevis, & Ars longa*] life was short, yet that Art was long, whereby he did intimate, that he who would be an accurate Physician, must begin betimes to study Physick: All this holds true concerning the Trade of Godliness.

A man may be a long student in this Divine Art, yea and press forward too to the mark all his days, as *Paul* did, yet never be able to attain to the perfection of or in it, as *Paul* could not, Phil. 3. 12, 14. no not though he was rap'd up to the third Heaven, 2 Cor. 12. 1, 2. There-

fore

fore all men ought to begin betimes to learn this Heavenly Trade, wherein though he turn over many a leaf to learn that lesson, yea and be (as *Moses* was) an old Disciple, Act. 21. 16. yet cannot become Master of this Mystery in the Trade of Godliness: oh what fools then are the most of men, that put off their applying themselves to learn this blessed mystery (wherein they that be the best and do the most be no better than Bunglers) and spend their days (it may be 20, 30 or 40 years) in *Vanity*, If not in *Villany*, never considering all that time their grand Errand into the World for learning this Trade, and their own dulness to learn it, as *Cain* and *Abel* here were dull at it, who having been trained up from their child-hood to it by their Godly Parents, yet was it a very long time ere they learnt to offer Sacrifice. Hence may be *Inferred*;

(1.) The mischief on Mankind by the Fall, to wit, mans dulness to learn any thing that is good; had not *Adam* sinned, it would have been natural to his two Sons to serve God, but now he must teach it them, (as all Parents ought their children, Eph. 6. 4.) and yet they profit little, and for a long time too, because of their dulness through Original Sin.

The (2.) Inference is, Oh the misery of those persons who want instruction in Families and Assemblies! how blind and brutish must all such be, and how unskilful at this Celestial Trade? whereas the best needs line upon line, and precept upon precept, here a little and there a little, Isa. 28. 10. and all little enough to make men Masters in this High and Heavenly Calling, one Stone must be laid upon another, and one upon another often and a long time too (as we see in the building of *Pauls* Church) before a compleat Temple can be erected for God.

The (3.) Inference is, Oh what a blessing is the Ministry to men, which teacheth them this Trading and Trafficking with Heaven, that cannot be learnt all at once, but by degrees! And there is not onely much to learn, but also much to unlearn in this mystical occupation by the help of the Ministry, [Discere & dediscere est cujusque Christiani pensum, opusque Diurnum] The daily task and work of every Christian is not only to learn the good things of the New-man, but also to unlearn the evil things of the Old-man, the latter must be put off by the grace of mortification, as the former must be put on by the grace of Vivification, Eph. 4. 22, 23, 24. and both these two are done by the work of the ministry, v. 12, 13. yea and the Calling of a Minister hath this unhappiness and disadvantage, above all other callings in the world, in as much as men of other callings do always find their work next morning as they leave it over night, but let men of the Ministry warm their peoples hearts never so well upon one Sabbath, they will grow cold again in their weekly works before another Sabbath come, so that they never find their work as they leave it, they have much of their work to begin again; and oh then what a coldness, and what a chilness would seize upon the best Christians hearts (they would verily freeze into the Hardness of an Adamant, Zech. 7. 12.) were they not kept warm'd and thaw'd by the blessing of a constant Ministry to teach them the art of piety, and to fetch them from all their Out-strays. Thus much the first construction of that clause [in process of time] taken Indefinitely and largely teacheth us.

The second construction of it is definitely, more strictly and distinctly taken, so [miskers] *Jomim* at the end of the days, bear a double sense.

(1.) Either at the end of the days of the year, or

(2.) At the end of the days of the week.

(1.) Of the first at the end of the years, to wit, at the time of Harvest, which (according to the Jews computation) was the end of the year, for they conceive, that the World was then Created, seeing the fruits of Paradise were then fully Ripe, and all things then were in their maturity and perfection: This was about the seventh month or our September, and though the Jews were accustom'd to Sacrifice every month, yea every week (witness their New-Moons and their Sabbaths,) yet this seventh month at the end of the year they spend (almost all of it) in their publick solemn Sacrifices as on their Feasts of Expiation, their Feasts of Tabernacles, and their Feasts of Trumpets, all these Feasts were solemniz'd in the seventh month at the end of the year, about their Harvest-time.

They had their Feast of first fruits at the beginning of Harvest, and the Feast of Ingatherings at the end thereof: About this time, ('tis more than probable) *Cain* and *Abel* brought their oblations to the Lord, 'tis likely, what their practice was then, did afterwards become a Law. Exod. 23. 14, 15, 16. And this custom was not only Mosaical, (observed by the Jews alone) but it was also natural (practic'd likewise by the Gentiles) for *Aristotle* in his eighth book of *Ethicks*, telleth us, that there was a time observed for publick Sacrifice about Harvest among the Heathen: and *Pliny* records of *Numa* (who was the Roman *Moses*) that he made a Law, which enjoin'd the people to take nothing of the Harvest to themselves, before they had Sacrific'd

crisic'd their first fruits to God, and that at the end of Harvest there should be publick Sacrifice. This is reported to be *Numa's Law*, (that great lawgiver to *Rome Heathen*, as *Moses* was to the *Church in the Wilderness*) but it was undoubtedly practic'd before either *Numa* or *Moses*, for here *Cain* and *Abel* performed this service, the one brings his *Sheaf*, the first fruit of his ground Harvest, and the other his *Sheep* or *Lamb*, the firstling of his flock ; All which doth instruct all men,

(1.) That they must Honour God with their substance, *Prov. 3. 9.* Though not in that way as they did, yet in other ways which the Gospel prescribeth, laying out (which is but a lending to the Lord, who repays all well again, *Prov. 19. 17.*) in pious and charitable uses as their tribute to the King of Kings.

(2.) It teacheth us, that both the Beginning and the Ending both of the year and of our lives should be devoted unto the Worship of God, he is our *Alpha* and *Omega*, the first and last of our lives as well as of our services. The first fruit of our youth, and the ingatherings of our Old age, must be both dedicated to the Lord.

The second distinct and definite sense is, [at the end of the week, to wit, on the Sabbath-day : for that was then the end of the days of the week, and at that time there was no other distinction of days yet recorded, save only that seventh or Sabbath-day which shut up the six foregoing days ; So was the end of the days of the week, and was (after a special manner) sanctified by God himself from the beginning for his service, *Gen. 2. 2, 3.* Therefore 'tis very probable, this seventh or Sabbath-day must be the most seasonable day on which those two Sons of *Adam* did honour their Creator with offering to him some of their Creatures (he had given them) as their Homage to the Lord of Lords, when they rested on that day from their works, as God had done (before) from his : for seeing the Sabbath had its Institution at the beginning of the World, 'tis altogether improbable that the observation of it was deferred until the time of the gathering of *Manna* in the Wilderness, *Exod. 16. 23.* (which is the first place (after its first Institution) that mentioneth its observation) But the first Ages, after God had made the World, and before the flood marr'd it, did certainly observe the Sabbath, and the returns of Gods service were frequent, not only yearly, but weekly, at the end of the Week as well as at the end of the Year, because this memorial of the Worlds making concern'd that age (and that especially which first lived in the World) as well as the following Ages thereof, to regard and remember ; indeed 'tis likely enough, the Sabbath was much neglected and forgotten before the Law. Therefore God solemnly made a revival of it upon Mount *Sinai*, *Exod. 20. 8.* and did often oblige the observation of it after, as *Exod. 31. 14, 15.* and *Levit. 23. 3.* &c. God made known to them his Holy Sabbath, *Neh. 9. 14.* Notwithstanding all the neglects of the Sabbath by those *Antediluvians* (or Fathers before the flood) who were bad men, yet there were other good men (the Holy Patriarchs) who did (from the beginning) most conscientiously keep it, and who did (all along) most carefully instruct their Children in the sanctification of the Sabbath, and in the service of God by Sacrifice upon the Sabbath-day. And I cannot but think (not seeing any cogent reason to the contrary) but that this first Holy Patriarch (*Adam*) thus train'd up his Sons, who (according to their Education) offer'd up to God on the Sabbath-day. Hence may be inferred,

(1.) That there hath been a joint and publick worship of Parents and Children at one time and in one place from the beginning of the World. Hence the Hebrew Rabbins have a saying, that whoever despiseth the publick Worship of God in the true Church here on Earth, doth destroy his interest in the Paradise of God hereafter in Heaven ; which Jewish saying doth not disagree with that of *Solomon*, he that Despisetb the Word shall be Destroyed, *Prov.*

13. 13.

(2.) 'Tis a most comfortable mercy, a blessed Privilege when Parents and Children do join together in the true Worship of God. As *Adam* and *Eve* with their Children did : So that our first Parents had the help not only of their Sons pains in feeding their Sheep and tilling their ground, but also of their Piety in the Worship of God wherein they had educated them as well as in worldly affairs, as before :

(3.) Those pious Parents are a pattern to all Parents in taking care for their Sons Souls as well as their Bodies, and teaching them their general as well as their particular calling : Godly *Adam* did not only make frequent atonements to God for his Sons (as *None such Job* did for his day by day continually, *Job 1. 5.*) But he also taught them to sacrifice for themselves, for he well understood his Sons loss by his own fall, and therefore he learnt them to repair this loss by sacrifice (on the Sabbath) which pointed our Christ to them, from whence alone they must expect their atonement. Alas how many Parents do but discharge the one half of their charge towards their Children, while their whole care is to teach them a worldly Trade for the Life of the Body, but are altogether careless to learn them the trade of Godliness (which is profitable

profitable to all things, 1 Tim. 4. 8. and 6. 6.) For the *life of their Souls*: This is to take more care for the *Shoe* than for the *foot*, for the *mouth* than for the *mind*, whereas (Indeed) all *corporal pains* without *Spiritual Piety* is but unprofitable Sweat. This *παινευσις*, or *Parents instructing their Children* is an ancient and should be the constant care of all, and no duty can be more clear than this both in the Old and New Testament. Hereby the Church of God is propagated, and the blessing of the Covenant is conveyed from one Generation to another, when Parents learn their Children the things of God.

The (3) *circumstance* is, the *place* where, which the Scripture of Truth mentions not, yet the Hebrew Doctors undertake to tell us thus far, that in the same place where Adam first sacrificed, there Cain and Abel offered Sacrifice, and probably it might be the most Remarkable place for Gods Worship in Sacrifice to the godly seed of Seth before the flood, because (say those *Rabbins*) that Noah offered his sweet smelling Sacrifice after the flood, Gen. 8. 21. In the very same place ; There also (say they) Abraham offer'd up his Son Isaac, There also (they say further) David sacrificed upon the threshing floor of Araunah, and there lastly Solomon built his Temple for God. So that if we can believe those Rabbinical notions premised, then it follows that the place where Cain and Abel offered was Mount Moriah, afterwards call'd Mount Sion, for Isaac was offered on the former (so called, Gen. 22. 2.) And the Temple stood upon the latter, 2 Chron. 3. 1.

The (4) *circumstance* is the *manner how*, which leads me to the second *particular*, to wit, the *Substance* of their Service, wherein this *Circumstance* is spoke to, but especially in the second General part, to wit, the *success* of their Service.

The (5.) *circumstance* is the *matter* what, to be spoke unto, in the *Substance*. Now as to the *Substance* of it, look upon it in common, and both Brothers concern'd together therein. So there is still a *Parity* and congruity as to the *Substance* of it.

For (1.) Their Service was equally *personal*, they both made their personal address to God, and to his Altar of Oblation, they did not serve God by a *Proxy* ; They did not transmit this their duty to their Father Adam (though undoubtedly he pray'd for them, as Job did for his, Job. 1. 5.) To serve God for them, well knowing that would not free them from personal devotion due to God from them, they must come and Sacrifice for themselves in their own proper persons : Hence observe, no man stands exempted from his personal attendance on Gods Service, but every one owes an Homage which he must pay in his own person. This is proved both by *Scripture* and *Reason*.

(1.) By *Scripture*, every man under the Law (whether *Israelite* or *Proselyte*) was to appear personally and offer to the Lord for himself at the door of the Tabernacle, and whoever did not so, was to be cut off from his people, Lev. 17. 3, 4. And in their more publick Feasts, God expressly enjoin'd them, that three times in a year all their males shall appear before the Lord in the place which he shall chuse, and none shall appear before the Lord empty, every man shall give according to the gift of his hand, Deut. 16. 16, 17. And there is a moral equity in all this under the Gospel, every man must pray and hear, &c. for himself, unless when there is an extraordinary dispensation from God himself the Law-giver unto us : No man must think it enough to serve God by a *Proxy*, or by way of deputation : Not the Husband for the Wife, nor the Wife for the Husband ; not the Parents for their Children, nor Children for Parents ; not Masters for Servants, nor Servants for Masters, but all for themselves as well as one for another, Josh. 24. 15. I and my house will serve the Lord, saith Jothab, not his Family for him, or he for his Family ; this, though it be good, is not enough, for *Masters, Servants*, every one must serve God for themselves, as well as one for another : Our Lord sheweth us in the Parable of the Virgins, Mat. 25. 1. &c. That every Soul must have Oyl in their own Lamps and in their own Vessels to furnish their Lamps. The five foolish Virgins who neglected to provide Oyl for themselves, could not prevail for Life and Salvation by that Oyl which belonged to the wise : The just must live and be saved by their own Faith, and not by the Faith of another, Habb. 2. 4. 'Tis true one Earthly King may treat another in Foreign parts by his Embassadors, but he cannot hold correspondency with the King of Heaven so, who will not be put off with *Proxys*, he must present himself personally before God ; the greatest Monarch upon Earth must (in their own person) pay their homage, to the King of Kings, and account it their honour to do so, as David did often, who esteemed it greater honour to be Gods Servant, than Israels King, Psal. 18. Title, All men high and low must have Grace for themselves, and Worship for themselves ; none are exempted from *personal Duty* : 'Twas profanely spoke by that profane Earl of Westmorland, that he had no need to pray for himself, he had Tenants enough to pray for him : Such as do duty by a *Proxy* only, shall also have Heaven by a *Proxy* only : As is our work, so are our wages.

The (2.) Proof is by *Reason* (as the first by *Scripture*.)

The (1.) Reason is, Every one is personally Gods creature, so the bond of creation obligeth all to pay their personal Respects to their Creator. No man is *his own*, but *Gods*, therefore every man must *Glorify God with their own Bodies and Spirits*, 1 Cor. 6. 19, 20.

The (2.) Reason is, Every one is a sinner, and sins against God in their own persons, therefore every one must serve God in their own persons, and sue to him for pardon and reconciliation: *No man can redeem his Brother*, Psal. 49. 7. Nor give to God a ransom for him; every man therefore (as the *Israelites* did) must bring his own *Trespas-offering*; as their Transgression is personal, so their application for Peace and Pardon must be personal likewise.

The (3.) Reason, Every one hath personal dependency on God for a supply both of their Temporal and Spiritual wants: Now 'tis but *Reasonable Service*, Rom. 12. 1. That all persons should carry their own Pitchers to this *Fountain of Life*, and should turn the Cock both of *Grace and Mercy* for their own supply: Thus God hath ordained. [*For this grace and this mercy, I will be sought unto*, Ezek. 36. 37. God loves to put his bounties into the hands of those that beseech him for them, and to bestow his Temporal and Spiritual benefits upon humble and holy beggars: If the very *Devils beseech Christ*, he hath (in some cases) something to grant unto them, Mar. 8. 31, 32. How much more hath he to grant unto *Saints* who humbly and heartily beseech him for them: God loves to give his gifts to such as personally pray for them, which he will not send to them by another hand; thus Christ handed out healing to those that made their personal application to him for them: Oh how he loved to hear them propound their own desires (for healing) to him, therefore did he oft draw out their desires with his own Questions to them, saying, *What would you have me to do?* Will ye be made whole? his answer to all holy desires is, *I will hear, for I am gracious*, Exod. 22. 27. Heb. 4. 16. James 4. 6.

The (4.) Reason is, Every man is already a great debtor to God (his Benefactor:) God is behind-hand with none, but much before-hand with all, and therefore as we all have received mercy from God in our own proper persons, so we should return duty to God in our own proper persons also, from all this 'tis inferred, That all persons must seek *Grace and Mercy* for themselves, and be personal in their own devotions; Parents should bring their Children, and Masters their Servants to wait upon God for the good of their own Souls, Exod. 10. 24. and Acts 10. 33.

2. As the Service of those two brothers was equally personal, so it was equally warrantable and lawful Service. Even Cains *divine worship* here had a *Divine Warrant*, as all Divine Worship ought to have, his Worship was not [*ἐκλογισμένη*] *Will-worship*, the device of his own brain, that never came into Gods mind, Col. 2. 23. Jer. 7. 31. But it was done in obedience to a Divine Command, for God did undoubtedly teach Adam how to Sacrifice, and the sense thereof, as is well gathered out of Gen. 3. 21. with Lev. 7. 8. The Skins of those Beasts which God taught him to kill for Sacrifice (not for Food, as is supposed from Gen. 1. 29. & 3. 18. compared with Gen. 9. 3.) were made into garments for covering them. Upon which Hypothesis or supposition, being granted, two Propositions may most probably be further grounded. As (1.) That it was Adams own practice to offer Sacrifice, and (2.) It was Adams precept to his Sons to do so, as well as his own practice.

1. Of the first, That it was Adams practice appeareth thus, when he (who was the perfectest Man on Earth, the godliest Man of Mankind in his State of Innocency) could not work out his own Salvation, much less after the Fall could either he or his do it, hereupon the promised Seed of the Woman (Christ) being proposed to him, he embraced the promise, and (as God had taught him) offer'd Sacrifice (which Typed out Christ) declaring thereby, that he expected his Redemption and Salvation from Christ, and not from himself.

2. That this was his precept to his Sons, appeareth, when Adams Fall had made him more circumspect and watchful, he became desirous to make amends for his fault, and to undo (as far as he could) that damage he had done to his Sons; therefore as God had taught him, he teacheth them to bring their Oblations to the Lord, that thereby they might acknowledge God, and have Christs Sacrifice represented to them as their only Atonement. Hence this observation naturally ariseth, *All Divine Worship must have Divine Warrant*; for this first Recorded Worship (we read of in Scripture) was Lawful and Warrantable Worship: The Romish Church doth (indeed) build much upon this first Worship, as being a Divine Worship pleasing to God, yet not commanded of God, and (say they) why should our Romish Worship be condemned as *super statutum*, or Superstitious Worship, though it be not commanded by God, nor a Worship warranted by the Word of God: Against this Romish Plea I thus argue.

(1.) 'Tis a false Plea, as the premises shew. This Doctrine of Sacrificing was Divinely Inspired, and came first from Heaven, and was not first devised by Man. God taught Adam accurately

accurately both how to Sacrifice, and what the Sense and Signification of those Sacrifices were, and God *bid him* teach his Sons therein, and this Worship was delivered by *Tradition* (before the Word was written) to Posterity, and it remain'd in the Families of the Patriarchs until *Noah*, and so downward until the writing of the Law by *Moses*.

(2.) 'Tis argued, seeing, *with God Obedience is better than Sacrifice*, 1 Sam. 15. 22. That Sacrifice which is not Offered up in way of Obedience can never please God, therefore the Sacrifice of those two Sons (as to the matter thereof) must be done in Obedience to a Divine Command, because (so far) it was acceptable in both, which otherwise could not have been.

(3.) As to *Abel's Sacrifice*, 'tis expressly said it was done in Faith, *Heb.* 11. 4. Now true Faith always implies a Divine Word to warrant it, and its Obedience to that Word: And as to *Cain's Sacrifice*, I argue, We cannot easily find any fault in the material part of it expressed in Scripture: For (1.) He did not *Worship Angels*, as *Col.* 2. 18. and *Revel.* 19. 10. and 22. 9. Nor (2.) *Devils*, as *Levit.* 17. 7. and 1 *Cor.* 10. 20. and *Revel.* 9. 20. Nor (3.) *The Host of Heaven*, as 2 *Kings* 23. 11. *Zeph.* 1. 5. *Jer.* 44. 17. Nor (4.) *Men, Beasts, Carved or Molten Images*, such as *Jupiter, Pluto, Isis, Osyris*, or the Golden Calf. But (5.) It was [*Minchab la Jebovah*] an Offering to the Lord, *Gen.* 4. 3. which *Cain* Offered to *Jebovah*, and not to Idols: Besides, we do not find any express fault, either (1.) In the time when, or (2.) In the place where, or (3.) In the matter what he Offered; no part of his Worship was devised out of his own Brain, but he receiv'd it by propheticall Instruction, by Spiritual Tradition, and by Divine Revelation from his Father *Adam*: This Solemn Worship God first gave by Inspiration to *Adam*, *Adam* by Tradition to his Off-spring, and God afterwards confirmed it by a written word of Law, *Lev.* 2. 12. & 3. 7. &c.

Inferences from hence be, (1.) *The oldest Religion must needs be the truest Religion* [*Id verum quod prius, id falsum & Adulterinum, quod posterius*] saith *Tertullian*, That's the True Religion which is the first, but that's false and Adulterated which cometh after. This our Lord teacheth in the Parable, *Mat.* 13. 24, 25. The field is first sown with good Corn, and then the Envious one comes after to super-seminate and sow his Tares of Idolatry, Superstition and Heresie, where true Religion was sown before: Therefore we justly plead against Papists (in all polemical points betwixt them and us) *Antiquity and Seniority*; they do falsely call their Religion the old Religion (which I shew in my Antidote against Popery) to be a new, novel, upstart Religion. Papists would cheat us as the *Gibeonites* did *Joshua* with old Shoes and clouted, *Josh.* 9. 3, 5, &c. but we argue against them (in those Controversies about the Invocation of Saints and Angels) Did ever *Adam, Abraham*, or any of the Holy Patriarchs pray to any Glorified Saint or Glorious Angel? and so in other points of Popery: Whereas our Reformed Religion is as Ancient as the Word of God, wherein it is found (long before *Luther*) and where the Romish Religion never came. The purest Water is to be found in the Fountain, but the Streams may contract pollution from a muddy Channel. The true Worship of God was first establish'd in the World, then Superstition and Idolatry came in after, yet (some think) 'twas a great while after, for though the Fall fetch'd in a Deluge of Sin, so that *Cain* became a Murderer, and the wicked of the old World corrupted their ways with unlawful Lusts, *Gen.* 6. 1, 2, 5. yet still we read nothing of Idolatry, that in *Gen.* 4. last, must be taken in a good Sense, though *Cain* was a Murderer, yet not (as we read) an Idolater. His Worship in Sacrifice was *adpura Soli Deo Debita*, a Service due to God alone, and we do not find upon Record any Idolatry upon foot for a long time in the World. God was so Jealous of his Worship, that for some considerable space of time he would not suffer that (as yet) to be corrupted; so that Religion is much older than Superstition, and therefore we should enquire after the old way, which is the best way, *Jer.* 6. 16. and 18. 15. and the *antient paths*; as the old Vine is better, *Luke.* 5. 39. so is the old way, that is chalked out in the Word, and walked in by the Patriarchs and Prophets, we should set a jealous Eye upon Novelties, and shun untrodden paths as dangerous. Beware of new Notions that cannot be proved to be old Truths, as 1 *John* 2. 7. Old Truths may have a new Reformation, but cannot have a new Institution.

They are fools that run through all religions to find out the Right till they come to be of no Religion, for this is, *Viam per avia querere*, to look for a way to walk in where no way is to be found; to the Law, and to the Testimony, *Isa.* 8. 20. The way is Christ in the Word, *Job.* 14. 6.

The second Inference is, to look for Divine Warrant for every part of Divine Worship. Any adding of Humane Inventions unto Divine Institutions is no better than a Plowing with an Oxe or an Asi, and a wearing Linsey Woolsey Garments, which are of the Household Stuff of Antichrist, to be cast out *Neb.* 13. 7, 8. and ought not to be worn in Christs Temple, *Deut.* 22. 10, 11. Which Levitical Law hath this precious Gospel in it, that God abhors all mixtures in

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Religion. That Primitive *simplicity* which is in Christ and in his Gospel-Worship, ought not to be corrupted 2 Cor. 11. 3. All modes and rites of Worship which have not Christs stamp upon them, are no better than *Will-Worship*; Hereupon *Augustin* would have all Churches content themselves with those few Ceremonies that are contain'd in the Canonical Scriptures, so *Gallastus* upon *Exod. 22. 7.* adviseth, and so *Whittaker* and our Protestant Divines do unanimously reject all Popish Ceremonies upon this Ground [*quia nil tale aut factum aut dictum, cum institutum a Christo, ergo ne sapientiores nos ipso & Apostolis fore arbitremur.*] Because no such thing was either practised, or appointed by Christ (the Great Prophet of the Church) and no men should esteem themselves wiser than either Christ or his Apostles. 'Twas a brave speech of *Luther* [*Quicquid oratur, docetur, aut vivitur extra Christum est peccatum, imò Idololatria coram Deo:*] Whatsoever is either pray'd, or preach'd, or practis'd out of Christ, is not only sin in the general, but also that gross sin of Idolatry in particular before the Lord. Yea that word [*Add not, Dent. 4. 2.*] doth forbid not only what is *contrary*, but what is *beside* the word of God. Popish Authors allow the prohibition of what is *contrary*, but not what is *beside*; to which *Chamiere* learnedly answers, [*Inductio contrarii non solet, imò nec quidem potest Additio nominari: in Additione enim utrumq; manet, & contraria se invicem tollunt*] the inducing of contraries is not wont, nor indeed can be call'd an *Addition*, for therein both parts must remain, but contraries cannot consist together, but expel each other out of the subject that receive them, as Heat and Cold do in Water. Beside, the Apostle saith, *If I or an Angel from Heaven Preach any other Doctrine, Gal. 1. 8.* (If *beside*, though not *contrary*) let him be accursed. Yea our *Montague* could say upon this Worship of *Cain*, 'Tis an undeniable rule of Religion, that God must be Worshipped as himself prescribeth, not *contingently*, but *indispensably*. So Dr. *Willets* first Doctrine upon *Lev. 1.* How exact was God in Tabernacle Worship? *Exod. 39. 43.* and will he not be so in Gospel-Worship? God will say to men (in all parts of his Worship) *who hath required this* (and that) *at your hands?* *Isa. 1. 12.* whatever hath not *Divine Warrant* from Gods Word is but strange fire in *Divine Worship*. *Lev. 10. 1.* Nothing is to be brought into the Worship of God (as a part thereof) without divine direction: all the rites of the Sacrifices, and all the parts of the Tabernacle (even to a pin) were of Gods prescribing, all were according to the pattern, *Heb. 8. 5.* none were [*privato Moysi arbitrio excogitata, sed Divinitus revelata*] devised by *Moses* brain, but were all Heaven born: God will have [*modum à se præscriptum*] the very modes of Worship of his own prescribing, saith *Chrysostom*, and 'tis not an honour, but a dishonour to God to introduce any thing into his Worship either *against* or *beside* his command: *Idem*.

The *third propriety* in the substance of this service is, It was also *costly Worship*; there was cost in both their Sacrifices, they put not God off with empty complements, and verbal acknowledgments of superficial and perfunctory shews, but the one brings his *Sheaf*, and the other his *Sheep*, both these were *cost* to themselves, yet did neither of them account it *lost* upon God. Hence observe that *then doth man serve God to purpose, when he will not stick to be at some cost, in his service.* All men can willingly give God the *Cap* and the *Knee*, yea and the *Lip* too, but when it comes to *cost*, then they shuffle off his Service: men naturally love a cheap Religion, such as *costeth* them little or nothing, whereas all persons should honour God with their substance, *Prov. 3. 9.* and what we lay out therein, is but lent to the Lord who repays all with double interest, *Prov. 19. 17.* 2 Cor. 9. 6. *David* could say, *God forbid I should serve him with that which cost me nothing.* There was a sweet contention between him and *Araunab*, 2 Sam. 24. 22, 23, 24. *Araunab* would not have it, yet *David* would give it, and will not serve God without some costs. *Araunab* had a princely Spirit, though but a Subjects purse, *I give it all to thee*, saith he, 1 Chron. 21. 23. but generous *David* threaps upon him *fifty Shekels*, as being resolved to honour God with his own *cost*. Thus the good Woman had her *Spikenard* of great price to bestow upon Christ, *Joh. 12. 3.* from whence may be Inferred, Oh what a shame it is for Christians to account that Worship best, which is most cheap, and costs them least! either men count not the *cost* (*Luke 14. 28.*) Or are not willing to come to the cost of it. Oh what an heavy yoke, would *Moses* Law be to such narrow-soul'd men, which required the Sacrificing of so many of their *Sheep* and *Oxen*, as *Solomon* (at one time) offer'd 120000 *Sheep* and 22000 *Oxen*, 1 Kin 8. 63. How may wretched *Jezabel* (whose very name is become a Cursed name) rise up in judgment against many under that blessed name of Christians? In as much as she could be at the charge of maintaining 400 Prophets of the Groves at her own Table, 1 Kin. 18. 19. yet many seemingly (yea really) far better do grudge at any cost for maintaining one single Prophet of the Lord: her blind zeal for *Baal* exceedeth a better zeal for the true God: yea and *Cain's* zeal (as bad as he was) out-vies the zeal of too many that neither have a *Sheaf*, nor a *Sheep* for Gods Worship: oh how most men abuse those words of Christ [*I will have mercy, and not Sacrifice*] spoke in reference

to Gods tenderness to his Creatures, yet they misconstrue it in favour of their own perverseness, saying, they must rather have mercy on themselves and their purses, than be at too much cost in Sacrificing to the Lord, *Mat. 9. 13.*

The fourth property of their Service, is, *There was unity in their Worship*: As they were Twins in their Births, so they were Twins in their Offerings. There was an Harmony and happy Conjunction in both; *Cain* did not Build one Altar, and *Abel* another, but one serv'd both; they both Offer'd in one place, and at one time, yea, and the place is supposed to be that very place (as is aforesaid) where *Solomon* Built the Temple. Hence observe, *It makes much for the Honour of Religious VVorship, when 'tis perform'd in the Spirit of Unity.*

The first Inference is, Oh let it not be told in *Gath*, nor published in *Askelon*, that there is *Altar* against *Altar*, and *Prayer* against *Prayer*, amongst Professors in our Day: The Apostle presseth to Unity with many Arguments, *Eph. 4. 3, 4, &c.* We have all one Faith, and we have all one Father, we be all Sons of one Man, as *Gen. 42. 11.* or rather, of one God, why should we fall out by the way in our going home to our fathers house? *Gen. 45. 24.* 'Twere certainly a great happiness, if all Professors could serve God after one manner, but this (as one saith) [*potius optandum quam sperandum est*] may rather be desired than expected, for Divisions must be, *Luke 12. 51. 1 Cor. 11. 19.* and no unity of faith can be had until we all come to the fulness of the measure of the stature of Christ, *Eph. 4. 13.* There is a wonderful variety of faces and voices amongst Mankind; yet, as it doth most marvellously set off the Wisdom of the Creator, so it doth not destroy Humane Society in the Creation, but consists well together, and is very useful for distinction of Persons one from another. Thus also [*opinionum varietas & opinantium unitas non sunt adversae*] the variety of Professions, and Unity of Professors, may well enough consist together without breach of Peace.

The second Inference is, Yet Unity without Verity is not Unity, but Conspiracy: There is no true Concord but in Truth: That is no right means which destroys the proper end. Those are bad means that are destructive to a good end. That Contention which promoteth Holiness, is better than that Peace or Unity which would destroy it; but Unity against God and Holiness is as two sticks becoming one in the Devils Hand (not in Gods) as *Herod* and *Pilate* united against Christ; we must not part with Truth for Peace, that is a buying Gold too dear: We are bid to follow peace with all men, *Heb. 12. 14.* But 'tis only [*usque ad Aras*] so far as will consist with Holiness, as that place sheweth.

The third Inference is, That narrow Principles undo Unity; could we but own and embrace Saints as Saints, 'twould much advance it; but this loving our own Image better than Christs cuts the very Staff both of Bands and of Beauty, *Zech. 11. 7, 10. 14.* And we verily do no less than love our own Image better than Christs, if we can love only those of our own Opinion, and not others of another Perswasion, though the Image of Christ shine forth never so convincingly in them.

The fifth Property, 'Twas equally a solemn Service by way of Sacrifice, both these Sons paid their Homage to their Maker, the one in a Sheaf, and the other in a Sheep. Hence observe, Holy Sacrifices and Services have been tendered and rendered up to the great God in all Ages of the VVorld by the Church of God. *Adam*, *Noah*, *Moses*, *David*, &c. all Offer'd Sacrifices, and attended upon Gods Service: *Sacrificium quasi sacrum factum*, a Sacrifice is a sacred Fact solemnly performed by the Creature to the Creator; and the Solemnity of this Service consists in four Respects.

1. As the Sacrifice was a real acknowledgment of Gods Sovereignty over the Sacrificer, *Isa. 16. 1.* Even *Moab* (it self) should send a Lamb to the Ruler of the VVorld: And *Psal. 118. 27.* Because God is the Lord, therefore bind the Sacrifice.

2. As it was a sad Remembrancer of the Sacrificers sin, to wit, that he deserv'd to be Burnt (as his Burnt-offering was) even in Everlasting Burnings. Hence the sin of the Sacrificer was transmitted to his Sacrifice by laying his Hand upon the Head of the Beast. Thus God laid upon Christ the iniquities of us all, *Isa. 53. 6.* as they transfer'd their sins upon their Sacrifice.

3. As it was a solemn protestation of their Faith in Christ, whom all their Sacrifices did prefigure, as he was the Lamb slain from the beginning of the VVorld, *Revel. 13. 18.* *Abel's* Lamb, and *Moses* Paschal Lamb were but Types of that Antitype, the Lamb of God, who was to take away the sins of the VVorld, *John 1. 29, 36.* All their Sacrifices were stays to their Faith in Christ. Thus *Abel* Offered his Lamb in Faith, *Heb. 11. 4.* His Sacrifice was not only a Confession of his demerit of Death for his sin, but 'twas also a Profession of his Faith in Christ, whereby his Death (he deserved) was transferred upon his Head Christ who died for him: Alas, every Man hath eaten Forbidden Fruit, and must die for it, either by himself or by his surety, either our Blood or Christs must go for it; and 'tis not enough that Christs Blood be shed for us, unless it also be sprinkled upon us, *Heb. 9. 19, 21.* and *10. 22.* for cleansing our Consciences.

4. As it was also an *Offering of Thankfulness*, those Sacrifices were *Eucharistical* as well as *Propitiatory*, *Thank-offerings* as well as *Sin-offerings*. *What shall I render, (saith David) Psal. 116. 12.* He had nothing to give, 'twas but a render, and he had nothing good enough to render unto God, &c.

Enquiry, Why have we no such Sacrifices under the Gospel, no such Ceremonies, as they had under the Law?

Answer the first, They were all Carnal Ordinances during the date of the Pedagogy of Moses, and until the time of Reformation by Christ, *Heb. 9. 10, 11.* Therefore such as would introduce the *Abrogated Jewish Ceremonies*, may (at the same Door) bring in the *Abrogated Jewish Sacrifices* also; as *Tilham* did *Circumcision*, &c. first in *England*, and then in *Germany*; and thereby put such a chargeable heavy Yoke (in Offering Sheep and Oxen, &c.) upon Christ's Disciples, which neither they nor their Fathers were able to bear, *Acts 15. 10.* much less we: And if those very Ceremonies which were of Gods own ordaining be not to be observed, much less those of poor Mans devising. Surely God respects his own, more than Mans by much, *Gal. 5. 1.*

Answer the second, Yet Christ is as faithful now (as Moses was then) *Heb. 3. 2, 3.* who became the Grand Sacrifice (as before) *Eph. 5. 2. Isa. 53. 10.* Christ became both *Priest, Sacrifice and Altar.*

1. He was a *Priest* (after the order of *Melchisedeck*, *Heb. 7.*) in Offering up himself upon the Cross.

2. His Humane Nature was the *Sacrifice*; And

3. His Divine Nature was the *Altar* whereon it was Offered. This Sacrifice was Offered once for all, and not often (as the Jewish Sacrifices were) *Heb. 9. 25, 26.* *Chrysostom* calls those *Typical Offerings Plaisters* which were renew'd Morning and Evening every day, but the Offering of this *Antitype* lasteth for ever. *Emplastrum Christi* (saith he) *si semel Impositum, sit semper salus*; This Sovereign Plaister of Christ's Blood, if once laid on, never needs taking off to be renew'd, but Infallibly Effects the Cure. Yet,

2. There are other *Real, Moral and Spiritual Sacrifices* (besides Christ on the Cross) under the Gospel, but all have their value and virtue in him. As

1. The Gospel-Sacrifice of Repentance, wherein the penitent Soul offers it self up upon Gods Altar as a reasonable Sacrifice, *Rom. 12. 1. and 15. 16. and Psal. 51. 17.* [*Zebachet Elobim*] The Sacrifices of God 'tis there in the Plural in *Regimine*. Intimating that Contrition or Repentance hath many Sacrifices in one, for as the word for Sacrifice in Hebrew, comes from *Zabach, jugulavit*, to cut the Throat, it shews, true Repentance is a plain putting of the Knife to cut the Throat of our Corruptions, it mortifies sinful Lusts, and crucifies all Carnal Inordinate Affections: So, as the Hebrew word is in the plural Number, it teaches, that Contrition is a Self-condemning, Self-crucifying and Sin-mortifying Act; so hath many Sacrifices in that one.

A truly penitent and contrite heart is a more acceptable Sacrifice to God than thousands of Rams or ten thousand Rivers of Oyl, *Mic. 6. 7.* Sacrifice and Burnt-offering thou wouldst not desire, *Psal. 40. 6.* I will take no Bullock out of thy house, &c. *Psal. 50. 9.* Will I eat the Flesh of Bulls, or Drink the Blood of Goats? v. 13. Offer unto God thanksgiving, and pay thy Vows to the Lord, v. 14. All which doth shew that,

Una dei est purum (gratissima Victimam) pectus. No Sacrifice was then comparative to the Obedience of Faith, *1 Sam. 15. 22. Rom. 16. 26.* Such an heart as lieth low, and heareth all that God saith, was (even then) the fittest altar to lay their offerings upon, this low Altar did best Sanctify all their Sacrifices, without which God respected them not, though they were of his own ordaining, much less doth God respect the Sacrifice of the Mass, which hath no footing nor warrant in the word.

The (2) Gospel Sacrifice is praying for what we want, as praising for what we have is the third. These two take up the whole Duty of man; an Holy Trade is hereby driven 'twixt Heaven and Earth, and a most sweet intercourse 'twixt God and Man; in praying to God; this was the best incense in Old Testament times, *Psal. 141. 2.* Let my Prayer come up as Incense; *Ketoreth, ut suffimentum*: As a sweet smelling savour, *Gen. 8. 21.* Full of Fragrancy: *Damasceen* calls fervent Prayer [*'And Baor, rû vî.*] The ascensions of the heart to God like Pillars of the smoak of incense. As *Aarons* Incense was a compound of many sweet Spices, so is faithful Prayer a Compound of many sweet Graces, burning together with fire from Heaven: and rowling up [*Elationibus fumi*] in Pillars of smoak towards Heaven again, *Cant. 3. 6.* *Manoabs* Angel ascended up in the Flame and Smoak of his Sacrifice, *Judg. 13. 19, 20.* Riding up therein to Heaven as *Elijah* did in his Chariot: Thus Prayer is the Souls Chariot wherein it is carryed up to God, for no sooner is the heart melted (having the Stone in it, through grace dissolved) but

but 'tis poured out in Prayer, as a liquid thing, before the Lord, *Psal. 62. 8.* and 'tis lifted up to God, *Psal. 25. 1.* There to be offered up upon our high Altar Christ, *Heb. 13. 10.* Irenæus saith, *Altare nostrum in Cælis est: Christ in Heaven is our Altar on which this Incense (Prayer) must be offered,* Christ takes our Prayers from us, and both Perfumes and Presents them to the Father for us, *Rev. 8. 3.* making them to be a sweet smell and savour by the Odours of his own Incense: Christ is that Golden Altar which is before the Throne, *Rev. 8. 3.* and *9. 13.* Those Prayers that have not Wings and Wind in their Wings to Chariot them up to this Golden Altar, can never find acceptance; agreeable to this Theodoret hath an excellent descant upon *Mat. 21. 12, 13.* [*My house is a house of Prayer, &c.*] Saying, *Mark here,* Christ casteth out Sheep and Oxen out of the Temple and Doves too, and setteth up Prayer as the sole Sacrifice thereof: Hereupon Saints are call'd Temples (yea Temples of the Holy-Ghost) to shew that as Temples were Houses of Prayer, so they should be Men and Women of Prayer, as David was a man of Prayer, *Psal. 109. 4.* *Vaani Tephillab,* *Heb. But I am Prayer;* As if he had been [*Vir orationis* according to *Montanus*] a very and a meer compound thereof, inasmuch as he turn'd every Providence (that did befall him) into a Prayer. And for this cause he is supposed to be called [*a man after Gods own heart.*] Above *Moses, Abraham* and all the the Holy Patriarchs: Now none but thick-skull'd ones could think, that God (who is a Spirit *Job. 4. 24.*) should be satisfied with the Jews sacrificing him Flesh, *Hos. 8. 13.* No. He that killeth an Ox (unless he kill his corruptions too) is as if he slew a man, he that sacrificeth a Lamb (unless he see his own guilt, and be born up to behold the Spoteless Lamb of God that takes away the sins of the World) is, as if he cut off a Dogs Neck: He that offereth an Oblation, (unless therewith he offer up himself for a whole burnt-offering, *Rom. 12. 1.*) is, as if he offered Swines Blood. He that burneth incense (unless he lift up holy hands in Prayer without wrath and doubting, *1 Tim. 2. 8.*) is, as if he blessed an Idol, saith the Lord, *Isa. 66. 3.*

The (3.) Gospel Sacrifice is praising God for what we have, as the second was in praying God for what we want. Therefore saith God, *I will not eat the Flesh of Bulls, &c. but offer unto God Thanksgiving, &c. Psal. 50. 13, 14.* That was the marrow or pith of all their Peace-offerings. That Thank-offering (of paying Vows) was more acceptable to God than an Ox that had Horns and Hoofs, *Psal. 69. 31.* We should cover Gods Altar with the Calves of our Lips, in giving thanks to his name, *Heb. 13. 15.* And not with the Lips of our Calves only, *Hos. 14. 2.* The Lip labour of a Pharisee may slightly say [*God, I thank thee, Luk. 18. 11.*] But 'tis not so much a Saying thanks as a doing thanks, not a bare giving-thanks, but a pure living-thanks that the Lord looks after. The Life of thanksgiving is the good life of the Thanksgiver; to be restless for receiving, and to be careless of returning was hateful to the Heathen: *Ingratum si dixeris, omnia:* The sin of Ingratitude hath all other sins in it, yet 'tis ten to one but we are guilty of it, in not returning with the Leper to give God the praise of our mercies, *Luk. 17. 15, 17.* And in not making it our Spiritual Project and Study (with David) what to render to God, *Psal. 116. 12.* For all his benefits; he had nothing to give but what was Gods before, therefore he cries, *What shall I render?* As having nothing good enough for so good a God: Hence (he saith) *v. 13. I will take the Cup of Salvation.* Which some render [*Poculum Eucharisticum*] the Sacramental Cup which the Apostle calls the Cup of Blessing, *1 Cor. 10. 16.* As the whole Sacrament of the Supper is call'd *Eucharistia*, the Eucharist or Thanksgiving: Or (according to the opinion of others) this Cup David speaks of there) hath relation to that Festival Cup after the Peace-offering mentioned in *1 Chron. 16. 3.* Which was called [*Calix Salutis seu Salvationis*] A Cup of Health, and a Cup of Happiness. 'Tis pity any should willingly (not to say, wilfully) want this happy Cup; (This Salutiferous and Beatifical Cup.) God is good, so is the Object of praise, and he doth good, so is the Object of thanks, and both these, *v. 4.* are best done in the Cup of Blessing rightly received, that Passover Cup, the Blood of the Paschal Lamb.

The (4.) Gospel Sacrifice (in a word) is all the good Works both of Piety and Charity, *Heb. 13. 16.* If wrought in God, *Job. 3. 21.* *Quoad fontem & quoad finem,* from a good principle and for a good End? Such as have a [*feci deo*] writ upon them, when the Soul can say, what I have done, I have done to God, *1 Cor. 10. 31.* With a single Eye to Gods glory and with a sincere love to the Souls of Saints or Sinners. As works of Piety done to God, so works of Charity done to men and to Christs poor members (whether it be more according to our abundance, or less according to our Ability, *2 Cor. 8. 11, 12.* Have their high Value and Estimation with God; such good works are call'd also a Sacrifice, and an Odour of a sweet smell, acceptable and well pleasing to the Lord, *Phil. 4. 18.* Where the Church of Philippi administering to the Apostle (their Ministers) wants, was no less than a blessed perfume. Thus likewise our Lord saith, that a Cup of cold water (though not at the cost of a little fire to warm it) given in the name of a Disciple or of a Prophet, shall not lose a Disciple or a Prophets reward, *Mat. 10. 41, 42.* And that is no small reward; for God is a liberal pay-master, *Sauls* five pence given

to Samuel was rewarded with a Kingdom, 1 Sam. 9. 8. 20. and 10. 1. Though the Butler forget Josephs kindness to him in Prison, Gen. 40. 23. Yet God is not unrighteous to forget your labours of love (having them all writ in his book of remembrance, Mal. 3. 16, 17. Which he oftner peruseth than Abasuerus did his Chronicles, Esth. 6. 1.) that ye have shewed toward his name, in that ye have ministered to the Saints and do Minister, Heb. 6. 10. Hence is Inferred,

(1.) Though we be exempted from the Sacrifices of the Law, yet not from those of the Gospel. Oh where then is Gospel-Sacrifice? 'Tis no less than three times commanded in the Law, Let none appear before the Lord empty, that is, without an offering, Exod. 23. 15. and 34. 20. and Deut. 16. 16, 17. Though that Law-Service was a chargeable and heavy service, yet was it equally obliging to the Poor as to the Rich, though not to offer as much as they, for that Rigorous Dispensation, admitted of this Divine Indulgency, that he who had not a Lamb to bring unto God, might bring two Turtle Doves, and if he could not procure them, then the tenth part of an Ephah should be acceptable, Lev. 5. 7, 11. And 'tis said further, If he be poor, and can not get so much, let him bring such as he is able to get, and it shall be accepted, Lev. 14. 21, 22, 32. Those are all gracious provisos for poor people, shewing that God respects more the mind of the giver or offerer, than the worth of the gift or offering, God minds more the truth of inward devotion, than the measure of the outward oblation, 2 Cor. 8. 12. God accepts of a little where much is not to be had, and he will receive a very small present from him who would bring a better, were it in the power of his hands so to do.

The (2.) Inference is, our Gospel-Sacrifice must (not only for the matter, but also for the manner) be according to divine prescription: As we must not appear empty, so we must not bring what we please, but what God prescribes. The very Philistines would not send back the Ark of God empty, 1 Sam. 6. 3. (Oh what a shame it is then for those call'd Christians to be worse than the uncircumcised in appearing empty of those Gospel-Sacrifices as Prayer, Praise, Repentance, and works of Piety and Charity ?) yet were their presents Ridiculous as well as Superstitious, suggested by Satan to their diviners in contempt of God, and not prescribed by him who loves and likes those Services that are of his own prescribing: How do the Superstitious offer God their ridiculous (though Golden) Mice and Emrods (which could not well be figured without some shew of their Posteriorums where the Emrods break forth) and so are loathsom to the Lord, Isa. 1. 12, 13, 14. When our Services are not according to the Pattern shew'd us in the Mount of the Holy Scriptures, Heb. 8. 5. When and where we write up Service, then and there God writes up sin. God carefully provided that his Worship should not be corrupted, saying, This is the Law of the Burnt-offering and of the Meat-offering, &c. Lev. 7. 37. And he left nothing unprescribed, that the frothy exuberancy of mans foolish brain might find no Room to foist any thing into his Service: Paul himself would not obtrude his own Inventions into Christs Institution, but delivered all to the Church, as he had received from the Lord, 1 Cor. 11. 23. Cyprian saith, Adulterum, impium, Sacrilegium est quodcumque Humano furore Instituitur. 'Tis an Adulterous and Sacrilegious Act to violate a Divine Ordinance: And Calvin gives this reason why God was so exact in prescribing the whole of Legal Worship, nequid adventitium obreperet ex hominum Commentis ad vitanda sacrificia, nihil observatu dignum deus omisit, nequid aggredi auderent homines nisi ex Dei præscripto: Inde colligere promptum est quantopere fugienda sit temeritas, & quicquam fingendi audacia: Lest man should take leave to set up his Posts to Gods Post. This is daring impudency; Calvin on Lev. 7. 37. and on Mat. 15. 2. 9. To do more than God Commands is to serve the Devil (saith he) and not God who stands for due Order, 2 Chron. 15. 13. and 2 Kin. 17. 25. 27. God insists upon manner as well as matter, and if the last Will and Testament of a man will not admit of after additions by others, much less the last Will and Testament of Christ; all prudential additions pretended for preserving the Grandeur of Divine Worship, hath been (as without Divine VVarrant) a very Shoe-born to draw on Superstition and Idolatry in all ages of the Church.

The (3.) Inference is, Though we have a Sacrifice, that is right both for matter and manner, both what and how God (himself) requireth, yet must it also be rightly placed, before it find acceptance, it must come out of our hands into the hands of Christ, that he may present it to God: Thus every man under the Law was to bring his offering to the High-Priest and the High-Priest (not the man himself) was to offer it up to God for him: It was death for any man to offer up his own Sacrifice (the man might bring it, but the Priest must burn it, Lev. 1. 5. 14. 15. and 2. 2, 8.) So 'tis no less a mortal crime for any to come to God otherwise than in and by Christ who is our High-Priest to present all our Prayers and Praises to God, and in whom alone God is well-pleased, Mat. 3. 17. And we accepted, Eph. 1. 6. Both Persons and Prayers, Job. 16. 23. 'Tis well supposed by some that Cain and Abel here did not offer up their own offerings themselves, but they (both) brought them to their Father who

was

was High-Priest to them, and offered *them* up for them; now what the *first Adam* was to them, the same (and much more) is the second *Adam* to us. Who is called the *High-Priest* of our profession, *Christ Jesus*, Heb. 3. 1. As his Office was to purge and put away the sins of the people, (which was the Office of the Legal High-Priest, Lev. 16. 3.) Heb. 1. 3. and 9. 1. Job. 1. 9. 12. 14. 26. 'Tis *Christ's* work to cleanse us from all sin in respect of Sanctification and Justification; alas our best works have sin in them as well as our bad ones. The blessed Virgin (herself) blessed God for her Saviour, Luk. 1. 46, 47.

The (2.) General part is the *Success* of that *Service* which both those Brothers performed to God, what acceptance both found with God: Hitherto hath been carried on a fair Congruity and Parity betwixt those two Brothers, *Cain* was as good a man as *Abel*, and is set before him in the *Service* (as to the *Circumstance* and *Substance* thereof.) Now the *Success* of it shews a *Foul Disparity*, the one is accepted, the other is rejected, [God had respect to *Abel*, and to his offering, but &c. Gen. 4. 4, 5.] This disparity is demonstrated by three Remarkable passages or particulars.

(1.) *The Inversion of the Order.*

(2.) *The Grounds of that Inversion.*

(3.) *The acceptance and disacceptance, or the nature and manner of both.*

(1.) Of the *Order Inverted*; until now, 'twas *Cain* and *Abel*, the Eldest is named first, the Order of nature is observed, because born first, and while both came hand in hand to offer sacrifice, both came to one Altar, and both brought lawful and warrantable Worship, no difference could be discern'd betwixt them as to man, yet a vast disparity as to God.

Hence observe (1.) Though amongst many worshippers of God in publick worship man can discern no difference (but one is as good as another in both attendance and attention, yet God can, both in *Intention* and *Retention*: All sit as Gods People, Ezek. 33. 31. And no mortal Eye can distinguish which is a *Cain* and which is an *Abel*, yea a *Cain* may be the fore-horse in the Team, and be most forward as to personal Attendance and Attention of Body, as *Cain* had the priority here, for as he was born first, so he is said to come and offer first, but the all-seeing Eyes of the immortal God spies a difference both as to intention of mind, and as to retention of memory in those great assemblies which wait upon God in hearing his Word: Hence it was, that God comes here to distinguish betwixt the Services of those two Sons of *Adam*, and inverts the order aforesaid, as it were thrusting back *Cain*, and giving the precedency now to *Abel*, so that he who was the Last in the Sacrifice, becomes first in the acceptance. From whence observe secondly, Though the world respect men according to their birth and breeding, according to their outward Rank and Quality, yea according to their seeming forwardness for that which is good, yet God respects men according to their inward Condition, and Estate of Grace and Holiness, as he did *Abel* here, and *David* elsewhere, 1 Sam. 16. 6, 7. Man seeth the surface of things only, his knowledge is but Skin deep, as *Samuel* (by an humane Judgment, not as a Prophet) mistook *Eliab* for the Lords anointed, while he look'd upon the outward appearance, and saw him a very proper and personable person, and of a majestic presence, but God corrected the Prophet, saying, I have refused him, [licet primogenitum, pulchrum & procerum] though the first-born, fair and of a full stature, all these are *Ciphers*, which signify nothing without a figure set before them, for the Lord looketh at the heart. [Cor Camera Omnipotentis Regis.] The Chamber of the great King. The Initial letters whereof (in Latin) do signify the heart. And this Prophet had seen the bad proof of *Saul*, who was more proper and personable than *Eliab*, 1 Sam. 10. 23. Because he was not so tall and Eminent in Vertue, as he was in Stature: The World values men according to their greatness, but the Lord according to their goodness, for which little *David* was preferred before both great *Saul* his Predecessour, and great *Eliab* his Brother, whose Body was of a Goodly and King-like aspect, but his mind was arrogant and uncourteous, 1 Sam. 17. 28. Thus *Abel* and *David* are 2^d. Instances of this truth. A 3. Instance is *Lazarus*, Luk. 16. 19, 20. In which Story. *Dives*, or the Rich glutton is placed before him a poor Beggar, according to his place and dignity in the World; but afterwards the Beggar is placed before the Glutton according to his Spiritual Estate in the Kingdom of God; some learned Critics do conjecture that Christ in that Parable did point out *Herod* under the name of *Dives*, and *John Baptist*, under the name of *Lazarus*, yet among all that were born of Women, there hath not risen a greater than *John the Baptist*, Mat. 11. 11. The (4.) Instance is the preferring of *Ephraim* the younger before *Manasseh* the Elder, Gen. 48. 14. Where the Old Patriarch *Jacob* doth (purposely and out of a deliberate Prophetick choice) Cross his hands, and bleieth *Ephraim* first who was the younger, contrary to *Joseph's* expectation who had placed *Manasseh* (his first-born) towards his right hand, v. 17, 18. Where we may behold a pair of holy Prophets at some variance in their Judgments, yet not so much about the Substance of the blessing as about the Circumstance of it. Therefore should we not wonder now that the Prophets or Pastors of the Church have

Some differing apprehensions, to wit, in points extra-fundamental, less material, about Modes and such as touch not the foundation; Here *Father and Son* were divided in matter of Ceremony, and though the *Son Joseph* was a great Prophet and Diviner, yet was he out in his Judgment here, not minding that mans dignity is not by *Works or Nature*, but by *Grace and Election*, Rom. 9. 7, 8, 11, 12. And not knowing, that God oft sets the younger before the Elder, and makes *the first to be last* and *the last first* and hath mercy on whom he will, Rom. 9. 18. Thus also concurs the (5.) and last instance in *Noahs* family, *Shem* the younger Brother hath priority before the Elder brethren, Gen. 9. 18. It hath oft been Gods rule and method, *that the Elder shall serve the younger*, *Isaac* is prefer'd before *Ishmael*, *Jacob* before *Esau*, as here *Abel* before *Cain*.

Inferences hence be these,

First, Men may and must be respected according to their Places and Dignity in this World; 'tis not an idle complement, but a Religious Duty, to *render Honour to whom Honour is due*, Rom. 13. 1, 7. This was *Pauls* practice in his salutation of [most noble *Festus*,] Acts 26. 25. Thus Gods Word gives *Cain* priority because of his Birth-right.

The second *Inference* is, Though God allow of such due honour to the outward ranks and qualities of men according to their birth and breeding, yet this will not avail to render a man acceptable with God, for neither Worldly greatness nor Millions of Money, can bear any *Mystery* in the Kingdom of Grace, though they be so much valued in the Kingdom of the World, as the former instances shew, how God inverts the Order, where he findeth Grace, *David* (the youngest of seven) is prefer'd before them all, as one after Gods own Heart.

The third *Inference* is, This reproves the folly and partiality of those who so much adore rich Worldlings, and *abuse*, yea *despise* poor Christians, Jam. 2. 2. χρυσόδακτυλος Greek, a Gold-finger'd man ought not to be admir'd beyond a gracious-hearted believer, (who is the Glory of Christ, 2 Cor. 8. 23.) nor the *Wicked Rich* be prefer'd before the *Godly Poor*. Grace in Rags is as lovely as Grace in Robes, as to God so to Men.

The fourth *Inference* is, though Birth-right be (indeed) a Blessing, a great outward blessing, having many priviledges, yet this is but *nature*, still Grace hath a prerogative before it: God stands not upon how we are *Born*, but that we be born again, or from above, as the word [ἄνωθεν] signifies, John 3. 3, 5. 'Tis not the First-Birth, but the New-Birth that makes Men the best sort of Gentlemen as the word [ἐργάταις] Act. 17. 11. signifies, 'Tis not the Birth-right in nature, but 'tis that Birth-right in Grace that hath the greatest honour put upon it in Scripture-Record, as Rom. 16. 7. *Andronicus* and *Junia* (saith that great Apostle) were in Christ before me, and 'tis Recorded as an honourable encomium upon *Mnason*, that he was an old Disciple, Acts 21. 16. and it was in this sense, that the good old man (in Ecclesiastical History) answer'd one that ask'd him (how old he was?) said he was but four years old, when indeed he was fourscore, speaking of his age in Grace, not in Nature; reputed all his many other years before his conversion to be lost or nothing: *non quamdiu fuimus, sed quamdiu vivimus*, &c. saith *Seneca*; 'Tis not so much matter how long we have been in the World, but how long we have lived unto God, for without the life of Grace, we are dead while we live, 1 Tim. 5. 6. and while alienated from the life of God, we are dead in trespasses and sins, Eph. 2. 1, and 4. 18. until Christ quicken us by Grace.

The fifth *Inference* is, This shews us whom we ought to please in all our Works or Worship. It must not be Man, but God, who knoweth the Heart, John 2. 25. Acts 1. 24. 'Tis well supposed *Cain* strove to please Adam his Earthly Father, only in this his Worship, but *Abel* strove to please God his Heavenly Father also: 'Tis not enough for the Hireling in his day-tale work to strive the pleasing of By-standers only, and not at all the pleasing of his Master who hires him to do his work, and must pay him his wages also: such an one is every careless comer to Gods Worship, who never mind, or matter their pleasing of God therein, provided they can but merit a good opinion amongst Men thereby; Alas men are but standers-by, it is God who is the only allower and approver of our Holy actings, He is not approved, that commendeth himself (or is commended by men) but whom the Lord commendeth, 2 Cor. 10. 18. He is not a Jew that is one outwardly, &c. Rom. 2. 28, 29. God seeth not as man seeth, 1 Sam. 16. 7. Oh then, how careful and conscientious should we all be, not so much to please Man (why he is a looker-on only and judges the outward actions;) But especially God who judges inward Affections, cuts out work, and pays us wages, Mat. 20. 1, 2.

The second particular is the ground of that Inversion, or the reasons of this Disparity; the Causes why the one was accepted, and the other rejected: There is a twofold difference here very remarkable.

1. Of their Persons.
2. Of their Actions.

I. In regard of their *Persons*; and that is also twofold.

(1.) God put or set the *Difference*; And

(2.) He *saw* the *Difference* 'twixt those two Persons [*unto* Abel God had respect, but unto Cain he had not] Gen. 4. 4, 5. From the former of these, take this first *Observation*: 'Tis the most wise God that puts or sets the *Difference* 'twixt one man and another, 'twixt a good and a bad Man, as here 'twixt Cain and Abel. 'Tis the Free-grace of God, that is the main Fundamental cause of *Difference*, preferring Abel before Cain. This was the Head and Fountain of that discriminating and distinguishing *Difference* between them, as afterwards betwixt Jacob and Esau, of whom 'tis said, (*before they were Born, neither had done good or evil*) Jacob have I loved, and Esau have I hated, Rom. 9. 11, 12. Hath not the Potter power over the Clay? v. 21. Where God compares himself (in respect of his Sovereignty over all Men) not to a Goldsmith, whose Materials (he works upon) are precious (as Gold, Silver, and precious Pearls) but to a Potter, who always works upon base and sordid Matter, as Clay. No better is Mankind in that [*Massa corrupta*, or] corrupt Mass of the fallen Estate, yet God out of that filthy Lump of Earth or Clay, maketh one Vessel for honour, and another for dishonour, as here Cain and Abel, even before they were Born. God put a difference betwixt them in his Eternal Purpose and Decree. God Elects not from foreseen Faith or Works, but from Free-grace, and being a free Agent, cannot be unjust to any; because he is bound to none, and (as the word [*ἄνευ ἡμετέρας ἐκλογῆς*] signifies) there is no chatting or wording it with God about those profound points, v. 20. God may pass by whom he will, and do with his own what he will, Mat. 20. 15. and who can say to him, What dost thou? Eccles. 8. 4. He rejects some (as Cain here) that his Mercy might the more appear in the Electing of others, as of Abel; that he might be a Vessel of Honour, as Cain was of Dishonour, for God hath his use of both in his great house, the VWorld, 2 Tim. 2. 21. He hath mercy on whom he will, and whom he will be hardeneth, Rom. 9. 18.

Inference, hence is, Oh how ought we to magnify the glory of Gods Free-grace! Eph. 1. 6, for we were all alike Castaways in the fallen and lost Estate, Abel as well as Cain; we were all Children of wrath by Nature, even as others, Eph. 2. 3. and who maketh thee to differ from another? that proud Arminian (*Grevinchovius*) undertakes to answer with a stinking Breath that question of the Apostle, 1 Cor. 4. 7. with [*egomet meipsum discerno*] I do make my self to differ from another, but we have not so learnt Christ, Eph. 4. 20. We are taught (in Christs word) to say, that God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us (together with Christ) by Grace we are saved, Eph. 2. 4, 5. and to cry with that Blessed Disciple, How is it, Lord, that thou manifest thy self to us, and not to the VWorld? John 14. 22. Christ is our all, and in all, we are nothing in our selves, Col. 3. 11. and of all the good that is found in us, we may say, as the young Prophet said of his Hatchet, Alas Master, it was borrowed, 2 Kings 6. 5. for in us, that is, in our flesh (or corrupt Estate) dwelleth no manner of thing that is good, Rom. 7. 18. until we borrow both the good will and good deed from a good God, Phil. 2. 13. Therefore when we see others wallowing in wickedness, and committing sin greedily, and with both hands earnestly, Eph. 4. 19. Hos. 7. 3. then should we reflect upon our selves, and say, such were some of us. This was our natural condition, but now we are washed, &c. 1 Cor. 6. 11. Now (through Grace) we find a Law in our Hearts to be more careful to please God, and more fearful to offend God. Can we say this, (our Consciences bearing witness hereof in the Holy Ghost, Rom. 9. 1.) Oh how should we bethink our selves, that it is God who putteth the difference, snatching us as brands out of the fire, Zech. 3. 3. Ascribe to him all the Glory.

2. As God putteth the difference, so he beboholdeth the difference 'twixt good and bad, as here between Cain and Abel. And this latter flows from the former as doth the stream from the Fountain, for after God hath made a difference, he must needs have a prospect of what himself hath made: Hence was the cause and ground why Abel was righteous, Mat. 23. 35. and so accepted in his Person, but Cain was wicked, 1 John 3. 12. and so rejected of God. Whence observe,

2. That the Holiness and Righteousness of Man is not the Cause, but the Effect of the Electing love of God: The former is the Branch, but this latter is the Root from whence it springeth. Paul (that great Assertor and Preacher of Free-grace, not of Free-will) doth Divinely both affirm and confirm this Truth, saying, According as God hath chosen us in Christ before the Foundation of the VWorld, that we should be holy (not because he foresaw we would be Holy) and without blame before him in love, &c. Eph. 1. 4, 5, 6, 7, 8, 9. where the Apostle Teacheth,

1. That Christ was assigned and designed the Mediator from Eternity, to wit, by vertue of that Humane Nature which he should assume, wherein to be slain, Revel. 13. 8.

2. That

2. That God ordains to the means (*holiness*) as well as to the end (*happiness*.)
3. That *Holiness* is the *Effect* of Eternal Election, not the *Cause* thereof.
4. That all the *Causes* of our Election (or Predestination to Life) are merely without

us. As,

1. The *Efficient*; God.
2. The *Material*, Christ.
3. The *Formal*, the good pleasure of his *VWill*.
4. The *final Cause*, to the praise of the glory of his *Grace*. So that the difference 'twixt *Cain* and *Abel* did wholly flow (first) from the *Counsel* of Gods own *VWill* (that put a difference between them) *v. 11*. God doth all by *Counsel*, and ever hath a *Reason* for his *VWill*, which though we cannot comprehend it here on *Earth*, we shall be sure to apprehend it hereafter in *Heaven*. mean while we must adore what we cannot compass or fathom, crying, [*Ed 30*] Oh the depth, &c. *Rom. 11. 33*. Hence observe,
3. That Difference which God putteth, the same he beholdeth betwixt one *Man* and another, 'twixt good and evil, and accordingly he respects, or disrespects their *Persons* first, and then their *Actions*. As here, God had respect first to *Abel's Person*, and then to his *Offering* or *Action*, *Gen. 4. 4*. But unto *Cain's Person* first, and then to his *Action* or *Offering* God had not respect, *v. 5*. though God put a difference in his *Eternal purpose*, yet Men also put a difference by their personal performances, the godly through *Grace*, and the wicked through want of *Grace*, &c. From whence observe,
4. 'Tis the piety or impiety of *Mens Persons* that do commend or discommend their *Actions* and *Services* to God. 'Tis not the work that so much commends or discommends the *Man*, but the *Man* the work: As is the *Man*, so is his work, good or evil (at least) habitually, [*quo magis aliquid tale est illud est magis tale*] or [*qualis causa, tale causatum*] As is the Cause so is the Effect, and the better that the Cause is, the better must the Effect be. These are *Maxims* in Philosophy, which hold true in Divinity also: A good *Man* worketh good *Actions*, and the better the *Man* is, the better are his *Actions*: As the *Temple* is said to sanctifie the *Gold*, and not the *Gold* the *Temple*, *Mat. 23. 17*. So the *Person* gives acceptance to, and sanctifies the *Action*, not the *Action* the *Person*: *Solomon* saith, that a *Gift* will make room for the *Giver*, among Men, *Prov. 17. 8*. with *18. 16*. but it cannot do so with God, because *Man* looks first on the *Gift*, and then on the *Giver*, measuring the *Giver* by his *Gift*; but God doth just contrary, for he first looks upon the *Giver*, and then on the *Gift*, first upon the *Person*, and then on the *Action*, (as here) and as he finds the *Man*, he doth accordingly accept or reject, approve or disapprove of the *Gift*, *Action* or *Offering*: This Truth is further demonstrated by *Prov. 12. 2*. and by *Prov. 15. 8*. in both which *Solomon* setteth out two famous Antitheses or Oppositions betwixt the godly and the wicked as two contrary opposites; the former place saith thus, *A good Man obtaineth favour of the Lord*, but a *Man of wicked devices* will be condemn. Here's the (first) Opposition, *A good Man findeth favour with the Lord*; that is, his *Offering* is acceptable, and hath what he will, because Gods Will is his Will (as *Luther* said in his rapture) and would have nothing, but what God would give to him, and what he should have from God: But a *man of wicked devices* (such as no good *Man* is; who may be in, but never of wicked devices, if evil haunt his Heart (as oft it may and doth) yet 'tis the device of the *Man*, he is not the *Man* of such devices, he cannot Plot and Plow mischief) such as are wholly made up of wicked devices, and in whom ways of wickedness are found, driving daily the Trade of sin, such God will condemn, as *Cain* here, and call them to a severe reckoning, *Jerem. 6. 19*. and *Revel. 2. 23*. Why? his best Services *Solomon* calls here the devices of his own Heart, therefore worthily condemned, *Prov. 12. 2*.

The second Opposition is, *Prov. 15. 8*. The Sacrifice of the wicked is an abomination to the Lord, but the Prayer of the upright is his Delight: Mark the wise Mans Antithesis.

1. He makes Prayer opposite to Sacrifice. [*The Sacrifice of the wicked*, and the Prayer of the upright.] Prayer indeed is a great Sacrifice, if rightly performed (as before) but a wicked Mans Prayer God accounteth no Prayer, yet is it call'd a Sacrifice, to wit, a poor lean one, such as (some suppose) *Cain* here Offered, and such as many carnal Jews Offered under *Moses's Law*, *Mal. 1. 13, 14*. with *v. 8*. Thus unsanctified Men bring but lean, sick, corrupt Sacrifices and Services to God. There wants the *Fat*, *Health* and *Soundness* of Devotion in them, they are but the outward Rind and Shell, there is no Kernel or Substance, 'tis an empty Sacrifice: Therefore it deserves not the name of a Prayer.

2. *Solomon* shews here, That God is not only, barely displeas'd with a wicked Mans Prayer, but he loaths and abominates it, his very Incense stinks of the very hand that offers it, *Isa. 1. 13*. A *Man* cannot listen even to good words which are spoken with a stinking Breath,

Breath, and good Meat may be disowned for being dress'd up by some nasty Sloven: Thus Gods Stomach (as it were) riseth at the Prayers of the wicked, which, though good materially, are not so formally and eventually, neither proceeding from a right principle, nor tending to a right end; they are not wrought in God, *John 3. 21.* so are nauseous to God: On the other hand, the Prayer of the Righteous is his delight, that is his most Melodious Musick, *Cant. 2. 14.* and *4. 3.* and his most fragrant Perfume, *Psal. 141. 2, 3.* not only coming up into Gods Nostrils as an Odour of a sweet Smell, *Gen. 8. 21.* but also even into his Ears, *Psal. 18. 6.* and so strangely to charm him (as it were) *Isa. 26. 16.* where [*Takun Lashash*] the Hebrew signifies, they poured out such a Prayer (with more Spirit than Speech, more Fervor than Language) as was an holy Spell or Charm unto God (see the margin) inasmuch that God (to speak with reverence, as if *holily Charmed*) breaks out into these words, [*Ask me concerning my Sons, and concerning the work of my hands command ye me, Isa. 45. 11.*] Oh that we could both understand and believe the latitude of this Royal Charter, and make also an understanding and a believing use and improvement of it. This leads me to the second ground of the difference 'twixt Cain and Abel: Both do Offer, the one a Sheaf, the other a Sheep; yet the one is accepted, the other rejected from a threefold Difference in the Action.

(1.) In the matter of it.

(2.) In the Affection or Devotion wherewith they offered.

(3.) In their Faith whereby they did this service to the Lord.

(1.) In regard of the Matter of their Sacrifice, Abel made choice of the best he had to present unto God, so the Text tells us [*Mibbkoroth Tzonob*] the firstlings (which was the strength) of the flock, [*Umechel beben*] of Cheleb which signifies the Cream or Fat of Milk, the fattest of his Fat Sheep, he chused the best of the Best for God; and Chrysostom gives this reason, the great God was in Abels Heart, and therefore he brought the Greatest and the Fattest to the Greatest and best deserving God, he thought that he could never do enough for God, who had done so much for him: The best of all things the Hebrews express by the Fattest of all, as, *Gen. 45. 18.* *Numb. 18. 12.* *Psal. 147. 14.* and thus the Apostle calls Abels Sacrifice [*πλεονονειον*] a greater, and fuller offering than Cains, because it was Fatter: he brought more plentifully: but Cain brought more sparingly, neither was he so careful in his choice, but the first that came to his hand would serve his turn [*miperi baadamab*] of the fruits of the Earth, to wit, not the first fruits, but those of a second growth, and of less worth, such as were the over-rise, or After-growth [*mikkets zomim*] at the end of the year (as before.) So Cain did but [*desungi Officio*] do the External duty, yea and [*more perfunctorio*] after a slight and superficial way. Hence observe,

(1.) It cannot consist with a gracious Heart to shuffle off the Great God with slight Services. Alas, Men do but trifle with God, when they think any thing will be sufficient to satisfy him: Oh how many imagine, that if they do but draw near to Gods Worship, and bow before him, Attention, or not Attention, Sleeping, or not Sleeping, all's one with them, God (they think) is well enough pleased with their presence in the place of his service, but the great God will not be put off thus with the refuse of things, *Mal. 1. 13, 14.* he takes it as an affront to have Maimed and Corrupt things offered to him, and so curseth all such deceivers; God requires more than a bare sitting before him as his People, *Eze. 33. 31.* he will also have the very Fat of our Services, the strength of our performances even the best of our Oil, the best of our Wine, and the best of our Wheat, &c. *Numb. 18. 12.*

Inferences hence (1.) If men were denounc'd Cursed, that brought God Corrupt things under the Law, *Mal. 1. 14.* no doubt but the like Curse is denounced against those that do so under the Gospel. God abhors that Man who is able, yet not willing to work any other than weak Worship and Service to him: God (in *Malachi*) takes state upon him, telling them, He is a great King, and therefore requires the strength of their Services, which reason is as much in force now, as it was then: if any man should dare to pay the King his Rent in base Coin, would he accept of it as current and with courtesies? Oh Soul neither will the King of Heaven accept of thy slight and slubberd Services: How careful was Israel to send the very best of the Fruits in the Land, of Balm, Honey, Spices, Myrrh, Nuts and Almonds, as a present to his Joseph the Lord of the Land of Egypt? *Gen. 43. 11.* How much more ought we to prepare the best of our performances as a Spiritual present to our Joseph, our Jesus, who is the Lord of all, *Acts 10. 36.* Lord of all Lands, of all persons, of all things, Lord of the Church, and Lord of the World, yea Lord of Heaven as well as of the Earth, *Mat. 11. 27.* and *28. 18.* Can we get any thing too good for so good a Lord.

(2.) We should tremble to be Cainites in our Worship of God, lest Cain's Curse come upon us: Josephus gives this Character of Cain, that he was Covetous and Narrow-Souled,

grudging God his best, yea turning over many a *Sheaf*, to pick out the worst and lightest for his offering to the Lord. Just such doings are found among too many men: There be three sorts of *Cainites* in the World.

(1.) Such as spend many hours in *Vanity*, yet cannot spare one hour for God and the good of their Souls.

(2.) Such as are profuse in *Villany* upon their Lusts, yet can find nothing to bestow in Pious and Charitable uses upon the Lord.

(3.) Such as swatter away all their *Youth-time* (while the Bones are full of Marrow, and Veins full of Blood, both as ponderous *Sheafs*) in ways of both *Vanity* and *Villany*, and think to put off God with the poor pined *Sheaf* of their *Old-age*, as if the great God would be put off with the *Devils* leavings, whereas all our four Ages are due to God (3dly.) *Cain* offer'd of Dead things, as was his *Sheaf*, but *Abel* of Living things, as was his *Sheep*: as *sensitive* things are of a more noble nature than *Vegetative*, so living *services* are better than *Dead* ones, and such are all duties done in a formal, perfunctory, and superficial manner as *Cain* did: 'Tis true, *Abel's Burnt-Offering* was more Honourable than *Cain's Minchah*, or *Mear-Offering*, in themselves, for shedding of Blood was the staple Service in slaying their *Sacrifices* (which pointed the Lamb slain from the Worlds foundation) and there was no shedding of Blood in *Cain's Sheaf*, as there was in *Abel's Sheep*; yet had *Cain's Minchah* been the best of the kind, it had been acceptable; but *Cain's* carelessness in the choice was the aggravation, and, the *Dead Fly in the Apothecaries Pot of precious Ointment*, Ecclef. 10. 1. he did not offer in *Faith* (as *Abel* did) but doubtfully and grudgingly, looking upon it as lost labour what he laid out upon the Lord, and never minding the recompence of reward, Heb. 11. 26. 'Tis the Fathers saying, *optimum Deo debetur, optimum pro Religione, & pro gratitudine optimum*: God may challenge all from us, who receive our all from him; why should we grudge our Fat and our strength for God, and lay out as liberally for the Lord, as the Lord layeth out liberally for us? why should his Heart and Hand be enlarged towards us, and our Hearts and Hands be straitned towards him?

The second Difference in their action was in respect of their Devotion and Affections; *Abel* offer'd in *sincerity*, but *Cain* in *Hypocrisie*: *Abel* did it out of *Conscience*, to please God his Heavenly Father, but *Cain* did it out of *conformity*, only to please *Adam* his Earthly Father, who had brought him up in that way of Worship, and not out of any love to God: Hence the second observation: The bare outward action of Divine Worship will not commend us to God, without inward affection. God is not taken with glozing shows and formalities, but requires *Truth in the inward parts*, Psal. 51. 6. and would be serv'd sincerely, out of love to his Name, and zeal to his Glory. He loves not a seeming (without a Being and Real) Religion, he seeketh true Worshipers, Job. 41. 23, 24.

Inference, Then God is greatly to be feared in the assemblies of the Saints, Psal. 89. 7. he is to be feared every where, but especially in the place of his Worship: The Heathen Poet could say, *Jovis omnia plena*, all places are filled with *Jehovah*, especially *Bethel* the House of God (though out of doors and in the open Air) Gen. 28. 17. Where Christ's Disciples are gathered together in his Name, Mat. 18. 20. Oh then, how should we demean our selves as in Gods presence! Act. 10. 33. Are Women enjoin'd modesty because of the Angels? 1 Cor. 11. 10. how much more we found piety because of the God of Angels? We should all be, what we seem to be, be to God, what we seem to be to men, and we should be to God, at all times, what we seem to be to men at any time, therefore should we have Grace, whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire, Heb. 12. 28, 29. Alluding to that fire which consumed *Nadab* and *Abihu* for offering strange fire, Lev. 10. 1, 2. False Affections are no better than strange Fire. Oh that all may beware of of strange fire, lest consuming Fire come down upon us, and so write our sin upon our punishment, (or at least) that *Cain's* Doom come not upon us, to be rejected of God.

But the (3.) And principal difference that distinguished *Cain* and *Abel's* action was *Faith*, which is indeed the prime cause of all the other differences; *Abel* offered in *Faith*, but *Cain* did not so, Heb. 11. 4. 'Twas *Faith* that denominated *Abel* a Righteous man, and *Cain* was a wicked man, because he wanted *Faith*. It was *Faith* that made *Abel* offer *uberiorem agnum*, as *Erasmus* reads it, a fatter and fuller Lamb, or *Plurimam Hostiam* according to the Vulgar Latin, a more plentiful Sacrifice, by *Faith* *Abel* offered up *ἀετῶν, ἀετῶν, καὶ ἀετῶν, ἀετῶν*, according to *Mountague*. Such as was first in nature, in order and in excellency. But *Cain's* Infidelity (or want of *Faith*) undid him, he did not only bring [*Macrum Sacrificium*] a lean Sacrifice, but he did not divide aright for God; *Cain rectè obtulit, non rectè divisi*, he offered rightly, but he divided not rightly, he gave God *opus personæ*, not *ipsam personam*, not himself, but of his; *Abel* offered as well [*Se ut de suis*] himself as his Sacrifice which *Cain* did not. From hence the third observation: Every devout and Divine action receives from this grace of *Faith*,

Faith its due and dignifying denomination : 'Tis *Faith* here that distinguisheth the *Matter*, *Nature* and *Property* of this *Religious action*. It is *Faith* that made *Abel* come to God with an *honest and good heart*, *Luk. 8. 15.* And out of a sense of duty and Love to God; but *Cain* came in his Infidelity with a false and unsound heart, so offers up his poor Starvling Sacrifice to God : This may thus be exemplified. *Isaac* commanded his Son to make him *savoury meat, such as he loved*, *Gen. 27. 4.* And hereupon both *Jacob* and *Esau* (his two Sons) prepare *savoury morsels* for him, and bring it to their Father, but it was *Faith* that did distinguish both their persons and actions; *Jacob* (by his *having Faith*) got the *blessing*, and *Esau* (by his *wanting Faith*) lost it, 'twas presumption, not *Faith* that *Esau* came with to his Father, for he said presumptuously [*Let my Father arise, and eat of his Sons Venison, that thy Soul may bless me, v. 31.*] Presuming he had merited his Fathers blessing, and therefore was he answered by *Isaac* with a [*Who art thou? v. 32.*] Thus it is with us, our heavenly Father Commands us (his Children) to provide him *savoury meat, such as he loveth*, *Isa. 43. 22, 23, 24.* In Rendring and Tendring to him the Gospel Sacrifices of *holy duties*, and we do accordingly all of us, yet 'tis the Grace of *Faith* that puts the difference 'twixt the Services of some, and the Services of others, 'Tis our *having Faith*, that renders both our *Persons* and *Actions* accepted, *Eph. 1. 6.* But 'tis our *wanting Faith* that makes both to become rejected of God:

Enquiry. How comes *Faith* to put this difference ?

Answer. There is a twofold *Faith*. 1. *Fides Mandati.* 2. *Fides promissi.* A *Faith* upon Gods precept, and a *Faith* upon Gods promise. 1. The *Faith* upon Gods precept. *Abel* offered Sacrifice, not so much because *Adam*, but because God Commanded, as *Dauids seeking Gods Face* was in Obedience to Gods Commanding, *Psal. 27. 8.* This shews the truth of our obedience, when it comes forth in conscience to Gods Command. Many do many good things (as *Herod* did, *Mark 6. 20.*) But they do them not in obedience to Gods Command, 'tis more with respect to man, either for preventing penalties, or for procuring praises. But herein is the sincerity of our services demonstrated, when we can do Duty out of Love to Duty it self, and out of conscience to Gods Command, though there were neither *Law to Punish*, nor *Hell to Damm*, no nor (yet higher) *Heaven to make happy the doers of duty*, because in (as well as for) keeping Gods Law there is great reward, *Psal. 19. 11.* And because God hath Commanded them, and hath forbid the neglect of them. This is call'd the Obedience of *Faith*, *Rom. 16. 26.* 'Tis well argued, *If the Prophet of God had bid thee do some great thing, wouldst thou not have done it? how much more, when he only biddeth thee, go wash in Jordan (an easy duty) and be cleansed from thy Leprosy? 2 Kin. 5. 13.*

Secondly, There is the *Faith* upon Gods promise : Thus *Abel* did not only lay a slain Sacrifice upon the Altar, but he put *Faith* under it. He considered *Christ* to be the *Lamb slain from the Foundation of the World*, *Rev. 13. 8.* For all the sins of the Elect in the World. So he offered by *Faith*, *Heb. 11. 4.* Looking unto *Jesus* the founder and finisher of *Faith*, *Heb. 12. 2.* As the Grand trespass-offering and expiatory Sacrifice for sin : Whereas *Cain* came with no such *Faith* (either the former, or this latter) he regarded not either Gods precept (but his Fathers prescription) or Gods promise of *Christ* in the seed of the Woman, *Gen. 3. 15.* He regarded the [*Opus Operatum*] the doing of the duty only, he regarded not *Christ* in it to render it acceptable, so the duty were done he matter'd not either the matter or the manner of it, he look'd for no more than the formality, his care was for no farther.

The Inference hence flowing is; 'Tis *Christ* and *Christ* alone, that gives to all our Services acceptance with God : 'Tis *Faith* in *Christ* that pleaseth God, *Heb. 11. 6.* And without *Faith* 'tis not possible to please him, *Christ* (indeed) hath (by his purchase) made our Persons Priests, and our Prayers Sacrifices in a Gospel sense, but 'tis not enough that there is a Priest and a Sacrifice, there must be an Altar too upon which to offer it, because it is the Altar that Sanctifies the Offering, so *Christ* saith, *Mat. 23. 19.* And *Christ* (himself) is this Altar, that sanctifies all our Services, *Heb. 13. 10, 15.* 'Tis Gods promise to sanctifie his Church, and to sanctifie all the Sacrifices of his Church, that in his holy Mountain and House of Prayer, all her Services shall be accepted upon this his Altar, *Isa. 56. 7.* All our Evangelical Sacrifices [of Prayer, Praise, Alms, Obedience, &c.] Shall be accepted through *Christ* who is the true Altar that sanctifieth all that is offered upon it, *Rev. 8. 3, 4.* All the Services of the Saints must be performed with *Christ*'s Odours, and then they ascend up from this Golden Altar, and are highly accepted in Heaven, *Acts 10. 4.* and *Exod. 3. 9.* Then are they the Pillars of the smoak of Incense, *Cant. 3. 6.* *Psal. 141. 2.* When many sweet spices (as Humility, Hope, Love, Zeal, &c.) are burned together by the Fire of Faith, whereas should not *Christ* thus Compound and Qualify them, thus Perfume and Present them, they would (all) stink worse than the Garlick and Onions of Egypt in the Nostrils of God, that is another gracious promise (further Illustrating this Inference) The Flocks of Kedar and the Rams of Nebajoth shall come with acceptance upon my Altar, *Isa. 60. 7.* Still *Christ* is the Altar that gives acceptance (as before is shewed that he

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he is the *Priest* too into whose hands we must put our Sacrifices, it being Death for an *Israelite* to offer up his own offering, &c.) Thus *Christ* was the *Altar* also that put the difference betwixt the Sacrifices of *Cain* and *Abel* at that time, then how much more now doth this *Altar* (*Christ*) put a difference betwixt the duties of believers and unbelievers? As it was *under the Law*, 'twas not the bare killing of the Beast, that made the Sacrifice, but it was the laying it upon the *Altar* that made it so, until the Beast was brought thither and laid thereupon, it did not differ from a common Beast, it was no sacrifice until then: So it is *under the Gospel*. 'Tis not the bare performance of duty that makes a true *Gospel-Sacrifice* acceptable to God until it be laid on this *Gospel-Altar* to sanctify it for acceptance. It must first (as the Father Phraseth it) be tinged with, or have a Tincture of the Blood of *Christ*. Alas there is so much pollution spoils the best of our performances, that they cannot pass for Sacrifices until they be perfumed by *Christ*, and have the Odours of his Righteousness put upon them: Hence 'tis, that all the Services of unbelievers are but *Splendida peccata* [shining sins, as *Austin* calls them, because they want this Altar. They are not right Sacrifices, *Prov.* 15. 8. and 21. 27. *Isa.* 1. 11. and 66. 3. *Jer.* 6. 20. and 7. 22. *Amos* 5. 22.

Now the third and last particular is the *Success* (which is the second General, as *Service* was the first) or *Acceptance* which as to *Abel* is evident in three things.

(1.) God *Allowed* or *Approved* of *Abel's* offering.

(2.) He *Delighted* in it.

(3.) He testified a signal respect to it.

(1.) The Divine allowance or approbation of *Abel*. He being a *Righteous man*, *Mat.* 23. 35. Both his person and oblation (through Divine Grace) was, 1. *Approvable*, hence the first observation is, 'Tis a special vouchsafement and condescension in God to look on, and allow of the poor Services of man. Considering the best performances, even of the chiefest and choicest favourites of Heaven, are but *Halting*, *Blind*, *Blemished* and *Maimed* (all forbidden to be brought as Sacrifices, *Deut.* 15. 21.) It must therefore be a transcendent favour in God to give his *Euge* to any of his Servants, saying, [Well done thou good Servant, &c. *Mat.* 25. 21. 23.]

Three Reasons for Gods approving. As,

1. It has *Christ's Image*. *Silver*, though it be not thoroughly purified from all Dross, though it be not altogether pure, but have some mixt Metal in it, yet having the *Kings Stamp* upon it, this maketh it Current Coin in Court, City and Country: So the Religious Actions of Believers, though they have many frailties accompanying them (there being always some Blood (of pollution) to cleanse away which God hath not yet cleansed, *Joel* 3. 21.) yet having *Christ's Image* upon them, this maketh them Current Coin in the Court of Heaven: As a little that the righteous hath, is better than the riches of many wicked, *Psal.* 37. 16. so a little that the Righteous doth is better than the Services of many wicked, for their Services are not acceptable to God (though they may be materially good) as *Cain's* here, because a due respect is not observed in them, but the Services of the godly are accepted of God.

2. 'Tis the best they can, because (though they cannot do what they would, *Rom.* 7. 15. yet) they do what they can, even in *Christ's* own Judgment. She hath done what she could, *Mark* 14. 8. therefore are their works said to be wrought in God, *John* 3. 21. both [quoad Fontem & quoad Finem] from a good principle, and for a good end, as they do proceed from a right living Principle, so they are directed to a right holy End: Hence a Cup of cold Water (though not at the cost of fire to warm it) given in the Name of a Disciple, is prefer'd before the most Magnificent Alms of the Pharisees given in Ostentation with sound of Trumpet, *Mat.* 10. 42. with *Mat.* 6. 2. *Mark* 12. 43, 44. *Luke* 21. 3.

3. 'Tis the Service of a Child. Nothing is more common and better known than that small Service performed by a Child of our own is more acceptable to us (that are Fathers) than greater and better Services done by our Servants, because desire of wages, or fear of wrath is the motive in the latter, but there is Candour and Filial Kindness that draws out the best endeavours in the former. The Child will do his best (from that noblest Obligation of Love) for its Father, and thus it is 'twixt the Children of God, and their Heavenly Father, *Psal.* 103. 13. *Mal.* 3. 17. A Serving-Son that serves his Father with the best of his Services (who would do more if he could do more, whose desires and endeavours reacheth nearer God than their performances) is a *pitied* Son, a *spared* Son, and a *best beloved* Son; such are his Jewels.

2. As God gave allowance and approbation of *Abel's* Sacrifice; so he had delight and complacency in it. This also is signified by the word [respect] The Services of all righteous men are as this Sacrifice of Righteous *Abel*, well pleasing and delightful to God; thus was the Sacrifice of *Noah*, *Gen.* 8. 21. of whom God testifieth [Thee have I seen righteous before me in this Generation,] *Gen.* 7. 1. and therefore the Lord did smell a sweet Savour from this right-

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teous Mans Sacrifice. Thus all the Sacrifices of Gods *Righteous Ones* are call'd the *savour of their sweet Odours*, *Levit. 26. 31.* which Expression God oft repeateth in his Law, to intimate his delight in his own Institutions when performed by *honest and good Hearts*. Thus the *Prayers of Gods Righteous Servants* come up before him as *sweet Incense*, *Psal. 141. 2.* and as a *precious Memorial* to God, *Acts 10. 4.* He Books them all in his Day-book, *Mal. 3. 17.* yea, and their *Tears* the Lord Bottles up as most *Sovereign and Sacred Liquors*, *Psal. 56. 8.* As *Isaac* said of his Sons Raiment, (that Garment of the Elder Brother wherein he got the Blessing) *The smell of my Son is as the smell of a Field which God hath Blessed*, *Gen. 27. 15, 27.* So doth the Lord say of all the *Services of Righteous Men*, if performed in sincerity, then are they *Odoriferous*, and give a *Fragrant Smell* to Gods Nostrils.

3. God *RESPECTED* Abel's Offering, that is, he kindled it with Fire from Heaven, whereby he (as it were) sent for it, and fetcht it up to Heaven: God did not so with Cain's Offering, 'twas a cold Oblation, no warmth, heat or fire in it; Cain came coldly off with God, as well as *carelessly* (as before) and hereby God *testify'd* the acceptance of the one, and the non-acceptance of the other, to wit, by a sign from Heaven; so saith *Theodotion* a Greek Interpreter, reading it [*Deus inflammavit*] This was Gods antient way of giving his approbation to acceptable Sacrifices, *Levit. 9. 24.* The people shouted, as their *Token* of rejoicing at Gods *Token* of acceptance when he answer'd their Prayers by *Fire from Heaven*. There is the like *Token* and *Testimony* from Heaven to *David*, *1 Chron. 21. 26.* and to *Solomon*, *2 Chron. 7. 1.* and to *Elijah*, *1 Kings 18. 38.* Yea, (beside all this) 'tis the phrase of the Holy Ghost in the Hebrew reading, for [*accept, Ob Lord*] 'tis in Hebrew, [*turn it into Ashes*] *Psal. 20. 3.* to wit, by Fire from Heaven, which was the sign of acceptance, thus it was to *Abel*.

But, 2. *Unto Cain and to his Offering God had not respect.* Cain had a *bad success*, as *Abel* had a *good*: In the words of that Text, there is [*minus dictum, plus intellectum*] a little spoken, but much understood, for God did not only disregard Cain's Sacrifice, but he positively rejected it. Whence observe, *The Services of the wicked are not only refused, but plainly rejected, as loathsome and abominable to God*, *Prov. 12. 2.* and *15. 8.* as before. 'Tis here intimated, that Cain did verily *incense* God against him, and that upon a double account.

1. To demonstrate the Equity of God in his dealing with wicked men; *his ways are always equal with us*, *Ezek. 18. 25.* and *33. 17.* As *Cain respected not God in his Sacrifice*, so God *respected not him nor his Sacrifice*. 'Tis but an equal and a just requital, when God is *careless of us*, who at that time have been *careless of him*; this is the true cause why God doth so oft turn his Back upon our Persons and Prayers, for *they that honour him* (he hath said) *he will honour*, *1 Sam. 2. 30.* 'Tis but the *rule of equity*, such as aim at their own ends only, and regard neither God nor his command, 'tis but a fair Retaliation that God do reject them.

The second Account or Reason is, to declare the dreadful Judgment of God upon wicked Men, that their Persons and Prayers are not *respected by God*: This is a most direful Doom; hence *David* prays against non-acceptance, *Lord, let my VVords and Meditations be acceptable*, *Psal. 19. 14.* And he complains, *If thou be silent, O Lord, and disregard my Prayers, then am I lost, and sink into the Pit of perdition*, *Psal. 28. 1.* and then was the utmost date of Divine Mercy expired as to *Israel*, when God told the Prophet, that God would not hear their Prayers, *Jer. 11. 14.*

Inferences hence are,

1. If the *sweet success of our Services be Gods acceptance*, then, Oh what an *holy carefulness* should we all have about our Services and Duties, lest as *Cain*, we perform not aright (for matter and manner) so lose our labour, and indeed take *much pains* only for *Eternal pains*, and for no better reward: We should all be *wise to Salvation*, *2 Tim. 3. 15.* and do those things that *accompany Salvation*, *Heb. 6. 9.* having Salvation certainly annexed to them; we must not look only at our *outward Actions*, but also at our *inward Affection* and Cordial Devotion.

2. Oh what *holy cheerfulness* should we have to work all our *works in God*, *John 3. 21.* that they may be *accepted of him, and respected by him*: God longeth (as it were) for the *first Ripe Fruits* of our Service, *Mic. 7. 1.* The Fat of our Devotion, as *David* did for the *waters of Bethlehem*, *2 Sam. 23. 15, 16.* We should do (as his three Worthies did) our utmost endeavours to satisfy Gods longings, as they did *David's*: *What we do, we should do with all our might*, *Eccles. 8. 10.* *David Danced before the Lord with all his might*, *2 Sam. 6. 14.* And *Samson* at the Pillars of *Dagon's Temple*, *bowed himself with all his might*, *Judg. 16. 30.* In all our Duties we should come forth in the strength of the Lord, *Psal. 71. 16.* and be as the *Sun in his strength*, *Judg. 5. 31.* Then are our Services shining indeed,

deed, and *delightful*, yea, *ravishing* unto God, *Cant.* 4. 9. The same Lord Jesus was *ravish'd more with one of his Spouses Eyes*, with one Chain of her Neck (to wit her *Grace*) than he was with all the glittering Glories of the World which Satan shewed him, *Mat.* 4. 8, 9, 10.

3. Oh what an *holy Inquisitiveness* should we all have, whether God *accept* or *reject* our Duties! Our *acceptance* may be known by these Characters.

1. Hath God Inflamed our Sacrifice as he did *Abel's*, some warm Impressions of Gods Spirit upon our Hearts, some Divine touch of a *live Coal from Gods Altar*? *Isa.* 6. 6. All the whole Colledge of *Baal's* Priests could not procure what one *Elijah* did: They could put the Wood in order, cut the Bullock in sunder, and lay it on the Wood as well as Gods Prophet, but they all (nor the Devil their Master to help them) could not fetch one Flash or Flame of Fire. Though Satan (by Gods leave) could, as Prince of the Air, do it to consume *Job's* Sheep, so made them an Hecatomb, Holocaust or Burnt-offering to the Lord, therefore is it call'd rather *the Fire of God*, than *of the Devil*, *Job* 1. 16. We should all have an holy heat (even in the coldest Season) Some Coelestial Fire in us to Burn up our Corruptions. This is therefore call'd the *Spirit of Burning*, *Isa.* 4. 4. A carnal Man (as *Cain*) may do the External Action of Duty, but he wants the Internal Heat of Devotion: He cannot say as *Isaac* said, [*behold the Fire and the Wood, but where is the Lamb*, &c. *Gen.* 22. 7.] but rather thus, *Behold the Wood and the Lamb* (for he may have both these) but *where is the Fire*? 'Tis the Holy Fire he wants.

The second Sign or Character of *Acceptance* is, the *Joy of Duty*, Injections of *Joy*, as well as Inspirations of *heat*, are sweet demonstrations of *Acceptance*; *Blessed are they that hear the joyful sound of God, they shall walk*, O Lord, in the light of thy Countenance, *Psal.* 89. 15. A benign Aspect from the Face of God in Duty makes a Believer (that hath *joy in believing*, *Rom.* 15. 13.) to keep *Hilary* (or the merry) *Term*. Those Godly Souls *saw God, and did eat and drink*, *Exod.* 24. 11. That Beatifical sight was as a refreshing Feast to them, and it was that which gave *Moses* full Sustentation during all his *long forty days Fast*, *Exod.* 34. 28. How likewise was *David* *ravish'd* after Prayer, *Psal.* 116. 1, 2, 3. Yea, he *triumph'd*, *Psal.* 6. 8, 9. And *Hannah* after this is said to *be no more sad*, *1 Sam.* 1. 18. And after the Psalmist had *lift up his hands*, then came his Marrow of Joy in his *Acceptance*, *Psal.* 63. 3, 4, 5. All this is Gibberish to a Carnal Heart [*sed Sancti intelligunt quid dico*] the Saints know what I say, saith the Father.

A third Sign is, When God gives in any Supply of that Grace which is sued for, either *strengthening it*, or *weakening sin* that Wars against it; Relief against *Tentation without*, or *Corruption within*; then saith the Soul [*By this I know my God accepts*, &c. *Psal.* 41. 11, 12.] When *sin is subdued*, *Mic.* 7. 18. and the Heart transformed into the Image of *Christ*, *Luke* 9. 29. *2 Cor.* 3. 18. Mountains melt, *Psal.* 97. 5. *Dagon's* Fall and *Fericho's* Tumbling down be sweet Evidences; as *Judge.* 5. 21. *Oh my Soul, thou hast trod down strength*; then there is *growth* as well as *warmth* and *joy*; on the contrary, there be Characters also of *Non-acceptance*. As,

1. If *dead in sin*, then the Person pollutes the Action, as *Hagg.* 2. 13, 14. The Person (polluted by a dead Body) defiled all that was about him, in regard of legal pollution, their Persons *under the Law* (unclean) made all their works unclean; so 'tis *under the Gospel*, every wicked man is an unsanctified, unclean man, he is polluted with the Touch of the Dead; he himself is dead, *Eph.* 2. 1, 3. so every holy duty he toucheth is defiled. All his works are dead like himself. Suppose a dead carcass were never so well Embalmed with all the Spices and Art of *Egypt*, yet all this will not make it a fit Present for a Prince: No more can All the Odours of good Duties sweeten the works of him that is dead in sin to God.

2. As there is *no life* in a wicked man's Duty, so there is *no warmth* in it; he puts off God with *cold Dishes*, such as God loves not. As there is *no Heart*, so there is *no heat* in any of his Services, 'tis not a *Sacrifice made by Fire unto the Lord*, so no sweet savour to him, *Levit.* 1. 13, 17. and 2. 2, 9, 10, &c.

3. A wicked Man (as *Cain* here) *regardeth iniquity in his Heart*, therefore God *regardeth not his Prayer*, *Psal.* 66. 18. This is the dead Fly that spoils never so sweet Ointment, *Ecclef.* 9. 1. He comes to God in Duty, smoaking with the Guilt of some known sin: Prayer is call'd the *lifting up of pure hands* (as well as Heart) to God, *1 Tim.* 2. 8. Now hands (lifted up to God) are said to be pure, not when there is a perfect purity, but when there is an *abhorrency* of every known sin, this a wicked Man cannot come with, for though he may give to God his *Knee* and his *Lip*, yet he reserves to himself a *love* to his sin, especially to his Darling sin. *Union with sin* and *Enmity with God* are the two *strong holds* of Satan in him, whereby he holdeth a very *strong hold* of him.

4. To Sum up all, As a *Cain* fails,
 1. *Quoad Fontem*. Doing Duty for some by-Respects.
 2. *Quoad Finem*. Not with Filial Affection, as before. So,
 3. *Quoad Modum*. He may prostrate his Body, but never pours out his *Heart*, as Prayer is called, *Psal.* 62. 8. He may pour out *much Speech*, but little *Spirit*; he hath more Expressions on the Tongue, than Impressions on the Heart, 'tis all but *Lip-labour*.
 4. *Quoad Acceptandi Efficaciam*. *Christ* is the Altar that sanctifies the Sacrifice (as before) now a wicked Man wanting this Altar to sanctify his Sacrifice, therefore it (having all these four defects) is *loathsome to God*. God can have no respect for it, as he could have none for *Cain's* here. Suppose he do what he can, yet is he no Child of God, nor has *Christ*, or his Image; concerning which some of the Antients are of Opinion, that *Cain's* Sacrifice had a Flame of Fire as well as *Abel's*, only with this difference: Whereas the Flame of the Fire of God did lick up *Abel's* Sacrifice as it did *Elijah's* after, *1 King.* 18. 38. in Token of Acceptance; but the Flame of *Cain's* Sacrifice rebounded upon himself, and stigmatiz'd him (as those that are Burn'd in the Hand for some Villany) not unlike to those Flames of the Fiery Furnace into which the three Nobles of *Babylon* were cast. They Burned those wicked Men that cast them in, *Dan.* 3. 22. Even such as had been over-forward both in their perswasion and in the Execution: God over-rules the *Water* to be a *Wall to his People*, *Exod.* 14. 29. as he did the *Fire* there to slay his Enemies. See the Consequences hereof in my Church History, second Plot.

CHAP. VIII.

Of Enoch's walking with God.

AS the first acceptable Worshiper of God was *Abel*, so the first acceptable walker with God was *Enoch* in Scripture Record. Here be two remarks upon *Enoch* recorded in Scripture. The (1.) is, his *Appearance* in the World. The (2.) is, his *Disappearance* to the World. (1.) His *Appearance* is attended with sundry considerable circumstances. As (1.) his *Name*. (2.) His *Time*. (3.) His *Age* and. (4.) His *Office* or *Employ*. (1.) Concerning his *Name*, *Enoch*, which hath a double signification.

(1.) *Enoch* signifies *dedicated*, his Father *Jared* (which signifies *meek*) being a lowly and an Holy Man, did dedicate this Son to God, as soon as he had received him from God, well knowing that he had given his Son *Sin*, but he could not give him *Grace*, and therefore he devotes him to God: who must both take *Sin* from him, and give *Grace* to him, neither of which could the father do for the Son: therefore did he dedicate him (as *Solomon* did his Temple) to the Lord to be sanctified by him and set apart for his proper and peculiar use.

Secondly *Enoch* signifies *Catechized* or *Instructed* well knowing also, that the *care of the means* was committed to the Father, though he had committed the *care of the end*, to the Lord. The paternal *instruction* must promote the *dedication*; as *Jared* had marr'd him by propagation (begetting a Son in his own (the *fals*) Image) so he must mend him by *Instruction*, that the Image of God might be repair'd and recover'd in him thereby; we find that cursed *Cain* had his *Enoch* also a Son whose *Name* was of the same signification, *Gen.* 4. 17. From whence may be inferred,

(1.) That God gives his common blessings even to ungodly men, to wicked *Cain* as well as to godly *Jared*; God causeth the *Sun* to shine on the *Just* and *Unjust*.

A (2.) Inference is, Satan can imitate God in giving significant Names to Sons, &c.

And (3dly.) There is a Dedication to the Lord, as that of Godly *Enoch* was, and there is a Dedication to the World, and to the possessions thereof, as *this of Cain* was, for the City which he built he call'd after the Name of his Son *Enoch*, that his Son might be styled, [The Lord *Enoch* of *Enoch*] as being his best portion in both Worlds, *Psal.* 49. 12. NB. Righteous *Abel* wanted Wife, Children, Cities, &c. for his Riches lay in reversion in the City of God.

The (2d.) Circumstance is the *time* he liv'd in; 'twas in the first thousand years of the World, he is call'd the *seventh* from *Adam*, to wit, inclusively, reckoning *Him* and *Adam* to be two of the number, *Jude.* v. 14. So he is *Timed* either,

(1.) to distinguish him from the other *Enoch*, who was the *third* from *Adam*, *Cain* once coming between;

Or (2.) To hold out a mystery in the number of seven, the 7th person (some say) was a Prophet, as the 7th day was a Sabbath, this number of 7 is much insisted on in the genealogy of Christ, Mat. 1. 17. Abraham was the 7th from Heber, and from Abraham to David twice seven, and from David to the Captivity twice seven again, and from the Captivity to Christ again twice seven; this very number of seven was to mind them of the Creation-Sabbath and as also of our Gospel or Redemption-Sabbath, yea and of our Spiritual Sabbath or Rest in Christ here, and of our Eternal Sabbath or Rest with Christ hereafter. Moreover the very Heathens must have the seven Stars to look upon, that this number of seven in their Mouths should mind them of the mystery. Or

(3.) God is so exact in Scripture Record stating him the 7th Patriarch, not only to declare the genealogy of Christ in a more distinct Chronology of succession than can be found of any in the best humane Histories, but also to shew both his great care of his Church and his great delight in his Church.

(1.) His great care of it, in upholding it by seven descents of Holy Patriarchs. 1. Adam. 2. Seth (though Cain and Abel were both lost as to him and it) placed in their stead. 3. Enoch, that is, sorrowful at the growth of profaneness: therefore was he so called. 4. Cainan, that is, a Mourner for the corruption of his Times. 5. Mahaleel, that is, a praiser of the Lord, for the preservation of his Church, notwithstanding all the enmity of the Serpent and of his Seed against it. 6. Jared, which signifieth descending, not only because there was a Descending from evil to worse in the black line, but also because this lowly Holy Patriarch did oft descend upon his knees before the Lord in prayer to preserve his Church: then the 7th. Our Enoch, who was dedicated to God and well instructed in the good ways of God, as before: Thus the Church of God was propagated from one age to another even in the worst ages of the World, a filthby scum arising at the top of it soon after the Fall of Man, as most filthby dregis will be found at the bottom of the World in the last of times, 1 Tim. 4. 1.

(2.) His great delight in his Church above all other his concerns in the World, being only (all of them) in order to his Church; hence it is that the Sacred Record of the Scripture mentions only the posterity of Cain (which was to be totally destroyed by the Deluge) upon occasion and by the way only, as the Relation thereof had an unavoidable connexion with the History of the Church and rendring it more compleat and conspicuous without any constant and contiguous course of its succession, yea and the famous foundations of great Kingdoms (such as of Assyria, Egypt, Greece, &c.) (together with the admirable achievements of their puissant potentates) are all passed over in silence, though they be subjects which seem more meriting to be mention'd, while other concerns of the Church (which in appearance are of far less moment) are so distinctly described, as Jacobs piling of the Rods, &c. that by the force of fancy with cogitations at the Sheeps conceptions, but chiefly by the Blessing of God the Holy Patriarch might be enriched, and churlish Laban impoverished, Gen. 30. 38. and Ruths Gleaning in Boaz field, &c. Ruth. 2. 3. where that vertuous Woman stooped to a mean (yet honest) employment, which God made a remarkable step to her very high preferment, so as (though a Moabitess Damsel) to become the great Grand-Mother of the Grand-Messiah, yea and many such seemingly small matters of other Children of the Church are exactly set down in the sacred Register, as matters of great importance, as if God were like the Master of a family, who doth not with so much delight regard his common fields abroad, as he doth his dear family at home, the speeches, gestures and actions of his little ones he diligently and delightfully observeth: so doth the great householder (God) in his household of Faith he regardeth, rewardeth and recordeth all the Motions, Desires and Endeavours (as well as Performances) of his own Children within the Church, even all the Hairs of their Head are numbered, by him, Mat. 10. 30. &c. while the famous exploits and conquests of Great Men (who are not also Good Men) that are without in the World are wholly neglected in Scripture Story.

The (3.) Circumstance is the Age of life that Enoch lived, the years that he lived in this lower World were exactly answerable to the days of a year to wit, 365. As the number of so many days, make up one compleat solar year, so the like number of so many years made up this one Patriarchs life. He was of the shortest life among all the Patriarchs, living only so many years, as there be days in the year, each day for a year, according to the prophetick computations: and though Enoch was the shortest liver of all the six Patriarchs, that were before him (who all but one lived above nine hundred years) yet this was recompenc'd to him in his Son Methuselah (the next Patriarch) who was the longest liver of them all, and not only so, but 'twas more recompenc'd to himself, for their time on Earth was his time in Heaven, what he wanted in the Silver of a life natural, he had it well paid him in the Gold of a life eternal, so that not only the shortness of the Fathers life was made up in the long life of his Son, but also God took him from a worse place to plant him into a better, his translation was but

but Transplantation (as it were) out of Gods Kitchen-Garden, into his heavenly Paradise. Thus we see here on Earth, those Northern Plants which are transplanted out of their cold Climate into a warmer Southern Soil, find no Detriment, but Advantage thereby, and thrive the better: How much more was it no loss, but gain to *Enoch* to be translated out of the Veil of Tears (this Wilderness of the World) into Gods Garden of Coelestial Pleasures? Yea further, it was not only more for *his own Benefit* (to be one of Gods *Lilies* gathered up by him, *Cant.* 6. 2. to be transplanted into Paradise) but it was also more for the *other Patriarchs comfort*, both against the Fears of Death and the frailties of life, while they did survive him, seeing in *Enoch* (however the Death of *Abel* might discourage them) they had a most evident demonstration, that there was a reward for the Righteous, *Psal.* 58. 11. and that it was not any lost labour to *walk with God*. It appeareth (in the best computations of Chronology) that *Adam* died in the 308 year of *Enoch's* Life, and in the 243 year of (his Son) *Methuselah*, yea and in the 56 year of (his Grand Child) *Lamech's* Life, so that *Adam* lived to see *Lamech* (the ninth Generation) who was the Father of *Noah*, the tenth Patriarch before the Flood; then the next after *Adam's* Death, God ordered *Enoch's* Translation that those two great Truths might be taught thereby,

(1.) *Mortality* by the former, And

(2.) *Immortality* by the latter, and 'tis very remarkable, that as no fewer than eight Patriarchs were alive as living Witnesses of *Adams* Death, so no fewer than seven Patriarchs surviv'd to be living Witnesses of *Enoch's* Translation.

If it be asked how came men to be so long lived then, that 365 years of *Enoch* was accounted but a short life? I answer, The Antediluvian Patriarchs or Fathers before the Flood had very long lives,

(1.) From the *good pleasure of God* that mankind might be the sooner propagated, that Arts and Sciences might be the better learnt, and that the knowledge and worship of God might be the further transmitted even to their remotest Posterity.

(2.) From a stronger constitution of Body.

(3.) From their great temperance, for some say, they abstained both from Wine and Flesh. Now *plures pereunt gula quam gladio*: Gluttony or Intemperance kills more than the Sword.

(4.) From the vigorous Vertue of the Earth which then brought forth more wholsom fruit, for after the Salt waters of the Sea (in *Noah's* flood) had overflowed the Earth, the saltness thereof had made it more barren, and the growth out of it less nourishing.

(5.) From the benign Aspect of the Stars, which have a great Influence upon Mens Bodies.

(6.) From that excellent Skill that *Adam* had from his Creation; whereby he knew the nature of all things, and communicated this to his Posterity for preserving their health for (as *Solomon*) he knew all things. Notwithstanding this their Universal knowledge of natural things, and their vast experience in an healthful improvement of those things yet none of those Patriarchs (no not *Methuselah* himself) lived out a thousand years, which is a number of perfection, that all of them might know the perfect state is not attainable here below, there is another over curious reason mentioned by *Irenaeus*, *lib.* 5. *Adver. Haer.* That a thousand years are said to be *but one day* with God, *2. Pet.* 3. 8. And *but as Yesterday* to him, *Psal.* 90. 4. And because God would make his word good [In the day thou eatest thereof, thou shalt die,] therefore not only *Adam* but all the other Patriarchs died within the thousand years, so they all died in the *first day*, as none of them lived out to begin a second thousand which would have been the beginning of a second day, there seems more *wit* in this reason than *weight* and *worth*, but a more solid reason of their dying within that term, is rather to shew that the life of man, though it be never so long, yet in respect of Eternity, is very short, and not a day, but a *magnum nihil*; *Mine age* (saith *David*) *my World*, *Heb.* That is, my abode in the World is as nothing, *Psal.* 39. 5. *Punctum est quod vivimus & puncto minus*, 'tis but a point and less than a point, so (though never so long, yet) far off from perfection. 'Tis but a small space of time that the longest liver hath on Earth compar'd with Eternity in Heaven. The Phrase [and he died] is added at the end of all those ancient Patriarchs to shew how unalterable was that grand Statute of Heaven, [Thou shalt die the Death,] *Gen.* 2. 17. And ['tis appointed unto all men once to die, *Heb.* 9. 27.] So that the youngest and strongest should be mindful of their mortality, learning to die daily; as *Paul* did, *1. Cor.* 15. 31. And to make death familiar to us at Bed and Board, for as *young* as we, and as *strong* as we do daily drop down into the dust. The Proverb saith, as soon goes the Lambs Skin to the Market as that of the old Sheep. 'Tis a witty and yet a worthy saying, That while Death was but a young Archer, newly come into the World, and unexperienced, he could not hit the mark for many hundred years. Hence it was that those Primitive Patriarchs (most of the Ten) lived nine hundred years; why? Death then could not hit them with his Killing Dart any sooner; but now he is become a better

Marks-man, and can strike down right Dead within the term of one hundred, nay at seventy years, *Psal.* 90. 10. (which number is there stated as the term of Man's Life;) few exceed it, and fewer attain to it. As mens wickedness *increased*, so the length of their lives *decreased*, even in *Moses's* time, who was the Pen-man of that 90th *Psal.*, as the title telleth: Yea Death learns to hit the mark sooner now; for mens lives are daily shortened, and Generations are fast juffed out of their Beings (to give place for others, *Eccles.* 1. 4. The Stage of the Earth still standing in its place, while the Actors upon it are often changed) that so the World may come the sooner to its End; and though there be some *singular* Examples of a longer life, yet in the general, 'tis observ'd, that more Die before they be Ten years old (since Death became such a cunning Archer) than there be that live above Sixty. Yea some of Mankind there be whom *Death* sends out of the World, as soon as *Life* hath led them into the World, whose short passage is [*ab Utero ad Urnam*] from the Grave of the Womb, to the Womb of the Grave. There is but a little inter-space 'twixt their lying in the *Womb*, and being laid in their *Tomb*, *Living* in the former, but *Dead* in the latter. Besides, how many die in their youth while their bones are full of marrow, and their veins full of blood? They *perish in the midst of their way*, *Psal.* 2. 12. like the Jay pruning her self on the Tree. Death shoots his Arrow, and down they tumble, while they hope (in themselves) to see many fair Summers.

The 4th Circumstance concerning *Enoch's Appearance*, is the *Function, Capacity and Condition* wherein he Appeared: This is twofold, 1. *Publick* as a Prophet of God, and a Preacher of Gods Word or Will. 2. *Private*, as a Professor and a Practiser of Godliness, both in the Form, and in the Power of it, in his *walking with God*.

(1.) Of the *first*, he appeared in the Quality both of a *Prophet* and of a *Preacher* both were publick Functions.

(1.) Of a *Prophet*. The Apostle *Jude* expressly mentioneth *Enochs Prophecy* *Judes Ep.* v. 14. 15. How *Jude* came to this is uncertain. There be two opinions concerning it; the (1.) is, that the Apostle (*Jude*) had these two verses out of a book call'd the *Prophecy of Enoch*, whereof *Origen, Tertullian, Jerom, Augustin, Bede, &c.* make mention. That there was such a Book (called by that name) in those primitive times of the Fathers is not denied; but all the doubt lieth,

(1.) Whether *Enoch* was its Author.

Or (2.) Whether *Jude* quoted those his two verses out of that Book; considering,

(1.) Because none of the Prophets (either *Moses Samuel* or those after them in the Old Testament) quotes any such book, as those of *Moses* are by after-prophets:

(2.) Because no such book is mentioned to be kept, either in *Moses Tabernacle* or in *Solomons Temple*, as the Tables of the Testimony were in the Ark of the Covenant.

(3.) Because the Old Testament Church had no such book among all their Canonical Scriptures before their *Babylonish Captivity*.

(4.) Because had there been such a book, *Moses* could not have concealed it, seeing the Creation of the World, the History of all the primitive Patriarchs (from *Adam* to himself) were so distinctly revealed to him, and had there been any such book in a true being, he could not be ignorant of it, but would have mentioned it as he doth all other things from the beginning, Especially in his History of *Enoch*.

(5.) Because if *Enoch* had indeed writ such a book then *Moses* had not been the first writer which all learned Authors (both *Protestant* and *Popish*) do acknowledge and which the words of our Lord [Beginning at *Moses*, he expounded unto them in all the Scriptures the things concerning himself, *Luk.* 24. 27.] do import, for had *Enoch* writ a book before *Moses*, *Christ* would have begun at *Enoch* and not at *Moses*.

(6.) Because neither *Philo*, nor *Josephus* (two learned writers of the Jewish antiquities) do make mention of such a book of *Enoch*, now they both being curious observers and careful preservers of all memorable Monuments, would undoubtedly have discovered such a precious treasure as could not but be (in all generations of the Jews) most highly valued both for the Reverend Antiquity and Eminent Piety of the Author, as likewise for the sublime excellency of the matter. There be (indeed) other various sentiments about this *Enochs Prophecy*; some say, he wrote it upon Pillars of Stone or brick, that neither of those two grand destructions of the World (which he foresaw) by *Water* and by *Fire*, might destroy it, others say, that he wrote it in a book, which is lost as many other Books mentioned in Scripture, as the book of the *Wars of the Lord*, *Numb.* 21. 14. the Book of *Jashar*, *Josh.* 10. 13. With many others, of *Nathan, Semeiah, Gad, Abiah, Haddo, Hanani, &c.* Named in the Chronicles, &c. Others say, that this book was preserved in *Noahs Ark* from the Flood, or if it were lost, yet was it restored by *Noah*, thereunto inspired. This was the opinion of *Tertullian*: But all those are uncertain Conjectures, having no confirmation from Scripture, yea rather are a contradiction to it, as it maketh *Moses* the first writer in the World.

Herewithal

Herewithal these following considerations (introducing the 2d *Opinion*) are worth due observation. As,

(1.) Though many books (as all those forenamed) be lost, yet no *Canonical Scripture*, the preservation whereof entire hath been a standing divine miracle of mercy to the Church in all ages.

(2.) The Apostle *Jude* doth (indeed) say that *Enoch Prophesied*, but he doth not say that he wrote what he prophesied, he saith not. [*It is written*] as if he were quoting some passage out of the sacred Scriptures.

(3.) Though there might be in this Apostle (*Jude's*) time a book of some *Apocryphal* author containing in it the true Prophecy of *Enoch*, but mixing with it many forged Fables, yet *Jude* had a peculiar particular *Revelation*, that this special Prophecy (cited by that Author) did verily come from the Prophet *Enoch*, as he speaks of the *Contention betwixt Michael and the Devil about the body of Moses*, no where mentioned (but in his *verse 9.*) in sacred Scripture. This he might have by Divine *Revelation*.

(4.) That *Enoch* was a Prophet strictly taken, as the word in its proper notion doth signify to foretell things to come. This he certainly did in naming his Son *Methuselah*, which signifies [*he dieth* and the Dart cometh] which is a clear indication of his Prophetick Spirit, whereby he foresaw (and accordingly did foreshew thereby) that the lease of that wicked old World was only the Term or Time of his Sons life, for no sooner was his Sons head laid but in the flood came like a dart cast by a divine hand.

(5.) That *Jude* had *Enoch's* Prophecy (concerning the destruction of the World) most probably by *Tradition* from his Fore-fathers (which is the 2d of the two aforesaid opinions how the Apostle came by it, and not out of any book;) It being delivered from hand to hand from Father to Son down to that time, and so applies he that Prophecy to the Gnosticks (or loose-coats of his day) intimating that the like sins would certainly bring the like Judgments. Thus he argued with the Jews (then *Sensualists*, having not the Spirit, v. 19.) from things taken for granted, and from their own Testimonies.

(6.) Suppose *Jude* did cite this Prophecy out of some *Apocryphal Author*, or (which is more likely) took it up upon the (generally received) *Tradition* of that time, yet doth not this render this Catholick Epistle of *Jude* (as some would hence have it) no better than *Apocryphal*, for then the Apostle *Paul's* Epistles and several other *Ἀγίασμα*, or *Sacred Scriptures* must be *Apocryphal* also, seeing many such Quotations are made in them: 'Tis frequent with the holy Penmen of sacred writ to interlace some such circumstances, as are not mentioned in their proper places or Histories. As,

(1.) In *Exodus* we read of the opposition which the Magicians made against *Moses*, but no mention is there of their names, yet *Paul* undertakes to name them *Jannes and Jambres*, 2 *Tim.* 3. 8. Which he took up from *Tradition* of the Jewish *Talmud*, yea *Apuleius* and other Histories describe the contest, speaking of those two famous Magicians; and the same Apostle quoteth three sentences out of profane Poets, yet this is so far from making his Epistles *Apocryphal*, that (indeed) it maketh those sayings of Heathen men to become *Canonical Scripture*.

(2.) *David* in his *Psal.* 105. 18. telleth us how *Joseph's* feet were hurt in the Fetters, and he was laid in Iron. Whereof *Moses* in his History of *Joseph's* imprisonment, *Gen.* 39. 20. mentioneth not a word, yet this makes not the book of *Psalms* *Apocryphal*. The same,

(3.) May be said touching *Moses* quaking, *Heb.* 12. 21.

(4.) Touching the Water of the Rock following Israel through the Wilderness, 1 *Cor.* 10. 4.

(5.) And touching *Jacobs* worshipping upon the Top of his Staff, *Heb.* 11. 21. Yet are all *Canonical*.

7. Although *Jude* receiv'd this Prophecy of *Enoch* by Antient *Tradition*, yet not by *Tradition* only, for he was θεόπνευστος Inspired of God, 2 *Pet.* 1. 21. therefore it makes nothing for the Foolish Traditions of the Romanists, who argue from hence, that seeing the Apostle did deliver this Prophecy to the Church, which he receiv'd by *Tradition*, therefore (say they) the written Word of God containeth not all things in it that are to be known by the Church necessarily concerning Faith and Manners, there must be Ἀγίασμα as well as Ἐνγύημα, Traditions as well as Scriptures, without which they are not sufficient. To this Popish Objection, 'tis Answered.

1. (Besides what hath been said before) though some Books be lost, yet no Sacred Scripture, the most Holy and most Wise God hath so order'd the matter by his good Providence that no Book, no Scripture, no Saying or Sentence is lost that was necessary to Salvation.

2. The same Spirit whereby *Enoch* Prophesied (as all the other Prophets did, *Luke* 1. 70.) did inspire *Jude* also with an extraordinary Spirit of discerning, whereby he certainly

tainly knew it to be no other than *Enoch's* Prophecy. This the Romanists may not pretend to.

The third Answer is, Though this Prophecy of *Enoch* was (to that time) but a *Tradition*, yet then it seemed good to the *Holy Ghost* by the Apostle *Jude* to make it a part of *Canonical Scripture*; 'tis there made Authentick, and put into the Canon.

The fourth Answer is, Though hitherto it had been deliver'd only by *Tradition*, yet was it always Consonant to the Truth of other Sacred Scriptures; so this cannot palliate those Romish *Traditions* which are directly repugnant to the Word of God. All the *Prophets*, *Evangelists* and Apostles set forth that great Truth of Christs coming to Judgment (whereof *Enoch* Prophesied;) so it was agreeable, not contrary to the Word of God. Oh the bold presumption of the Church of *Rome*, to equal Friars Dreams with Holy Scripture, though quite contrary to Scripture!

But, 2. If *Enoch* were not a *Prophet* in the strict sense, as *Moses*, *Samuel*, &c. yet was he a *Prophet* in the large sense, as he was a publick Preacher, as he had his Word of Exhortation to that wicked World, in which sense the word [Prophecy] is taken, 1 *Cor.* 14. 3. and 1 *Thes.* 5. 20. Thus *Enoch* was undoubtedly a *Preacher of Righteousness*, as well as *Noah*, 2 *Pet.* 2. 5. Thundering out direful Threatnings to the old Impenitent, Wicked World; the sum whereof was those two verses, v. 14. and 15. in *Judes* Epistle, for that Apostle (considering the Circumstances and corrupt Manners of that profane people to whom *Enoch* Preached) gathered thence the substance of his Sermons, as [Behold the Lord cometh, &c.] as at the Deluge of *Noah*, and as at the giving of the Law on Mount *Sinai*, &c. both which were dreadful *Comings* of the Lord. This Doctrine of the General Day of Judgment unquestionably *Enoch* Preached. Though he did not write it, and *Jude* (one of Gods Penmen) sanctifies his Sermon, and puts the stamp of Divine Authority upon it, applying it to his own Licentious Times for deterring them from sin. Hence note,

1. That the Doctrine of the Resurrection, and of Coming to Judgment, was known to the Fathers before the Flood.

2. The like Threatnings are to be denounced against Sinners in our Times, that were denounced against the like Sinners in former Times. As the *Promises* made to former Ages are (in the Substance of them, or Spiritual part) applicable to all future Ages. Thus what God promis'd to *Joshua* in his day, *Josh.* 1. 5. was applicable some thousands of years after in the Apostles days, *Heb.* 13. 5. Accordingly those very Threatnings which *Enoch* denounced against the wicked of his time before the Flood: The Apostle *Jude* (some Thousands of years after) boldly asserteth that *Enoch* Prophesied and Pronounced these very Threatnings (of his day) against the Gnosticks and wicked Seducers of those Primitive Gospel-times; and thus he did from that constant proportion of Justice God observes in all Ages, *Luke* 13. 3. *Rom.* 11. 21. The like sins always bring the like Judgments, God is the same evermore, and will not go out of his ways; changing (as one well saith) is not Gods Property, but the sinners Duty: If the Sinner change or turn not, God will whet his Sword, *Psal.* 7. 12.

The third Note hence is, That this publick Preacher was a Married Man, and begat many Sons and Daughters; yet was he an Holy Patriarch, and walked with God (after he had Begot *Methuselah* at Sixty five years old) for Three Hundred years. How contrary is this to the Damnable Decree of Pope Siricius; saying, 'All Men (Laity as well as Clergy) that are Married, do live in the Flesh, and cannot please God; and to that Lying Doctrine of Devils in the Church of *Rome*, which forbiddeth to Marry? 1 *Tim.* 4. 1, 4. Let the best of those Popish Votaries in the Romish Church come forth, and compare themselves with this Holy Preacher and Patriarch in his most Eminent and Unparallel'd Holiness, possibly some of those Hypocrites may match *Enoch* in begetting many Children, but 'tis of their filthy Whores, and they have neither Credit of them, nor Comfort in them (as *Lamech* said of his Son *Noah*, *Gen.* 5. 29.) because they are Illegitimate and Base-born Bastards, this instance of *Enoch* (as also of *Noah*, who was likewise a Preacher of Righteousness, 2 *Pet.* 2. 5. yet Married and had many Sons, &c.) doth most manifestly Evidence that Marriage is an Holy Ordinance of God, and no impediment to an holy walking with God, for the Holy Ghost gives this high Honour to both those Married Preachers (*Enoch* and *Noah*) that they both did walk with God, *Gen.* 5. 24. and 6. 9. and had this our *Enoch* been unmarried, undoubtedly the Church of *Rome* would have Canoniz'd him for some Capuchin or Carthusian Friar, or for some Priest or Jesuit in their Unholy Holy Orders, as they do Unmarried *Paul*, whom yet they unhappily find to withstand their Famous (yet Married, *Mat.* 8. 14.) *Peter*. They cry up Unmarried *Paul* for having that great Honour to be taken up into the third Heaven, 2 *Cor.* 12. 1. Yet they over-look how Married *Moses* had a greater Honour put upon him, in having the third Heaven, and the God of Heaven to come down to him on Earth.

Earth. In as much as it is greater Honour to a Subject, when the King comes down from the Throne to salute him, than when he only calls him up to his Presence-Chamber: Notwithstanding, in other respects the Romanists prefer *Married Peter* before *Unmarried Paul* (who yet look'd not upon it as unlawful for himself to Marry, 1 Cor. 9. 5.) speaking dishonourably of him, as being an Hot-headed Fellow in making so much matter in his many Epistles point-blank against so many of their Popish points of Doctrine, and saying that *Paul* was not well assured of the Truth of his own Writings, until by a Conference with *Peter* he got a Confirmation of them, as *Speculum Europæ* saith, not minding herein what an Honourable mention their *Peter* maketh of his *Beloved Brother Paul*, 2 Pet. 3. 16. Thus it plainly appeareth from *Enoch's* publick capacity as a Prophet or Preacher, that *Ministers Marriage* holdeth no inconsistency with *true sanctity*, for *Enoch* lived (in that State) a most Holy Life for Three Hundred years together, yea, he was so Eminent in Holiness all along therein, as none of the Popish Votaries (to a single Life) with all their works of Supererogation and Perfections of Merits (as they call them) shall never be able to run in a parallel Line with this most Holy Patriarch, thus Honour'd in the Word.

2. Come we now secondly to his *private capacity*, as he was a *Professor and Practiser of true Piety in his walking with God*. There be many *Professors*, and but few *Practisers*; many that *profess* with their *Mouths*, who do not also practise (what they profess) with their *Lives*. There be many *Talkers*, and but few *Walkers*; many *Talkers of God*, few *Walkers with God*. Their *Lives* give the [Lie] to their *Lips* or *Tongues*, as not running Relatives in parallel Lines together with the *Heart*. A Mans *Conversation* is the most conspicuous Comment upon all that the *Heart* believeth and the *Mouth* expresseth, Rom. 10. 9, 10. with Mat. 5. 16. Phil. 2. 15. and 1 Pet. 2. 12. Our *Enoch* here was not a [*say-well*] only, but he was a [*do-well*] also. This is Recorded of him in the Sacred Register to his Eternal Honour.

Hence Observe, 'Tis both the Duty and Dignity of Man to walk with God. For the better Improvement hereof, some Enquiries are to be Answered.

The first is, What is this *Walking with God*?

Answer 1. *Negatively*; 'tis not, as if a Man should desert the Society of Mankind, and run into a *Desert* or *Cloyster*; or as if a Man should depart out of the World, and fly up into Heaven: Neither doth this Phrase import only *Enoch's* publick capacity, as if it were proper solely to such as serve God in some high Office, or near [God-approaching] Ministration, this Phrase being peculiarly (as some say) applied unto publick Persons, as *Patriarchs, Prophets, High-Priests and Preachers*, Gen. 5. 22, 24. and 6. 9. and 17. 1. 1 Sam. 2. 30, 35. Psal. 56. 13. and 116. 9. with 2 Pet. 2. 5. For in that [*totum hominis*] or whole Duty of Man, that Compendium of both Testaments or little Bible, Mic. 6. 8. To walk with God humbly is the Duty of Man in general, whether he be a publick or a private Person, it being a Phrase Synonymical with walking in the ways of Gods Commandments and Laws, Exod. 16. 4. 2 Kings 10. 31. Psal. 119. 1. 2 Chron. 17. 4. Luke 1. 6. Levit. 18. 4. Psal. 89. 30, Ezek. 37. 24. In the Statutes, Judgments and Ordinances of God, Levit. 26. 3. 1 Kings 6. 12. Ezek. 11. 20. So the Phrase imports no more but *Enoch's* leading an Holy Life, walking in the good old way, Jer. 6. 16. in the fear of God, Neh. 5. 9. in the name of the Lord, Mic. 4. 5. in the Spirit, Gal. 5. 16. and after the Spirit, Rom. 8. 1. or a walking by Faith, 2 Cor. 5. 7. All which are common Duties unto all the Faithful, and not proper only to some few publick Persons of a peculiar Office and Administration; and in this sense the Seventy two Interpreters understood this Phrase, translating the Hebrew word into [*עֲנִיָּהוּ עִם אֱלֹהִים*] he pleased God well with his Holy Life; and thus the Author to the Hebrews Interprets it also, Heb. 11. 5, 6. by the same word out of the Septuagint [*εὐνεσυχωναι*] he had this Testimony that he pleased God, by his walking after his Will, composing himself as alway in Gods presence, being ever careful to obey him, and fearful to offend him: There be three Scripture Phrases,

1. *Walking with God*, as here.

2. *Walking before God*, Gen. 17. 1.

3. *Walking after God*, Deut. 13. 4. All importing one thing; all which I have spoken to in the Epistle to the Reader in my *Christian Walk*; so pass it by here. This brings in the

Second Answer, Shewing what it is to walk with God positively; that is, he did serve God in his Generation according to his Will, as is said of *David*, Acts 13. 3, 6. not only a step or two, or now and then (this makes not Saints or Devils) but all his days for full Three Hundred years. He led an Holy and Unblameable Life, not according to the pleasure, applause or example of Men, but according to the Will and good Pleasure of God, composing himself wholly to his Word and Worship then deliver'd by Tradition; the Phrase is a Gra-

phical Character or Description of a truly Religious Man, who is not idle, stands not still, but maketh progress, and *presseth forward to the Mark*, as is done in walking, which is a most Elegant Metaphor for the work of a Christian walking in ways of Godliness all his *Life*, until at his *Death* he cometh up to God; and this his walking is not Inordinate and Irregular, but 'tis done all by a *Rule*, *Gal. 6. 16.*, by a *Line*, and (as it were) in a *Frame*, footing it rightly and uprightly (as the word [*ὑποπόδιον*] *Gal. 2. 14.*) Yea *exactly* and *accurately* (as the word [*ἀκρίβως*] *Eph. 5. 15.*) do signifie, not taking up one foot, until he find firm footing where to set down the other, and striving to get to the very top of Godliness. And undoubtedly *Enochs walking with God* was in such sincerity (in as much as he ordered his life not so much for the *Applause* of men, as for the *Approbation* and *Acceptation* of God;) this was that which made him so highly *well-pleasing* to God, as the Septuagint and Author to the *Hebrews* translate this phrase, as is aforesaid.

The second Enquiry is, How this *walking with God* is *mans Duty*? *Answer*. Upon a threefold respect.

1. 'Tis the principal End why *God Created Man*, that *Man* should *walk with God* his Creator. As *Man* when he was made, and had all Creatures of all kinds to pass before him to receive their several Names from him, could not find (among them all) a fit Companion for himself, *Gen. 2. 18, 19, 20.* So when God had made the whole Creation, and all that he had made, he saw was very good, *Gen. 1. 31.* yet among all his Creatures of every kind he could not find any to be a *fit Companion* for himself [*to walk with him*] save *Man* only; his *Delight* is to be conversant among the *Sons of Men*, *Prov. 8. 30, 31.* *Man is his Habitable part of the Earth: The Tabernacle of God is with Man*, *Revel. 21. 3.* God hath Fellowship with no Creature so as with *Man*. Oh that we could say, *Truely our Fellowship is with the Father, and with the Son Jesus Christ*, *1 John 1. 3.* This is our *Duty*.

The second Respect or Reason is, 'Tis the Creatures (*Mans*) Homage and Fealty to his Creator *God*, to walk with him, not with Satan, or with Sin and Sinners. Alas, *Man* owes all he *hath* and *is* to *God* (who is the God of his *Being*, and the Giver of his *Well-being*, *Acts 17. 28.* *Jam. 1. 5, 17.*) and he owes nothing to Sin and Satan, unless it be hatred and abhorrency for the evil they have done him: And 'tis very hard if *Man* will not pay to so good a God such a poor Pepper-Corn as this is, to *acknowledge his God in all his ways*, *Prov. 3. 6.* by his walking with him. If we do not own and acknowledge, yea, and avouch the Lord for our God, how can we expect that God should *own, acknowledge* and *avouch* us for his Children, *Deut. 26. 16, 17, 18, 19.*

The third Respect or Reason is, This *walking with God* is the very *Badge* and *Character* whereby Saints are distinguish'd from Sinners, Believers from Unbelievers, and the Children of God from the Children of the World, who instead of walking with God, do walk contrary to God, *Levit. 26. 21, &c.* and not only lye down, but even wallow in wickedness, *1 John 5. 19.* This is the *Devils* Badge and Livery, as the other is *Gods*, by which both are known whose Servants they are, and who is their Lord.

The third Enquiry is, How is this *walking with God* *Mans Dignity* as well as *Duty*?

Answer, 'Tis not only *Mans Homage*, but 'tis also his *Honour* to walk with God; 'tis accounted Honourable to be but a Follower of a Mortal King, but much more Honourable to walk hand in hand (as a Favourite and Familiar Friend) with him; how much more Honourable must it needs be, not only to follow and walk after, but also to walk with the King of Kings and Lord of Lords, Arm in Arm, and Heart in Heart duely and daily? As it is the lowest condescension in God to abase himself so much as to walk with Man; so 'tis the highest advancement in Man to be thus exalted as to walk Frequently, Freely, Familiarly and Friendly with the great God: As Society with Sin debaseth Man as low as Worms, (hence David saith *I am a Worm, not a Man*, *Psal. 22. 6.* *I am Dust and Ashes* saith Abraham, *Gen. 18. 27.* and *I am less than the least* of thy loving kindneses, saith Jacob, *Gen. 32. 10.*) So accompanying of God (in a Friendly walking with him) dignifieth Man as high as Angels, Man is made *ἰσὺ γγελῶν*, or equal to Angels thereby, *Mat. 22. 30.* to sit in Heavenly places, *Eph. 2. 6.* This walking with God in his ways dignified Joshua the High-Priest so, that Christ promiseth him, he will give him a place to walk among those that stand by, *Zech. 3. 7.* that is, among the Angels that stood by, *v. 4.* and *Zech. 1. 8, 9, 10.* or among the Seraphims (as the Chaldee Paraphrase phraseth it) thou shalt walk Arm in Arm with those Celestiall Courtiers, and be as one of that Honourable Innumerable Company, *Heb. 12. 22.* walking in better Gardens and Galleries than this is, and of Chabul, *1 King. 9. 13.* or dirty World can afford. Now Union with Christ is the ground of this Communion with Angels, be that hath the Son, hath Life, *1 John 5. 12.* He hath taken possession of those Heavenly walks (by his walking with God in Christ here on Earth) as is done of Earthly walks and Inheritances by Turf and Twig.

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Inferences hence are,

1. 'Tis our Duty to walk with God, though the whole World walk contrary to God: The worse that Times are, the better should we be, that the Times may not be worse but better by us, we should all strive to be the most *holy Persons* even in the most unholy Times. Thus our *Enoch* in very *bad Times* was still a *good Man*, and *walk'd with God*, when that corrupt Age did walk from God, yea, contrary to him or against him, as if they would justle God out of his Throne, he kept close to him when they most forsook him, and so forsook *their own Mercies* to follow *Lying Vanities*, *Jon. 2. 8.* 'tis probable *Enoch's* Prophecy or Preaching to them did them *little good*, and 'tis as certain that their prophaneness did *Enoch* as *little hurt*. He was not (as appeareth by this Phrase of his walking with God) of the *World*, while he lived in the *World*, *1 John 2. 19.* because he conformed not to the *World*, *Rom. 12. 2.* He did not run with them into the same excess of Riot, *1 Pet. 4. 4.* nor did he walk in the way of these wicked men, *Prov. 14. 4.* nor would he have any Fellowship with their unfruitful works of darkness, *Eph. 5. 11.* Thus also *Noah* did walk with God in the midst of a most crooked and most perverse Generation, *Gen. 6. 9. Phil. 2. 15.* That Character of Commendation given to *Noah*, seemeth higher than this of *Enoch*, in as much as *Enoch's* Age was more tolerable: But that of *Noah's* was so intolerable, God could tolerate them no longer, but took them all away with a Deluge, which was not done in *Enoch's* (it seems) more tolerable Times, wherein iniquity indeed abounded, but was not come to the full, *Gen. 15. 16.* But *Noah* remaining Righteous and Incorrupted (in the corruptest of Times) walked with God when the World was overflown with an Inundation of wickedness, and therefore he was saved by God when the World was likewise overflown with an Inundation of Water. And as *Enoch* was the best in bad Times (as well as *Noah*) so *Elijah* was likewise, who continued Zealous for God when (in his own apprehensions) he was left all alone, and his degenerate Age was all against God, and for *Baal*, *1 King. 19. 10, 14.* therefore *Enoch* and *Elijah* are call'd the Two Candidates of Immortality, because neither of them tasted of Death in the common way of Mortality.

The second Inference is, Therefore we should all strive to walk with God, upon these three following Motives; besides the Reasons of the Duty, as also of the Dignity.

1. *Safety.* 2. *Solace.* 3. *Satiety*, all which shews 'tis not only our Task, but our Privilege, not only our Duty but our Dignity (as before) and not only our Work, but our Wages too to walk with God; 'tis a Work that is Wages to it self, having all these three Motives or Encouragements in them.

1. Society with God is safety to Man: Fear not Abraham (saith God) I am thy Shield, *Gen. 15. 1.* to keep off all blows, and is impenetrable; the wicked must strike through God before they can come at those who walk with God, for he is not only their Shield, but also a Wall of Fire round about them, *Zeck. 2. 5.* And they are Mad-men, who will Fight with the Fire, especially such consuming and devouring Fire as God is, *Heb. 12. 28. Isa. 33. 14.* Quid timet hominem homo in sinu Dei positus? A Man that lyes in the Bosom of a King, or walks by his Side with him as his Friend and Favourite, who dare touch him? 'tis Crimen laesae Majestatis, a Treasonable Affront to Royal Majesty; how much worse is any Injury in the Society with the King of Kings, in whose presence no Evil or Devil dare be so insolent as to Arrest any that walk with God. If God be for us and with us, who can be against us? *Rom. 8. 31.* At what time I am afraid, I will trust in thee, saith David, *Psal. 56. 3.* That is, I will shrink under the shadow of my Shield wherewith I walk safe, through the Valley of Death, *Psal. 23. 4.*

The second Privilege attending our walking with God is Solace and Delight. Oh the Complacency good Men find in Gods Company; how pleasant it is to walk in the warm Sun-shine at a cold Season. God promiseth to be a Sun as well as a Shield to those that walk with him, *Psal. 84. 11.* and how sweet it is to walk in the warm Sunshine of the Sun of Righteousness, *Mal. 4. 2.* That Soul dwells at ease, *Psal. 25. 12, 13.* The ways of wisdom [to walk with God] are ways (or walks) of pleasantness, and her paths are peace, *Prov. 3. 17.* Not only strowed with Roses, but also paved with Love; the Walk is a Golden Pavement, *Cant. 3. 10. Revel. 21. 21.* and therefore unfit to be defiled by dirty Dogs, *Revel. 22. 15.* In this walk it was that the Spouse sat down under Christs shadow (that beautiful and beloved Harbour) with great delight where his Fruits (the Promises) tasted sweet, *Cant. 2. 3. Psal. 19. 11.* In as well as for keeping, &c. there's great Reward.) No Company is so comfortable as Gods Company, and he that walks without God and nor with him, is indeed alone. This makes Sinners Solitary and sad Souls, though they have never so many Beastly Creature-comforts with them, as a Man is said to be alone, though he hath many Myriads of Beasts round about him in the Forrest, so those Atheists or Atheists that walk with

our God in the VWorld, Eph. 2. 12. They are all alone in the midst of their Sensuality or Sense-comforts, whereas Saints (though bereav'd of them) have Soul-comforts as Christ had, John 16. 37.

This ulthers in the third Priviledge, to wit, *Satiety*; This made Jacob say, *I have enough my Brother*, or Hebr. *Kalli* in opposition to *Esan's Rab-li*; *Esan* had much, but *Jacob* had All (as the words signifie) Gen. 33. 9, 11. As having God in his Company who had All, and was an Universal and Satisfactory good congruously Accommodated to all his wants, and *no good thing will be withhold*, therefore *David* desires to be a Door-keeper (first in, and last out) any thing so as to have Gods Company, Psal. 84. 10, 11. and this made *Abraham* run like a Lackey at Gods Stirrop (as it were) when he heard his *El-shaddi*, or All-sufficient God bid him *walk before him*, Gen. 17. 1. He can follow God blindfold, and *went out, not knowing whither*, Heb. 11. 8.

Having done with *Enochs* first grand concern to wit concerning his *appearance in the World*, all which he managed in a constant *walking with God*: I come now to discourse upon his second Grand concern, concerning his *disappearance to the VWorld*, to wit his translation from Earth to Heaven: This *Moses* (having his vail upon him, as is usual with him) mentioneth in dark and intricate expressions, but the Apostle removes the vail, and unvail's *Moses*, Gen. 5. 24. delivering his translation in a more plain and perspicuous language, Heb. 11. 5.

(1.) As to *Moses* Dark and Intricate expressions, they are two.

(1.) *He was not.*

(2.) *For God took him.*

(1.) *He was not*, the Hebrew reads it, [*Veenenu*] which in Latin is rendred, [*& non ipse*] and in English, [*and not he.*] Which abrupt Sentence must be supply'd with something to make it sense, as many concise Hebrew phrases do oft require, so this must have subjoined to it, either [*was*] or [*died*] or [*found*] either he [*was*] not, as in our reading, or he [*died*] not, as 'tis said of the end of all the other Patriarchs, in Gen. 5. Or Lastly; he was not [*found*] as the Apostle (according to the Greek Version) explaineth it, Heb. 11. 5. (*In those very words*) and *Moses* signifying, that he *appeared* no more, was seen no more [*in Vivis*] among the living, in the sight and Society of men: the *Chaldee* addeth, he *appeared not*, and yet the Lord kill'd him not, for it was not with him as with the other Patriarchs in the common course of mortality, he being the candidate of Immortality, as the ancients call'd him. Though some Jewish Rabbins make a strange Inference from this Phrase. [*He was not*] that *Enoch* still liveth; suppose it true, in *sano sensu*, yet it cannot from hence be inferred, for the same Phrase imports to be dead, as *Rachel*, wept for her Children, because *they were not*, Jer. 31. 15. Mat. 2. 18. And when *Joseph* was supposed to be dead, *Jacob* said of him, *Joseph is not*, Gen. 42. 36.

The second dark expression of *Moses* is, [*For God took him*] which (though it be intricate) yet it plainly answers that Rabbinical Incongruous and improper inference, that *Enoch* liveth not now in the Land of the living. For God did assume him from hence to himself, and 'tis the import of these common sayings, when Godly persons do die, that *God taketh them*, but when wicked ones die, that the *Devil taketh them*. Thus *Moses* Phrase [*Kilakak otto Elobim.*] Implies that *Enoch* died to this lower World (at least by way of Equivalency as will more appear afterwards) he *disappeared* on Earth, and *Moses* renders this reason, for God took him to the upper World, and up into Heaven; the word [*Lakak*] signifies *tulit*, *translulit*, *assumpsit*, *vel ad se Recepit*; God took him, or translated him, or assumed him and received him to himself in blis; from hence other Hebrew Doctors do (as strangely as those before) infer, that God took away *Enoch* by a sudden and untimely death, yet without any pains or pang's thereof, grounding their groundless notion upon Jon. 4. 3. Where the Prophet desires God to *take away his Soul*, but those Rabbins do only deprave that Text, and make no better than a mock of this Divine Miracle in *Enochs* Translation, for this Phrase [*God took him*] Imports not his death, but his miraculous assumption into Heaven, as appeareth.

(1.) Because otherwise *Moses* would have said of *Enoch* [*Vaiamuth*] *and he died*, as he saith of all the other Patriarchs.

(2.) Neither doth *Moses* say, that God took away his Soul, as the Prophet *Jonah* pray'd that God would *take away his Soul*, Jon. 4. 3. [*Kach-nab eth naphshi mimeni.*] I pray thee take away my Soul from me; accordingly is that saying of Christ, *No man taketh away my Soul from me, but I lay it down of myself*, Joh. 10. 18. Where [*Nephesh*] the Soul is added to the word [*take*] as [*Nephefsh*], the Soul is added to [*take*] in Jon. 4. 3. but here the word [*took*] is used alone to imply that not only *Enoch's* Soul, but his Body too were taken up into Heaven; and in Ezek. 24. 16. though the Word [*Soul*] be not added to [*take*] yet [*Machimad Gneneka*] the desire of thy Eyes is adjoined there also.

(3.) The

(3.) The wisest of the Hebrews did understand this Phrase [God took him] not for his Death, but for his Translation, as that best of all the Apocryphal Books [*Ecclesiasticus*] witnesseth, Chap. 44. 16. Where *Jefus* the Son of *Sirach* (reputed among the Jews next in wisdom to *Solomon*, who therefore imitated *Solomon* in his proverbial sayings) saith, that *Enoch pleased the Lord God, therefore was he translated for an Example of Repentance to all Generations.*

* (4.) That famous Rabbi *Onkelos*, who lived about the 9th year after *Christ*, and who writ that excellent Chaldee-Paraphrase, saith, *Deus non passus Enochum mori.* God suffered him not to die, &c. He expressly denies that he was dead, or that he took him away by death, therefore the Jewish fable is to be exploded; and there be other both Jewish and Popish opinions (of the same bran) which deserve no better entertainment than explosion or hissing at, and hurling out of our belief: As,

(1.) The opinion of *Aben-Ezra*, that *Enoch* died, because 'tis said, *Gen. 5. 23. All the days of Enoch were 365.* Now (saith he.) If *Enoch* were still alive, and not dead, these should not be all his days. But this Objection is thus answered,

(1.) The Scripture maketh mention only of the years of his life upon Earth: His years with God, are not to be reckoned amongst men: As the Apostle saith of *Christ*, *who in the days of his Flesh*, &c. *Heb. 5. 7.* 'Tis well known, that *Christ* is now in his *Flesh* (or humane nature) in Heaven, yet these only are accounted *the days of his Flesh*, while he conversed in his *Flesh* with men on Earth.

And the second Answer is, The Apostle plainly expresseth, that *Enoch was translated, that he should not see Death*, *Heb. 11. 5.* It follows hence, therefore he died not.

The (2d.) Fabulous Figment of Jewish Doctors who trifle further concerning *Enoch*, saying, he had the shortest life of all the ten Patriarchs before the flood, because though he was a good man, yet he was given to pleasures, and therefore, lest he should wholly degenerate, God took him the sooner away to prevent his Apostacy. Thus that Apocryphal Author in *wisdom*, Ch. 4. 11. Saith, *He was taken away, lest wickedness should Alter his understanding, or deceit beguile his mind.* Which words (if meant of *Enoch* by them) have not so much of the Divine [*Wisdom of Solomon*] as that book is called, as of the Humane Spirit of *Philo*, the Jew (the supposed Author of that book) who living after *Christ*, yet persisted in his Jewish Incredulity, and gave out this private interpretation upon *Moses's* History of *Enoch* (Divinely inspired) whereunto *Philo's* gloss holds no fit congruity: Considering,

(1.) To be a good man and yet to be a Voluptuous man are *diversa*, inconsistent.

(2.) Neither doth the Author of that book of *Wisdom*, name *Enoch* either in his 10th or 11th *or* any where else in that 4th Chapter, but speaks in the General of Godly persons that are oft taken away betimes from evil to come.

(3.) God could have preserv'd *Enoch* in ways of Godliness from all Apostacy, had he lived three times longer, as God did his Son *Methuselah* in a Godly life to the end of 969 years, and as he did *Lamech* (his Grand-child) for 777 years, and as he did *Noah* (his great Grand-child) for 950 years, although those times (all along after *Enoch*) grew worse and worse, and accordingly Temptations to Apostacy grew Stronger and Stronger. The same divine power that kept all the other Patriarchs to the End, and *Enoch* to the time of 365 years in Gods fear and favour, could have kept this Patriarch longer, for the Apostle saith, *He shall be established, for God is able to make him stand*, *Rom. 14. 4.* Speaking there of Gods faithful Servants, Faithful unto Death, as that longest lived Patriarch (*Methuselah*) was, it followeth therefore, that *Enoch* was not taken away, lest wickedness should alter him (as that Apocryphal Author saith) but because holiness did most eminently shine forth in him, so that the antients call him [*Phosphorus inter Stellas*] the morning Star of his Age for his out-shining all other Stars in his walking with God, and therefore had he this singular favour for his singular Conversation to be translated out of the lower Orb of this World, into the highest Orb of the other World, there to shine as a bright Star for evermore. Hence two absurdities are sufficiently confuted.

1. That of *Procopius* and *Gaxens*, who (both) say, that *Enoch* was a wicked liver before he begat *Methuselah*, because 'tis said, *after he had begot him he walked with God*, *Gen. 5. 22.* And not before, (say they) yet after this he repented: Yet there is no ground in Scripture for this groundless surmise, for the word [*after*] is not at all exclusive, but may as well be Inclusive, intimating that he walked with God, both before and after the begetting of that Son, and that he was most Eminent and Extraordinary in Piety, appeareth plainly, inasmuch as God did vouchsafe him this most Eminent and Extraordinary privilege (above all the other Patriarchs) to be translated from Earth to Heaven, without any death or disease.

And the second absurdity is as gross in the Jewish Doctors calling *Enoch* *Μικρόβιος*, or the shortest

shortest lived *Patriarch* because he was voluptuous, and lest he should degenerate, for in truth he was the only *Μακρόβιος* or longest liver of them, as his life on Earth was changed into a better life in Heaven.

Having done with the *dark expression* of *Moses*, *Gen. 5. 24.* Concerning *Enoch's* translation, made more dark (if not disannulled) by the Jewish Fictitious Fables; I come now to that more plain place of the Apostle, *Heb. 11. 5.* Which yet is also darkened by sundry Popish Dreams and Dotages: In which plain place of the *New Testament* (which is an unvail of *Moses*, or a clear Explanation of that Darker place aforementioned) 4. Generals are very remarkable; to wit,

1. The extraordinary *Privilege* vouchsafed to *Enoch* above all the other *Patriarchs* before the flood, to be *Translated*.

2. The admirable *advantage* attending this *Privilege* of his *Translation*: That he should not see death.

3. The excellent *Effect* or *Consequence* thereof; he was not found, that is, any more in this vale of tears, where his Righteous Soul had been, daily vexed with the unrighteous Lives of that degenerating age, as *2 Pet. 2. 8.* For God had translated him, to wit, hence into *Paradise* (as the *Arabick Version* addeth) where he had a plentiful amends for his want of the days of the other *Patriarchs* in the days of their several *Pilgrimages* (so called, *Gen. 47. 9.*) He was not found (after this) a poor *Pilgrim* on Earth, but he was found a *Bird of Paradise* flown up into Heaven.

4. The great ground and famous *Foundation* and *Fountain* from whence all the before-named did flow, was, that he was a pleaser of God. Of all these four parts in their due order, handling the second observation that doth arise from hence, to wit, *These and those only that are walkers with God, and pleasers of God upon Earth, shall undoubtedly be assumed up to God, and be happy, and inhabit with God in Heaven.*

The first enquiry (in the improvement of this point) is, concerning *Enoch's Metabasis*, *ceu metabasis* or translation, how it was for manner, and whither it was for place, and what of *Enoch* was translated, *Body* as well as *Soul*.

Answer. *Moses's* word [*lakak*] *Gen. 5. 24.* is more dark (as before) which signifies [*raptus*] importing his *rapture*, which some Interpret *accepit eum Angelus ejus*, his Angel took him away; thus *Emanuel* saiyeth, but *Elohim* is better Translated [God who translated or took *Enoch* (as in our Bibles) than his Angel: *Iosephus* renders it, ἀνέγνωσεν εἰς τὸ θεῶν, *reversus est ad deum*, he returned to God, and the *Tigurine Version* reads it, *subductus est, & ascendit in Caelum ex mandato coram domino*, he was taken up, and ascended into Heaven by command before the Lord, Accordingly *Piscator* and *Answers* explain the *Arabick Version* [he was translated into Paradise,] that is (say they) into the *Heavenly Paradise*, mentioned, *Luk. 23. 43.* and *2 Cor. 12. 2, 4.* Agreeable to this is that more plain word of the Apostle *Heb. 11. 5.* the same word used by the same Author, *Heb. 7. 12.* for the change of the Priest-hood from the Law to the Gospel, imports also the change of *Enoch's* Life from Earth to Heaven.

Thus the word [*Metabasis*] is frequently used in Authors for a man's changing his habitation, from one place to another, as from the Countrey to the City. Thus *Enoch* chang'd his Habitation from the Church militant to the Church triumphant; *Calvin* elegantly expresseth it, that the World began to burn as an Oven with unlawful Lusts, and God snatch'd *Enoch* as a brand out of that fire (or Oven, so called *Hef. 7. 4.*) for a signal reward of his singular piety. This in the general, but more particularly;

(1.) The manner how he was Translated.

Answer. Some Hebrew Doctors do assert that he was taken up in a Whirlwind as *Elias* was, *2 Kings 2. 11.* and that he was disarayed of the *Foundation corporal* (as their phrase is) and clothed with the *Foundation Spiritual*, and further they say, that God shewed him all the high Treasures and the Tree of Life in the midst of the Garden of God, &c. Thus glosseth *Rabbi Menachem* upon *Gen. 5. 24.* The manner of *Elias* or *Elijah's* Translation is more largely described by the Holy Ghost in Scripture, *2 Kin. 2.* where mention is made.

(1.) God foretold him of his Rapture. *v. 4. 19.* and therefore was he so careful to visit the Schools of the Prophets before his departure, and to leave them a blessing behind him both at *Bethel* and *Jerieho*, *v. 2. and 4.* This is not said of *Enoch*, that he was foretold of his Translation.

(2.) *Elijah's* removal was also foretold to the Sons of the Prophets, *v. 3. and 5.* 'Tis not said by *Moses* that any other fore knew *Enoch's* removal.

(3.) The very means of *Elijah's* Transportation are distinctly mentioned, *v. 11.* which was a Chariot and Horses of Fire, to wit, Angels in this form, *Psal. 104. 4.* a fiery Apparition like Horses drawing a Chariot as *2 Kin. 6. 17.* Hence the Poets feign, the Sun is carried in a Chariot and Horses of Fire, What means could be more commodious than a Chariot to carry

a man from one place to another, therefore Gods Angels, that carried up *Elijah*, are so set forth here, they appeared in *Fire* but it was such as consumed him not, like that in *Exod. 3. 2.* which consumed not the *Bush*; and this apparition of *Fire* was well accommodated to that fire of zeal which had oft transported this fiery Prophet while he walked with God, and wrought for God upon Earth, it was the *Seraphims* or (as the word signifies) the Angels (that are a flaming Fire, *Psal. 104. 4.*) that fetched up to Heaven this *Seraphical* Doctor, so there was a sweet suitability: those were *God Chariots* or *cheerful ones* [*εὐδύμους ἰσθμῶν*] as the *Psal. 68. 17.* *Septuagint* reads it, the Angels were *cheerful* to carry up *Elijah*, and *Elijah* was as *cheerful* to be carried up by them.

(4.) There is mention made also of a *Whirl-wind*, which is a strong circular wind, that with violence gathereth things into it, and carrieth them up in the middle of it, thus *Elijah* was taken up into Heaven by a *Whirl-wind*, *2 Kin. 2. 1. and 11.* This vehement Whirl-Wind hurried up the Chariot and Horses as soon as *Elijah* was ascended into it.

(5.) 'Tis said also that *Elijah's mantle* drop'd from him in his Ascension, *v. 13.* (no such is said of *Enoch*) this *Mantle* *Elijah* let fall (all his other clothes being consumed before his entrance into Heaven, where there is no need of clothing) and *Elisha* gladly took it up, not only to make him amends for his own he had rent, *v. 12.* but also to mind him of his Master while he wore it as a memorial of him, and as a Token he should be clothed with his Masters Spirit as well as *Mantle*, as appeared by his first Miracle, *v. 14.*

(6.) There is the nearest Harmony betwixt those two Candidates of Immortality (*Enoch* and *Elijah*) in Scripture Record herein, that *Enoch* was taken up in his Holy walking with God, and *Elijah* in his Holy Talking of God, both busie at that time in their Masters work, Blessed is that man whom the Lord when he cometh shall find so doing, *Mar. 24. 46.* In a word 'tis not improbable that *Enoch* was translated by a Whirlwind in such an Angelical Chariot as *Elijah* was, though *Moses* be short in that Relation, as in all the others before the flood, he being exceeding concise in all the concerns of the nine first Patriarchs for near to 1656 year of the World. Therefore 'tis likely *Enoch* was translated in the same manner as *Elijah* was (though it be not Recorded in *Moses's* Abridgment) as he had the substance of the privileged (to wit, Translation) so he might the better have the circumstances, to wit, the Chariot, &c. for his Translation. They both had fought the good Fight of Faith, and both being Faithful unto Death went off the Stage as more than Conquerors, to wit, Triumphers, *2 Tim. 4. 7.* *Rev. 2. 10.* *Rom. 8. 37.* God caused them both to Triumph, *2 Cor. 2. 14.* that is, to ride up to Heaven in a Triumphant Chariot, according to the manner of the great Roman Conquerors who after their famous conquests, they used with grand pomp and splendour to ride up to the Capitol in a stately Triumphant Chariot through the Streets of Rome the Capital City (then) of the World. Thus *Enoch* and *Elijah* Rode Triumphant over all their Adversaries Heads through the Air (the Devils Territories and Countrey, as he is Prince of the Air) and as they pass'd along, they looked Downward to the Earth with contempt, and upward to Heaven with joy: Thus far (first) of the manner how.

(2.) Of the place whither? The Popish as well as Jewish Drs. Dream of *Enoch's* going I know not whither nor they themselves: something shall be spoke to this with brevity, besides what I have said a little above in the *Answer General*, as likewise, what I have said to it in my *discovery of the Person and Period of Antichrist*, page 72, 73, &c. Some of those Dreamers say, those two Candidates (*Enoch* and *Elijah* so called) were only Translated into the *Earthly Paradise* out of which *Adam* was expelled upon his Fall, and that there they both live without food as *Moses* did in his forty days Fast, and there they shall both continue towards the end of the World, and then return into the World again to make War against *Antichrist*, who shall after a while slay them both, being (as they dotingly conceit) the two Witnesses in *Rev. 11. 3.* &c. after which shall follow their true Translation into Heaven.

Answer. (1.) This fabulous fiction of the Popish Doctors is coined out of that Jewish Fable of *Ecclesiasticus* chap. 44. (before quoted) that *Enoch* is kept alive to Preach Repentance at the end of the World, *v. 16.* (as they Interpret it) which is not Canonical Scripture, and therefore a Dissent may be entred against the Authority of it, as likewise, this *Romish Lye* is borrowed from a misinterpretation of that Canonical Scripture in *Mal. 4. 5.* that *Elias* must come before the great Day. All this is alleged by the *Romanists* to wipe the Mouth of the Pope from being called the *Antichrist*, because those two [*Enoch* and *Elijah*] are not yet come to oppose him in their persons: but we have better Interpreters (than those Popish ones) of this Text and Oracle, to wit,

(1.) An Angel who applies it to *John Baptist*, *Luke 1. 17.* And

(2.) That Angel of the Covenant (*Christ*) *Mar. 11. 14.* and *17. 10, 11.* and him all must Hear, *v. 5.* above all *Antichrists* agitators. And the Evangelist *Mark* begins his Gospel with

with this Prophecy of *Malachi*, to inform us that this *Elias* is the Baptist, who came in the like Spirit and Power, the like Gifts, Calling and Ministry &c. as that Prophet did; not by a μεταμύωσις or transmigration of *Elias's* Soul into *John Baptist* (according to *Pythagoras's* notion) but by Inspiration of the Almighty who hath the residue of the Spirit, *Mal. 2. 15. yea the seven Spirits of God, Rev. 3. 1.* and can give to one the like Spiritual endowments as he doth to another.

(2.) Answer. As therefore it is Apparent, that *Elias* is come already (according to *Christ's* words) and not to come before the day of Judgment to Convert the Jews, and to Confirm the Elect in the Faith of the Gospel, according to the fondly fabling Romanists; So that Terrestrial Paradise (out of which *Adam* was excluded) was certainly destroyed by *Noah's* deluge: For,

1. The Scripture saith expressly that every thing was destroyed upon the face of the Earth, every man, only eight persons saved in the Ark, *Gen. 7. 21. 1 Pet. 3. 20.* therefore had *Enoch* been upon Earth, he must have perished. The

2. Reason is, The Waters are also said to prevail fifteen Cubits over the highest Mountain *Gen. 7. 20.* therefore Paradise must be overflowed, and the deluge destroyed it; though the place remained after, yet not the pleasantness of the place, according to the Ancient saying [*Cecidit Rosa mansit spina*] the beautiful Rose (which was the Blessing) Failed, but the grieving Thorn (which was the Curse) continued.

3. Whereas some Romish Doctors say, that Paradise (or *Enoch* in some high part of it) might be preserved from perishing by the Waters standing as a Wall round about them, as the Waters in the Red Sea did on each side Israel, *Exod. 14. 22.* but this is no better than proud presumption to imagine a Miracle without warrant from Scripture, seeing that concerning Israel is recorded, but this concerning *Enoch* or Paradise (to be thus secured) is not so much as darkly intimated. Besides, if it had been so, then *Noah* needed not to build an Ark, the eight persons (with all the Cattel) might have been secured there with *Enoch* who would have made them nine persons saved, contrary to *1 Pet. 3. 20.*

4. Others of them say, That Paradise might be preserved in the Waters as was the Olive-Tree whereof the Dove pluck'd a Branch; suppose this true, yet *Enoch* must have been Drowned, for Trees have not Breath as Man hath. 'Tis said, every thing that had Breath Died, *Gen. 7. 22.* there is not par ratio; 'tis no right arguing from the preservation of a Tree which is breathless, to the preservation of a man who Breatheth.

5. 'Tis said of *Elijah's* Translation twice (as before) that he went up into Heaven, *2 Kin. 2. 1. 11.* this cannot be Paradise below, the same may be said also of *Enoch*.

The third Branch is what of *Enoch* was Translated, whether his Soul only, or his Body also.

Answer, No doubt but God took up his Body as well as his Soul from Earth to Heaven, and from this Life to a better, without any separation of his Soul from his Body. This brings me to the second Remarkable, and the second Enquiry about it, to wit, his Advantage attending this high Privilege, He did not see death, *Heb. 11. 5.* He tasted not of that bitter Cup. Indeed his Translation was, (as *Calvin* calls it) a kind of extraordinary death, yet came he not under,

1. The expectation of Death by either Disease or Decay; much less,

2. Under the power and dominion of Death, by parting his Soul from his Body; but it was with him as it shall be with those that are alive at *Christ's* coming; Behold (saith the Apostle) I shew you a Mystery. (This was likely one of those [*μυστήρια ἀποκάλυψα*] the wordless words that he heard in his Rapture, *2 Cor. 12. 4.* and therefore unknown till then to any Mortal) We shall not all die, but we shall all be changed, *1 Cor. 15. 51.* We shall have Spiritual Bodies, *v. 44.* And a Building of God, not made with hands, with which House we desire to be clothed upon, &c. *2 Cor. 5. 1, 2.* And the same Apostle to the Thessalonians saith more plainly, Then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, *1 Thes. 4. 17.* Paul thus speaketh of himself as of one alive at *Christ's* coming, because we should daily expect it, and even hasten unto it, as *2 Pet. 3. 12.* And he intimateth there, that the Clouds are the Chariots and Waggon which our

Joseph, our Jesus will send for us at that time to carry us up to Heaven, as the Patriarch *Joseph* (the Lord of the Land) did for his Fathers Family down to Egypt, *Gen. 45. 27.* And such a Chariot carried up *Christ* (himself) into Heaven, *Act. 1. 9.* Thus *Enoch* was taken up in a Whirlwind (as in a Waggon) as the best Hebrew Doctors do affirm, however 'tis plain *Elijah* was so. And in the very Act of their Translation, both their Mortality was so swallowed up of Life and Immortality, and their Corruption did put on Incorruption, in such an unconceivable way, (as those that shall be changed and caught up at *Christ's* coming.) That neither

neither of them felt the *Sting of Death* no more than the *Victory of the Grave* [he saw not Death.] This is taken *Literally* or *Mystically*.

1. *Literally* as here, and Luke 2. 26. *Simeon saw not Death*, until he had seen the Son of God.

2. *Mystically*, John 8. 51. *If a Man keep my sayings, he shall not see death*. Death is Threefold.

1. *Temporal*. 2. *Spiritual*. 3. *Eternal*.

In the former of these Death is taken *Literally*, in the two latter *Mystically*. The Holy Scripture uses three words [θανάσις, ἰδού, & γένεσις] adjoining to Death [τὸ μὴ ἰδού] is used, Heb. 11. 5. [θανάσις] John 8. 51. and γένεσις in v. 52. Mat. 16. 28. and Mark 9. 1, &c. to be *dead in sin* (a frequent Phrase in Scripture) or to *die in sin*, as John 8. 21. relates to *Death Spiritual*. This is an heavy Doom, and the very next door to damnation; 'tis a sad thing to die in a Ditch or Dungeon, but 'tis far sadder to die this death *Spiritual*, to *Die in Sin*, but the word [γένεσις] Taste, imports that *Saints* only *Tast of Death*, they do but sip of that bitter Cup, which (for tasting of that forbidden fruit in Paradise) they should have been swilling and swallowing down for ever. This sinners (who die in their sins) do, they do not only swallow it, but are swallow'd up of it [εἰς τὴν Αἰώναν] for ever which (when that is added, as Job. 8. 51, 52.) relates to *Death Eternal*; *Saints* do die, but *sinners* are *kill'd with Death*, Rev. 2. 23. A good man, is said *agrotare Vitaliter*, & *mori Vitaliter*, his sickness and death is in order to life, he hath hope in his death, Prov. 14. 32. Death to him is as the *Valley of Achor*, a *Door of Hope*, Hof. 2. 15. as an entrance into the Heavenly *Canaan*: But to evil Men Death is a *Trap-door* to let them down into Hell, that Region of Darkness and Torment: When Death comes with a Writ of *Habeas Corpus*, and the Devil with a Writ of *Habeas Animam*, &c. 'tis therefore a wonder that they go not raving and roaring out of the World. Our *Enoch* had exemption from all those three Deaths: Hereupon *Chrysestom* wonders, that *Enoch* should pass safely through the Prince of the Air's Territories unmolested, the Devil not daring to cast so much as one Stone at his Mud-wall as he rode along in his Chariot (as *Elijah* did) into Heaven. Assuredly, God did gather him up in a moment (being his Conduct and Convoy all along) clothing him with the qualities of a glorify'd Body, without either sickness, pain or perishing of his fleshly Body; he had neither Disease nor Death.

1. He saw not *Death Temporal*; nor,
2. *Death Spiritual*, which is Threefold.

1. Of Sin, Rom. 6. 2.

2. Of the Law, Gal. 2. 19.

3. Of the World, which is Twofold.

1. *Active*, wherein the World is dead to us, Phil. 3. 8.

2. *Passive*, wherein we are dead to the World, Mat. 10. 22. Both these are held out in *Paul's* words, *The World is Crucified unto me*, and *I am Crucified to the World*, Gal. 6. 14. *Christ* kills two at once there, *Paul* to the World, and the World to *Paul*: It was but a dead thing to him, and he was as dead a thing to it. *Enoch* saw not this *Spiritual Death* in sin, for he received *Testimony* concerning himself, and we concerning him, that he pleased God, Heb. 11. 5.

3. He saw not *Death Eternal*, the place of the Execution whereof is Hell, not Heaven, where *Eternal Life* is happily enjoyed. Thus 'tis said, God took him (not the Devil) to himself, up into Heaven; he did not cast him away with a [Depart, thou Cursed] that the Devil might take him to himself, and down to Hell, but with a [Come, thou Blessed] enter thou into thy Masters joy, Mat. 25. 21, 23, 30.

Objection 1. How then did *Enoch* pay that Debt which is due to Nature? How are those Scriptures fulfill'd, which say [What Man is there that sees not death? Psal. 89. 48.] and [Death passeth upon all Men.] Rom. 5. 12. and [in Adam all die] 1 Cor. 15. 22. And 'tis the Grand Statute of the *Parliament of Heaven*, that hath appointed all Men once to die, Heb. 9. 27. and all dust must be turned to dust, Gen. 3. 19. Ecclef. 12. 7, 9.

Answer 1. There is no General Rule but it admits of some particular Exception, as every Grammarian knoweth: The Supreme Maker of that Law may dispense (where and when he pleaseth) with his own Law, being above (not under) it: Death was then but newly imposed as the Wage of Sin, Gen. 3. 17, 19.

The first Removeals of the three first Godly Men out of the World are very Remarkable, as soon as Death was inflicted, the punishment of sin after the Fall. The First that died was *Abel*, who died a violent death by the hands of his bloody Brother; so he (as it were) swam to Heaven in his own Blood. The Second that died was *Adam*, who died a natural death. He was like a Shock of Corn fully ripe, to be reaped with the Sithe of Death, shock'd up and carry'd

ry'd into the Barn for the Masters use, *Job* 5. 26. He died in a full Age, or in a good old Age, *Gen.* 25. 8. He was as willing to die, as ever he had been to Dine, or to rise up from Table after a full Meal. But the third that was removed out of the World, 'twas not by a Temporal Death (either Natural or Violent) but by a glorious Translation. *Abel* was hurried in the Jaws of Death violently, and *Enoch* was hurried from the Jaws of Death as violently; to despight of the Serpents Seed, (*Cain's* Posterity) who bare as much Enmity to *Enoch*, as *Cain* did to *Abel*. Herein God shewed, that as the Imposition of that Law or Curse (of Death) was from God, so a Dispensation concerning that Law might come from him also. 'Tis the Supream Sovereignty of God to revoke and repeal his own Statutes, when his unsearchable Wisdom judgeth it expedient for his own Glory, and his Creatures Good. All those fore-quoted Scriptures in this Objection, speak (indeed) of the general course of Nature; now a particular Exception doth not infringe, much less nullifie an Universal Order, for to the Lord God belong Issues from death, *Psal.* 68. 20. *Christ* hath the Keys of Death, *Revel.* 1. 18. that is, Dominion over it, and the Disposal of it; he can redeem from Death whom he pleaseth, *Hos.* 13. 14. for he hath destroyed death, *Heb.* 2. 14.

Answer 2. The Scripture (it self) maketh some clear Exception from the general Rule: The Apostle *Paul* saith in two places, *All shall not die*, but some shall be changed, *1 Cor.* 15. 51, 52. and *1 Thes.* 4. 15. Now there is much difference betwixt Death and Translation, for Death is an Act of weakness (*Paul* calls it a sowing in weakness, *1 Cor.* 15. 43.) but Translation is an Act of power. In the former there is a change (as relating to the Body) from better to worse; *A living Dog is better than a dead Lion*, saith *Solomon*, *Eccles.* 9. 4. But in the latter there is a change from worse to better in respect of the Body; yet in this latter change, there is that which is Equivalent to Death, which is a putting off of all the frailties of this Life. Thus God (in the very Act of Translation) took down *Enoch's* old House, and whereas some God suffers to lye long in the Grave (as the Primitive Patriarchs do sleep there from the beginning (almost) of the World, to the end of it, the general Resurrection) yet God at that instant of time Built *Enoch's* House new again, without any Root of bitterness, or Seed of evil, *2 Cor.* 5. 1, 2, 4. There was a sudden change of *Enoch's* Corporeal Qualities, without either sorrow of Heart or sense of Pain. As in his Translation there was a Cessation, to wit, from his Natural Life (and so it was a kind of Natural Death) before a Spiritual Body was given to him: So in a moment, in the twinkling of an Eye, *1 Cor.* 15. 52. He passed through all those Stations that countervail the State of Death, Resurrection and Ascension.

The third Enquiry is concerning the Effect and Consequence of his Translation, to wit, he was not found, that is, not on Earth, for God took him to the same place whither he took *Elijah*, which is expressly said, *into Heaven*, *2 Kings* 2. 1, 11. for fifty Men did seek *Elijah* after his Rapture, but found him not on Earth, *v.* 17. And the same Phrase the Apostle useth concerning this our *Enoch*, [he was not found] *Heb.* 11. 5. Those whom the Lord takes up into Heaven, may not be found either on Mountains or in Valleys on Earth. God never lets fall his prey, as Birds of prey may sometime do, none can pluck them out of his hand, *John* 10. 29. Our *Enoch* was not found, that is, in his old Estate, and thus it is with every Saint, who is translated from darkness to light, &c. He ceases to be what he hath been, he is not found in the old Man, or in sinful self; 'tis not he that now lives, but *Christ* that liveth in him, *Gal.* 2. 20. for in him, that is, in his Flesh dwelleth no manner of thing that is good, *Rom.* 7. 18. Thus there is the Spiritual Translation of a Christian, *Col.* 1. 13. *Acts* 26. 18. as well as the Corporeal Translation of *Enoch*, and both are accomplished by that Translating Grace of Faith. By Faith *Enoch* was (and so the Christian is) Translated, *Heb.* 11. 5. yea, and after both there is a [non inventus] a not finding: The Mystery of the one (putting off Earthly qualities, and putting on Heavenly, so centring in God) is taught in the History of the other, *Enoch's* local Translation.

The fourth Enquiry is, The Ground of All, to wit, because he was a pleaser of God, that is, he gave God good content as a Walker with God, of which I have spoke before. *Enoch* was a Walker with God, though he saw *Abel* slain for so doing: This he did not only by Faith, but by a strong Faith; yea, he Walked with God in despight of the World, without distraction from the World, and without digression into Vice, for he set God always before him, and walk'd rancounter to all the World, which then wallow'd in wickedness. It was then fill'd with Violence, and *Enoch* defended the true Religion from their Violence, so he (as well as *Abel*) did highly provoke them, yet God suffer'd him not to fall into the hands of those Sons of Violence (as he did *Abel*) for he delivers from Death whom he pleaseth, *Psal.* 68. 20. And he was a Pleaser of God (though a Displeaser of the World in his contrary motion) *unpious*, gave God good Content, and continued in Gods Favour, *John* 15. 11.

Jer.

Jer. 32. 40, 41. Deut. 10. 15. Prov. 11. 20. and 12. 22. and 15. 8. when he could not please God in *Efficacy*, he would always do it in *Indeavour*. As when the Centurion could not come himself, he sent a faithful *Servant*; so when *Enoch* could not reach God with his performances, he breathed out to him faithful *Desires* and *Indeavours*, and God accepts of the *Will* for the *Deed*. Thus *Abraham* walked with God [*Amen*], *Sept.* or perfect, unblameable] yet rejoiced to see *Christ's* day, *John 8. 56.* as needing a Saviour apprehended by Faith; and without Faith it is impossible to please God, *Heb. 11. 6.* Neither of those two Patriarchs pleased God by presenting to him their own Righteousness, but by believing in the Righteousness of their Redeemer, who fill'd up the measure of their imperfect Obedience; hence God is pleas'd with their Endeavours.

Objection 2. But *Christ* was the first that Ascended into Heaven, as the First-fruits; so *Enoch* was not carried thither.

Answer 1. *Christ* (indeed) is the First-fruits of them that Slept and Rose again, but so did neither *Enoch* nor *Elijah*; neither of them Died or Rose from the Dead, as *Christ* did.

Answer 2. That is not spoke in *John 3. 13. 1 Cor. 15. 20. Col. 1. 18.* in respect of Time, but in respect of Power, the two, *Enoch* and *Elijah*, Ascended not by their own power as *Christ* did, who Ascended as a Son, but they only as Servants sent before the Son; therefore the Doctrine of Purgatory, &c. is but an idle Dream and Dotage, but the Doctrine of the Ascension (both of Body and Soul into Heaven) is confirmed by *Enoch's* and *Elijah's* Translation; this is assured to us by three Bodily Inhabitants in Heaven (that this Truth may be established by three Witnesses) and all their Ascensions had sundry Witnesses thereof. As,

1. The Seven of the Ten Patriarchs (though *Abel* was kill'd, and *Adam* newly dead) of *Enoch's* Ascension.

2. Fifty Men that sought *Elijah* and found him not, *2 Kings 2. 17.*

3. The Men of *Galilee* were Witnesses of *Christ's*, *Acts 1. 9.* May we but experience our Spiritual Translation here on Earth, *Col. 1. 13.* and *1 John 3. 14.* this Experience will breed Hope, *Rom. 5. 4.* of a Corporal Translation hereafter into Heaven, with those three Blessed Ones, &c.

CHAP. IX.

The History and Mystery of Noah's Deluge.

THe History of *Noah* succeedeth that of *Enoch* to be discoursed upon, according to the Apostles method in the 11th of *Hebrews* wherein he amplifies the excellency of Faith (as in its nature, so) in its Effects, evidenc'd and illustrated by many instances in the Faithful from the Creation all along down to the *Maccabees*. Those he divideth into four Classes or Ranks. The

1. Is of the Faithful before the Flood, *Heb. 11. 4, 5, 6, 7.*

The 2. Rank is, of the Faithful from the Flood to *Moses* time, from *v. 7.* to *v. 23.*

The 3. Rank is of the faithful from *Moses* to *Israel's* entrance into *Canaan*, from *v. 23.* to *v. 32.*

The 4. Rank or Class is, of the Faithful from *Israel's* entrance into *Canaan* through the times of the Judges, Kings and Prophets of *Israel* to the times of the *Maccabees*, whose faithfulness he reduceth to two heads, declaring,

1. What they did do, from *v. 32.* to *33, 34, 35.* And,

2. What they did suffer, *v. 35, 36, 37, 38.* Agreeable to this Divinely inspired method I do propose my present method of discourse, and having already given a large and practical account from *Adam* to *Noah* before the Flood, I come now to discuss the History of *Noah* which containeth in it many famous and most remarkable passages of Divine Providence.

The particulars thereof be fix.

(1.) Gods determination to drown the World, and to destroy it by Water, as at last it shall be by Fire.

(2.) The impulsive cause and occasion provoking God hereunto, to wit, the notorious pravity and corruption of that age.

(3.) The Singular Piety and Righteousness of *Noah* in that Universal Degeneracy.

(4.) A narrative, which is double.

1. Of the *Ark* for saving *Noah*.

2. Of the *Deluge* for destroying the World.

(5.) The Divine Deliverance of *Noah* by the *Ark* from the *Deluge*.

(6.) The comfortable Covenant God made with *Noah* after that Divine Deliverance and Destruction. Of all these in Order, and first of the first.

(1.) Gods Decree (or Purpose) to destroy that wicked World, wherein the *Negative* as well as *Positive* part are both Remarkable; for God

1. Repented he had made man, *Gen.* 6. 6.

2. He resolves to ruin and marr man; *v.* 7. Whence observe,

(1.) *Such is the poisonous and pestilent nature of sin as to provoke God (who did make the World) even to marr it, and unmake it again.*

The first Enquiry in the Explication of this first Observation is, How did God repent of making man?

Ans^r. [*It repented the Lord, &c.* and it grieved him,] *v.* 6. are not spoken properly of God (in whom none of those accidents (common to mankind) can be found for God repenteth not, *1 Sam.* 15. 29.) But parabolically and figuratively, as *Marmonides* saith in *Jesudeb Hatorab*. *Αὐτὸς ὁ Θεὸς ὁμολογᾷ, ὡς ἄνθρωπος, ὅτι ἠνέστη καὶ ἠνέστη* dictum, sed *Θεογενὴς, intellectum*; though spoken after the manner of man, yet understood according to the nature of God, as the Fathers Phrase is, Suitable to the aforesaid saying of the Hebrew Doctors [*Vajinachem*,] Hebr. here, is rendred Gods *Abominating* his making of man, *Symmachus*. And *Humane* passions are here ascribed to the *Divine Nature* for our better Apprehensions of Gods displeasure against mans sin: hereby we are to understand, that as a man, when he repenteth, changeth his Act (he that repents him of his work, is ready to destroy it,) So God, when he changeth his Act, is said to repent, yet then 'tis *mutatio Rei, non Dei*; *effectus, non affectus*; *facti, non consilii*, 'tis not a change of Gods will, but of Gods work. Repentance with man, is the changing of his *VWill* as well as *VWork*, but repentance in God is only a changing of his *VWork*, but not of his *VWill*, which is unchangeable: For in him there is no Variableness nor Shadow of change, *Jam.* 1. 17. Seeing there is no mistake in his Counsels, no disappointment of his determinations and no deceiving of his Expectations: Though God have sometimes a will to change his work, yet never to change his Will: His Decrees and Purposes stand like Mountains of Brasse, (*Zech.* 6. 1.) Always Immutable, God is not capable of Frailty and Fickleness, as man is: Accordingly is that other Phrase, [*It grieved him at the Heart*] to be understood, for in the Right Idiom and Property of speech, God hath neither Heart nor Grief; as he is a most pure Spirit, and an uncompounded Being, he can have no passion; as he is above all composition, he is *Impassible*: therefore that any thing should grieve him is *Impossible*: The cause (by a Metonymy) is put for the Effect.

The second Enquiry, How did God resolve to ruin man? How did he resolve to marr man, as he did repent to make man?

Ans^r. This is the positive part as the former was the Negative, and both must be understood after the manner of men, who usually say in cases of high displeasure, I'll consult no more, I'll dally and delay no longer, I'll resolve to ruin them that are in the power of my hands: Thus saith God here, [My Spirit shall not alway strive, &c.] *Gen.* 6. 3. That is, The Spirit of Christ in those few Godly Patriarchs (who lived in that corrupt and incorrigible age) did strive with the stubbornness of that old wicked World, *1 Pet.* 3. 18, 19. Both Preaching to them Gods good ways, and protesting against their evil works, yea and this Spirit of Christ had suggested many a good motion, in the very Consciences of that sinful offspring, which they Resisted and Rejected, as *Acts* 7. 51. Now Gods Spirit is a delicate thing (as some read,) *Psal.* 143. 10. If grieved once, he may be driven away for ever. Here he is weary with striving, and urging them to Repentance for Sin, and Reformation of life. This doing despite to the Spirit, *IJa.* 63. 10. *Eph.* 4. 30. *Heb.* 10. 29. moves God to come to a Final resolve for their total ruine: [*I will destroy both Man and Beast, v.* 7.] God hates sin worse than he hates the Devil, for he hates him only for sins sake, but he hates sin for its own sake. God hates Man for sins sake, and Beast for mans sake: he will be revenged of both: the Beast that was created for man, perished with man: What had those poor sheep done? as *2 Sam.* 24. 18. They all (alas) are undone by mans sin, and are (for his Punishment) to be marr'd with him, as they were made for him: This is a branch of that bondage, which the creatures are still subject to, and grievously groan under, yet waiting for deliverance from it, *Rom.* 8. 21, 22.

The second particular is: The [*causa æmulationis*] or impulsive, procuring cause and occasion of all this divine displeasure in so repenting of making man, and so resolving for marring man, and the whole sublunary Creation for mans sake, was mans sin in General, and it was all kind of sins, in all Sorts and Sexes also in particular, as the Evangelist *Luke* doth most roundly deliver it in a most Elegant *Asyndeton*, saying universally, *They Ate, they Drank, they married,*

ed, &c. *Luk. 17. 27, 28.* Without the copulative. [And] between these actions, as if they passed without Intermission from Eating to Drinking, from Drinking to Marrying, &c. They follow'd these things so close, as if it had been their sole and singular work, and they born for no other end in the World; *summum bonum in Ventre, aut sub Ventre posuerunt.* Those Antediluvian Belly-Gods made their Gut their God, which is but a Dunghill Deity, so rendring themselves far worse than the sorry Scavengers who live honestly by emptying Privies, but those lived wickedly as if only to fill them, Eating and Drinking on Earth what they were to digest in Hell, from their Gluttony and Drunkenness they passed on to carnal concupiscence (for *sine Ceyera & Baccho friget Venus*; and *est Venus in vinis*; Gluttony, &c. is the very Gallery that wantonness walks through) not so much in lawful Marriages (for that Luke nameth not, *v. 28. Chap. 17.* as he doth, *v. 27.*) But in unlawful matches. Such as their Lust Liked and Loved, not only in their unequal Yokes of Polygamy, but also of Sodomy too (that odious *concupitus qui non utrinque resolvit*; as Ovid Phraeth it,) and they Planted and Buildd for the use of Posterity, neither taking any notice of Noahs Predictions, nor of their own Peril. Their wiss they had buried in their guts, and their brains in their bellies; *Whoredom and Wine, &c. had taken away their hearts, Hos. 4. 11.* All universally were no better.

Hence the second Observation, An Universal or General defection is a most certain fore-runner of an Universal and General Destruction: All here of all Sorts and Sexes were departed from God, all kind of sins were common amongst men: In families were found promiscuous Lusts, unlawful matches, &c. In the State abounded Tyranny, Violence, Oppression and all kind of Injustice: In the Church appeared contempt of Gods Command, abuse of Gods Patience unto Presumption, and a despight of his bounty unto a fatal security in sin: All these aforesaid abominations they wrought in Gods sight, and God seemed for a long time silent and unconcerned. Therefore their hearts grew fat as brawn, they were set upon their Villanies, and would lose no time therein. Hence our Saviour saith, *They did know nothing* (nor indeed would know any thing) *until the very day that the Flood came, Mat. 24. 38. 39.* Into such a dead Lethargy were they cast by their notorious Impiety: *All flesh had corrupted his way, Gen. 6. 12.* This was a ready preparation and provocation on mans part for an Universal Perdition from Gods Justice, they were now grown ripe and ready for Gods Sharp Sickle, *Rev. 14. 15, 18.*

Note; *The wickedness of man was great in the Earth, Gen. 6. 5.* The World was now grown so foul with sin, that God saw it high time to wash it clean with a Flood: A Deluge of Sinning must now bring a Deluge of Suffering: And their sin so heinous, had given the very Earth so deep a tincture, and a stain so engrained, that it must lye soaking under water for about a twelve-month, before it could be Rinsed, and fitted for mans use again. The Old World had heaped up such a multitude of horrid sins, as the top thereof (higher than Babels Tower) reached up to Heaven, and fetched such a flood of water from thence, as reached up again to Heaven. There was a grand superfluity of naughtiness, *1am. 1. 21.* before there was so great a superfluity of overflowings of the Floods: *Mens sins went over their heads,* (as Davids did, *Psal. 38. 4.*) before Gods Judgments (which their sins sent for) came down upon their heads. The World was drowned in wickedness, before it was drowned in water: their sin was writ on their punishment.

The second Note is, Sin had its Advance the same way that it first had its Original, both for Organ, Object and Subject. As a Woman was the Subject of the first sin; so Women were here Satans Instruments to promote sin. As the beauty of the Apple was the Object that bewitched the first sinner: So the beauty of the Daughters of Men was that the Tempter presented to the Sons of God, to render them (manifold) the Sons of the Devil. 'Tis said, there is scarce any notorious sin, but a Woman hath a hand in it, as is observed quite through the Word, and through the World; and the Organ Satan used both in procreating and procuring the first sin, and in promoting it (when it was procreated) to its Giant-like magnitude in those over-grown Giants, was the Eye; [*The Sons of God saw the Daughters of Men, that they were fair, Gen. 6. 2.*] Thus 'tis said of Eve, that she saw the Apple a beautiful Object, *Gen. 3. 6.* The Eye was the Cinqueport where sin landed, both in the birth, and in the growth of it. Thousands have died of the wound in the Eye. If sin do not find an open entrance either by the window of the Eye, or by the door of the Ear, it cannot well convey it self into our Hearts. Beauty (whether in persons, or in things) is a perilous Bait: 'Tis not safe gazing upon beautiful Objects, lest the Tempter use the Eye as a Burning-glass to set the Heart on fire. Lust is sharp-sighted, and no one means hath more enriched Hell, than beautiful faces. Job therefore made a Covenant with his Eyes, lest they should be loop-holes of lust, and windows of wickedness, *Job 31. 1.* and David prayed against the abuse of them, *Psal. 119. 37.*

The third Note is, Although those Giants (Moses mentioneth, *Gen. 6. 4.*) were as over-grown in their Guilt, as they were in their Bulk, neither fearing God nor Man, but by a Cy-

clock impudence did provoke God to his face, &c. yet in the midst of wrath God remembers mercy, Hab. 3. 2. saying, *Mans days shall yet be an hundred and twenty years*, v. 3. So long would God respite his Declared Judgments, to prove Man, if yet he would repent of his sin, and return to his God. 'Tis a wonder a God of so much power (to ease himself at his pleasure of his Adversaries, upon the first provocation, Isa. 1. 24.) should yet be a God of so much patience as to bear with them, and forbear sinners for so long a time: The wickedness of man was then great in the Earth, v. 5. especially in those great Giants call'd Nephilims, Hebr. because they were *faln* from God and Godliness (as the word *Naphal* signifieth) and *faln* into the bog of wickedness. *Burgenfis* thought them to be Devils in mens shape, and call'd Nephilims, because they (with Lucifer) were *faln* from Heaven) but the Invalidity of this Notion appeareth in this, That the Deluge could not Drown Devils (who are Spirits) and therefore they were not Devils, but Men (indeed Incarnate Devils) that drew down the Deluge: Yet, though God was wearied out in his patience with these corrupt and incorrigible ones (who would have *faln* upon him, if they could, as they had *faln* from him) insomuch that he is moved to make a final Resolution for their Utter Ruine, still Mercy (that is over all the works of God, Psal. 145. 9.) triumphs over Justice, Jam. 2. 13. and grants a Lease of an hundred and twenty years Respite from the Flood, in which term of time they might (by Noah's Preaching and preparing the Ark) be brought to Repentance, or, if not, to perish for ever. This long-sufferance of God the Apostle extolleth, 1 Pet. 3. 19, 20. & 2 Pet. 2. 5. shewing the sum and end of all the Sermons Noah Preached to them, *that they might be judged according to men in the flesh, but live according to God in the spirit*, 1 Pet. 4. 6. that is, they Repenting and Turning to God, might be dead because of sin, but the Spirit be life because of righteousness, Rom. 8. v. 10. But alas, though they had the space of Repentance, they wanted the grace of Repentance, Rev. 2. 21. As Noah was warn'd of God, Heb. 11. 7. so that wicked World was warn'd of Noah concerning their approaching Peril, if they did not prevent it by Repentance. Noah did this by the Spirit of Christ, who is said to go unto this old World, as an Ambassador sent by his Father [he went and Preach'd] 1 Pet. 3. 19. to wit, Righteousness and Repentance, 2 Pet. 2. 5. and the Faith of the Gospel, 1 Pet. 4. 6. whereby some (possibly) of those many, that perished in the waters, might be eternally saved, by Christs sanctifying that Providence as an Ordinance to them, and his mercifully speaking to their hearts thereby, yea and [interponem & fontem] he might give to them the Grace of Repentance, though they had not improved the hundred and twenty years space of Repentance, as he did to the penitent Thief on the Cross, *Nunquam sero, si sero; penitentia vera nunquam est sero*: If Repentance be but true, 'tis never too late. Oh how doth this magnifie the matchless Mercy of God! that though they were judged according to men in the flesh (to the Drowning of their Bodies in the Flood) yet might they live according to God in the spirit, their Souls being saved by the Grace of Christ, even at the eleventh and last hour of their day. 1. Infants were not obstinate, so might be saved. 2. As all in the Ark not saved, so all out of the Ark not damned. 3. All dying without Baptism not lost, 1 Pet. 3. 21. nor all Reprobate, who were out of the Ark, for some might be ignorant of Noah's Preaching and preparing the Ark, so were not wilfully disobedient.

The fourth Note is, As the Old World (notwithstanding this long Respite of an hundred and twenty years) was at last destroyed by Water; so this present World (after the long Lease of the Gospel) shall be destroyed by Fire. Those are the two most unruly and most ruining destructive Elements. *Ludolfus* hath an excellent Observation, As God destroyed the Old World by Water, to quench that exorbitant Heat of Lust that was then found in it; so he will destroy this present World by Fire, to warm that notorious Coldness of Love, that shall at last be found in it. Christ hath foretold, that the love of many shall grow cold, Matth. 24. 12. As Moses had told how all flesh had corrupted his way with fleshly lusts, making a carnal choice of beautiful Bed-fellows, more out of blind Affection (for lustful love is always blind) than from solid Judgment, without either Care or Fear of being corrupted by them, Exod. 34. 16. 1 King. 11. 2, 3: or any regard of either grief to the Godly, or of scandal to their own Profession, for they are called Sons of God at large, that had called themselves by his Name, Gen. 4. 26. yet no better than loose profligate Professors, Apostates from the Power of Godliness: These Sons of Seth [Σετιου υιοι, Rom. 1. 27.] burned in their lust, (or were scalded, as the Greek word signifies) at the sight of the fair Daughters of cursed Cain, took them to their Beds, never considering (while they were led by the lusts of their Hearts, and by the sight of their Eyes, like Solomons Yonker, Eccles. 11. 9.) the suitableness of matching, 2 Cor. 6. 14. nor the deceitfulness of Beauty, Prov. 31. 30. nor the difficulty of finding a virtuous Woman, Prov. 31. 10. nor observing (while they chose by their Eyes) that a fair Helena without, may be a Railing Hecuba within, or an Earthen Potsherd covered over with Silver Dross, Prov. 26. 23. These men were the worse, because they should have been better, and should have

have made a better choice; from this sinful mixture sprung the Rebellious Race of the Giants, who grew grosser in obstinacy all the 120 years, and waged War against Heaven (as the Poets say) heaping up one great Mountain upon another, and from thence throwing mighty Trees and prodigious Rocks up towards the Firmament, to jostle *Jove* (or *Jehovah*) out of his Throne. This Rebellious Obstinacy in this *Giganto-Machia*, or Giants War, &c. (called *great wickedness*, Gen. 6. 5.) made the world so foul, that now God saw it high time to wash it clean with a Flood, Gen. 6. 3, 6, 7, 8, 12. Accordingly God will shortly cleanse the World (grown foul again with sin) (since that) by *streams of Fire*, as he did then by *floods of Water*. There be but two ways of cleansing foul Vessels: The first is by *Water*, the second is by *Fire*. Wooden Vessels may not pass through the Fire, for they will be burned thereby [*Every thing that may abide the Fire, ye shall make it go through the Fire, and all that abideth not the Fire, ye shall make go through the Water*] Numb. 31. 23. Vessels made of Metal may abide the Fire, so will not Vessels of Wood; they therefore (according to this Law of Purification) must be washed with *Water*. This *Great House* (the World) hath many sorts of Vessels in it, *Vessels of Gold and Silver, and Vessels of Wood and Earth*, 2 Tim. 2. 20, 21. Not only those Vessels of the House must be cleaned from Defilement, some by *Fire*, and others by *Water*, but the House it self (as having a worse Defilement than the Vessels, even the Plague of the *Fretting Leprosie* got into the Walls of it, which cannot be scraped off, Lev. 14. 34, 41, 45.) must be cleansed by *Fire*, as well as by *Water*. As the cursed *Canaanites* had defiled their Land from one end to another, Ezra. 9. 11. So this Gigantick Race of Rebels had defiled the World (which was their Land) from side to side with their uncleannesses. The defiled Land of *Canaan* spued out all her Inhabitants, and the World (or rather the Maker of it) spued out a flood to drown all its Inhabitants. Oh the defiling nature and contagion of sin! it infects the very House we live in, the Garments we wear, and even all the Creatures we use; so that, *to the unclean* (by sin) *all things become unclean*, Titus 1. 13. Yea the very House of God, and all his Holy Ordinances, Lev. 16. 16. Thus sin defileth not only persons, but places too, yea all things, as it did the World (the House those Rebels dwelt in) making it more foul than that *Augean Stable* (the Poets speak of) which *Hercules* could no way cleanse from its over-grown Filthiness, but by causing a River to run through it and overflow it. Thus the Great God dealt with the dirty Old World, he drew a Deluge upon it, to cleanse it from its prodigious Defilements: Yet as an House (wash'd never so clean at one time) will by much egress and regress (of Inhabitants and Strangers) contract new (and it may be worse) filth in success of time, so will need a new cleansing: Even so this great House (the World) though it was wash'd clean with *Water* in *Noah's time*, yet since that 'tis grown so filthy again, and in our (the last, and so the worst of) times become so full of dreggs, as being almost at the very bottom of the Vessel, it must shortly pass through the *Fire*, as formerly it did through the *Water*. God hath resolved to Ruin it again by the other more mercilefs Element, 2 Pet. 3. 7, 10, 12. Then it shall not be the *Earth below*, all under *Water*, but the very *Heavens* above shall be all on a light fire, and all the Elements shall melt, &c. and fall like scalding Lead, or burning Bell-metal upon the heads of the wicked, who shall give a terrible Account while the whole World is all flashing flames of fire about their Ears, 2 Thes. 1. 8, 9. but the godly shall then be caught up into the Air (above all this Affrightment) to meet their Dear Redeemer, 1 Thes. 4. 17. This last Destruction of the World by *Fire* (as before by *Water*) was known in part to the very Heathens, as appeareth by the Writings of *Lucretius*, of *Cicero de Naturâ Deorum*, and especially of *Ovid*, singing, *Esse quoque in fati Reminiscentur affore Tempus*, &c. He remembered the Fates had decreed that the World should be burned, &c. But more clearly was it known to *Job* (who lived before *Moses*) Job 22. 15, 20. where those two Destructions by drowning and burning are both mentioned, then shall the Fire of Hell begin to burn all over, and shall never end.

Mark here these few things, (1.) Because the World was destroyed by *Water* about the 1675 year of it from the Creation; therefore some have taken up that Opinion, that the World should be destroyed by *Fire* at 1675 years after *Christ*: But this conceit Time it self (that term being now expired) hath sufficiently confuted. Secret things belong to God, Deut. 29. 29. That day and hour knoweth no man, &c. Matth. 24. 36. Sundry guesses have been given at it both by Antient and Modern Authors, most of which Time (the best Expounder of dark Prophecies) hath already refuted. 'Tis sufficient for us to know that 'tis known to the Lord, Zech. 14. 6. though it be not given to us to know that Time, Acts 1. 7. This Key of Knowledge (wherewith to unlock this Mystery) hangs only at Gods Girdle. 'Tis therefore our folly (if not our sin) to set our wits upon childishly playing in such serious and mysterious matters, *Eorum que scire nec datur, nec fas est, Docta est Ignorantiâ, & talis Scientiæ appetentiâ est Insania species*, *Austin*. Ignorance of things not revealed nor lawful to be known,

is a learned Nescience, and 'tis a kind of madness to enquire after the knowledge of them. Mark (2.) The Time of Gods burning the World will certainly come shortly, though the set Time thereof God hath hid from us. For Two Reasons.

1. For his own Glory, that we may *Admire* (crying, *Oh the depth of his unsearchable Counsels! &c. Rom. 11. 33.*) what we cannot apprehend (much less comprehend) and acknowledge; we cannot stand under that which we cannot understand. This must be confess'd, that we are subdued by that which we cannot subdue to our understandings; and hereby we give God his due Glory.

2. 'Tis not known (as for Gods Glory) so for our good, that we may watch always, and not be secure as we would be if we knew it; *Idem latet unus dies ut observentur omnes*; that one day is hid from us, that every day might be improved by us, as if it were our last day either for Death or Judgment. The Harlot in Proverbs the 7th grew bold in her lewdness upon her knowledge of this, that her Husband was gone forth in his Travel for such a time, v. 18, 19, 20. And that evil Servant saying in his heart, *My Lord delayeth his coming, &c.* upon this grew secure and notoriously extravagant, *Matth. 24. 48, 49.* Even so our Lord hath his Travelling time, and his Servants have their Trading time, *Matth. 25. 14, &c.* And our Lord (after this) hath his Returning time, and his Servants their Reckoning time, v. 19, &c. Should we know when this time will be, we should misimprove the mean time: Therefore seeing the coming of that Dreadful Day will be sudden and unexpected (as that was upon the World) we should always watch, *Matth. 24. 37, 38, 39, 42.* and be always ready, v. 44. Men are never less safe, than when they are most secure. Oh what manner of men ought we to be [*nosmetipsos*] *quales, & quanti!* Men even to admiration, looking up, and longing for Christs coming in the Clouds; those Chariots which carried him up, shall bring him back again. We should cry with Sijera's Mother, *Why are his Chariots so long in coming? Judg. 5. 28.* and 2 Pet. 3. 11, 12. *Hastening to meet him upon his way.*

Mark (3.) The very Symptoms of the last and worst of times are upon us in our Day. We may safely say, *The time is short* [*brevis est tempus*] contracted or rolled up, 1 Cor. 7. 29. as Sails use to be by Mariners, when the Ship draws nigh to Harbour, the end of her Voyage: Or as a Web of Cloth is rolled up, only a little left at the end ungathered: So God hath now rolled up most of his Works he hath to work in the World, he hath only some few things to do, a very little at the end of the World, to wit, four things. 1. The Call of the Jews. 2. The Fulness of the Gentiles. 3. The Fall of Antichrist. 4. The Reign of Jesus Christ, and then God will say (as he said, *Gen. 6. 13.*) *The end of all flesh is come before me.* The like doth Ezekiel use, the end is come, is come, and so some ten or twelve times, *is come, is come, Ezek. 7. 2, 3, 6, &c.* as if he had said, *Destruction is at the Door.* If the Judge of the World were at the Door in the days of James the Apostle, and the coming of the Lord did then draw nigh, *Jam. 5. 8, 9.* sure I am, it draws nigh much more now in our days, and that great Judge, who then stood before the Door, is well nigh now got over the Threshold, it being above a 1000 years since the Apostle said so. Therefore let,

1. The Persecuted be patient, as v. 7. and hold a blow (as we say) let Patience have line enough in its perfect work, the good Lord strengthen Faith, and lengthen Patience; when the Judge cometh, he will set all to rights, in the mean time, grudge not v. 9. that is, groan not, grumble not, grow not sour and sullen either to God or to one another.

2. Let Persecutors Tremble, though they be as tall as the great Giants in Noahs day, yet God will sweep them away with a Flood of Fire, (as then he did them with a Flood of Water,) and not one of them shall escape his just indignation: though the Jews feign that one Og (a Giant) was saved upon an High-Hill and with his own beight, or as some Rabbies say, by getting and setting astride upon the Ark. Yet all this is said without book, for the word saith expressly, *every man Died, &c. Gen. 7. 21, 22.* no doubt but some might attempt it, though in vain, as we read of a fond Fryer that built himself an high house upon Harrow of the hill, to save himself when an Astrologer had perswaded him the land should be drowned. When this dreadful day comes, there will be nothing to the Mountains unless it be a crying to them to cover us, as *Rev. 6. 16.* which yet shall be but a poor cover, for *Mountains shall melt, and Rocks rend,* at this Judges presence. Now the symptoms of this destruction are,

1. Was there ever more burnings of unlawful lusts (the fore-runner of the Flood) than now, when so many Pockified persons have invited so many Forreign (besides Native) Physicians for their cure in every corner?

2. The Abounding of all manner of Iniquity, as if Hell were broke loose amongst us. The last times are the loosest times. The Dregs of time must needs be the worst, as 'tis of Liquor; the sink of all the sins of former Ages seemcentred in our times.

3. Coldness of love, by such aforesaid Quench-Coals, Dr. Latimer saw such lack of love to

to God and His People in his time; that he verily thought Dooms-day was then just at hand; much more may we think so now, &c.

But beside and before this general Judgment-day (wherein the whole World shall be burnt, as before it was *drown'd*) particular Dooms-days may come upon places and people: our own Chronicles tell us of a Dooms-day-book in the Exchequer, containing a survey of all England for proportioning the exactions of the Norman yoke by William the Conqueror. God bless this Land from such Dooms-day-books, and from such Dooms-day-times as were in the *Marian days* wherein so many Fires flamed out all over our Land to burn the poor Protestants. The Apostle Peter saith, *Think it not strange concerning fiery Trials, which are to try you, as if some strange thing happened to you, 1 Pet. 4. 12.* wonder not at it, as at some new astonishing thing; for there is *no new thing under the Sun*; that *which hath been*, (not only *may*, but) *shall be*, *Eccles. 1. 9.* now that there have been such Dooms-day-times and *Fiery Tryals*, both *Sacred* and *Civil* Writings confirm it by a *cloud of Witnesses*.

1. *Sacred*, Frequently mentioning how God proves his people by bringing them into the *Furnace* or *Fiery Trials*, God tried *Job* as *Gold* is tryed in the *Furnace*, *Job 23. 10.* and so he did *Israel* in a furnace of *Iron*, *Deut. 4. 20. 1 Kin. 8. 51.* and *Jer. 11. 4.* The Oppression of *Egypt* was a furnace to *Israel*, and so was *Babylons* Bondage to the *Jews* afterwards. Those grievous afflictions (wherewith they were grievously afflicted both in *Egypt* and *Babylon*) did most kindly melt them, and made them more malleable under Gods Hammer of his Word, *Jer. 23. 29.* God tryed them as *Silver*, &c. yea brought them through *Fire* and *Water*, *Psal. 66. 10, 12.* Now neither Reprobate Silver, nor Alchymy Gold can bear the seventh Fire as *Golden Job* did, who, as the *Finest Gold*, is purged in the *Fire*, and shineth in the *Water*; but quite contrary it is with *dirty Clay*, which the *Fire* Scorcheth, and *Water* Dissolveth. 'Tis Gods method to gather together his *Vessels*, and to cast them into his Crucible or Furnace, as men do with *Silver* and *Brass*, to melt them in the midst thereof, *Ezek. 22. 19, 20, 21, 22.* That is a most direful Doom there [*I will leave you in the Furnace.*] God deals so with his Foes (bringing them into the Briars, and there leaves them to be burned as *Vessels of Wood* only) but not so with his *Friends* who are *Vessels of Gold*, with those God goeth along both into *Fire* and *Water*, to see they take no hurt by either, *Isa. 43. 2.* and though God lead them into both, yet he leaves them not in either, but brings them forth of both into a *wealthy place*, *Psal. 66. 12.* This is due comfort for true Christians.

2. *Civil* Authors; as *Martyrologists* shew, how in all ages of the World since *Christ*, the Church hath been oft cast into Gods *Furnace*, and been under *Fiery Tryals* yet brought (in Gods hand) through all into such times of *Rest* and *Refreshment*, as wherein she might draw her breath (better than in the *Furnace*) yea swallow down her Spittle, and live comfortably, what may befall us (from those black clouds which gather about us) we know not, whether it may not prove a storm of *Fire*, &c. these two Scriptures (*Zech. 13. 8, 9.* and *Mal. 3. 3.*) have a mighty sound in my Ears, *two parts shall be cut off*, and the third part I will bring (not only into, but) *through the Fire*, &c. when he comes to sit as a *Refiner of his Gold and Silver Vessels*, &c. 'Tis good for us to forecast fiery Tryals, which never come the sooner (for being foreseen) but sure I am, far the easier: 'Tis a labour well lost, if they come not, and as well spent, if they do come; whereas when they come on the sudden, and surprize us (as the unexpected Thief in the Night) they find weak minds secure, make them miserable, and lastly leave them desperate: *pramoniti pramuniti*, forewarn'd forearm'd. God hath made me a *Watchman* to sound this *Trumpet of warning* from my *Watch-Tower*, to rub off your Rust, and to rouse up all that are slumbering Virgins, that I may deliver my own Soul, *Ezek. 3. 17, 18, 19.* to wit, from my *other mens sins*, *1 Tim. 4. 16.* Oh would God I could say, that the *house of Israel* is not become *Dross*, as *Ezek. 22. 18.* I am afraid we are degenerated, if not from our own former zeal, yet from that of our zealous progenitours.

{ We may } { Heu! pietas ubi prisca? profana O Tempora! Mundi }
{ sigh out } { Fax Vesper, prope Nox! O Mora! Christe Veni. }

Oh bless God for that blessed allay, *Isa. 48. 10.* God will refine us, yet not so exactly, as *Silver*, lest we should be consum'd in Gods Crucible, having in us more Dross than good Oare, he tries not with *Rigour*, this none can abide, *Psal. 143. 2.* but with *Favour*, *Psal. 118. 18.* 'tis in *mercy* and in *measure*, *Jer. 30. 11.* *Isa. 57. 16.* If his Child swoond in the Whipping, God lets fall the Rod, and falls a kissing it, to fetch life into it again, Oh that our Faith may be found as *Gold*, *1 Pet. 1. 7.* If not in such a fiery Tryal before, yet at that of the Judgment-Day.

The third Grand particular in this History of Noah is, Noahs eminent piety in the midst

of that ungodly Worlds notorious *Impiety* : *Noah* was a most Resplendent and Illustrious Star (of the first Magnitude) shining forth most gloriously in the darkest Mid-night of a most wicked World. Hence ariseth

The third *Observation*, That the power and providence of the Most Wise and Most Gracious God doth preserve and provide the best of Men for the worst of Times. Three points are here to be enquired after and answered.

The (1.) Is the [*ἵνα*] *How it is so*.

The (2.) Is the [*διότι*] or *Why it is so*.

(3.) The [*καὶ οὕτως*] *After what manner*.

First to demonstrate, *How it is so*.

Ans. 'Tis most manifest (1.) in *Sacred History*, That God ordered the best of Prophets to be born and to officiate in the worst of Times; oh what a degenerate Age was that, wherein *Moses* appeared ! *Duplicantur lateres, & Venit Moses*. *Israel* was in the *Bondage* of *Egypt*, and in the worst part of that *Bondage*, their Tale of Brick and Mortar-work was doubl'd upon them, and that without Straw, *Exod.* 1. 11, 14. and 5. 18, 19. &c. Then God sent *Moses* their Deliverer. And what a degenerate age was that wherein *Samuel* was born, where there was no open Vision (1 *Sam.* 3. 1. &c.) No better (but far worse) were the Times of *Elijah*, who (in his own computation) was left alone of all the Lords Prophets, when the Prophets of *Baal* were many, 1 *Kin.* 18. 22. in the days of wicked *Ahab*, who sold himself to work wickedness, whom *Jezebel* his wicked Wife stirred up, 1 *Kin.* 21. 25. and as bad were the times of *Jeioram* (*Ahabs* Grand-Child) when God sent the Prophet *Elisha*, who said to that wicked King, *What have I to do with thee, &c. and surely were it not that I regard the presence of Jehosaphat, I would not look toward thee, nor see thee*, 2 *Kin.* 3. 13, 14. The like is recorded of all the Greater and Lesser Prophets, who all (as with one mouth) do declare and declame against the wickedness of their several Ages they lived in, as all their several Prophecies do abundantly testify, in *Isaiab*, *Jeremiab*, &c. and in *Hosea*, *Amos*, &c. To omit all these, and come to the Master-Prophet (our Redeemer) the Son of God, who was sent out of his Fathers Bosom into the World, at a time of its greatest Degeneracy, when few more than five persons are found upon Record who owned the good ways of God, then came Christ that Almighty Healer and Sovereign Saviour. As *Joseph* found his Brethren in *Dothan* (which signifies *Defection*) *Gen.* 37. 17. So our *Joseph* or *Jesus*, found the World in a state of great and sad Defection : and when he comes again 'twill be as bad ; *shall the Son of Man find Faith on the Earth*, *Luk.* 18. 8. Thus it appeareth (by an Induction of Instances out of *Sacred Writ*) that God raiseth up the best of Men, in the worst of Times, as he did *Noah* here in the Old World, when all Flesh had corrupted their way, *Gen.* 6. 12. And this

Secondly, Is also remarkable in *Civil or Secular History* (complying with that of the *Sacred* afore said) that the best of humane Laws have been gained in the Reigns of the worst of Kings, as an happy Counter-Ballance to their exorbitant and extravagant actings, this leads me to the [*διότι*] *Why it is so*.

Ans. 2. Herein appeareth the Wisdom and Graciousness (as well as the Power and Providence of God) to reserve a little remnant for royal use in the worst of times, that he might not ruine the whole work of his hands at once: *Saints are call'd the Salt of the Earth*, *Mat.* 5. 13. As *Salt* keepeth *Flesh* from putrifying, so do the *Saints* the World, and are therefore sprinkled up and down, as *Salt*. (Here a few Corns and there a few Corns, one of a Tribe, and two of a Family, *Fer.* 3. 14.) to keep the rest from rotting, 'tis well said, that *Swine* and *Swinish* persons have their Souls for *Salt* only, to keep their Bodies from Stinking above Ground: Christ and his redeemed are somewhere called the Soul of the World! Oh what a Stinking Body would the World be without such a sweet Soul? However they are call'd: the Light of the World, *Mat.* 5. 14. (As well as the Salt.) Oh how dark would the World be in the night of Degeneracy, if God had not some Orient Stars sparkling and bespangling the world, though not in every part, yet in every Zone and Quarter of it: Such an one was our *Noah* here; some good men in bad times, an Holy remnant kept for a reserve: Good Husbands cast not all their Corn into the Oven, but reserve some for seed: God kept his [*Μίτθε-Μίσπαρ*] a small few here to replant the World.

Add the third [*καὶ οὕτως*] after what manner it is.

Ans. 'Tis as the Chaff is kept from burning while the Corn is amongst it. As in all times God hath a few Pearls to preserve the many Pebbles, and a few Jewels to preserve the Lumber from being destroyed; so the Holy Seed, call'd *Staturmen terra*, the Substance of the Earth, *Isa.* 6. 13. and the Righteous are an Everlasting Foundation, *Prov.* 10. 25. They may say with *David*, they bear up the Pillars of the world, *Psal.* 75. 3. Hence it became a common Proverb in the primitive times, *Abisq; Stationibus sanctis non staret mundus*; But for the Piety, Presence and

and Prayers of the Christians, the World could not subsist any longer. Hence also Philo draws a good Conclusion, [*Oremus, ut (tanquam Columna) vir pius permaneat in domo, ad calamitatis Remedium;*] Let us pray that the righteous may remain (as Pillars in the house) with us, and not perish from among us, as *Isa. 57. 1.* As our blessed preservatives from imminent evils. 'Tis said, *Abraham stood yet before the Lord, Gen. 18. 22.* And without such to stand, the World could not stand, for God saith, oft over, *I will not destroy it for their sake, v. 23. 24, 26, 30. 32.* Lot was saved for *Abrahams* sake, as *Sodom* was for *Lots* sake, till he was departed out of it, *Gen. 18. 23.* with *19, 22,* and *29.* And as God gave *Zoar* to *Lot, Gen. 19. 21.* and all the Souls in the Ship to *Paul, Acts 27. 24.* So God gives the rest of mankind to the righteous, *Job 22. 30.* Upon this account *Tabor* and *Hermon*, are accounted for *East* and *West, Psal. 89. 12.* For God accounts of the World by the Church, and upholds the World for the Churches sake. And were it not for some *Jehosaphats* (God hath in the World) he would say to wicked men as *Elisha* said to *Jeoram* that wicked King, *I would not look towards you, nor see you,* as before. If it were not for his Elects sake, God would make a short work both in and of the World, *Rom. 9. 28.* Were it not for the Elects sake, there should no Flesh be saved, *Mat. 24. 22.* Neither any Jew, nor any Gentile left alive, were it not for his Covenant sake, and his infinite mercy to his Elect, *deus vindictæ gladium oleo misericordiæ semper emollit,* God ever is softening the Sword of his Justice with the Oil of his mercy, and hereby a remnant is reserved (both of Jews and Gentiles) in the World, and the World for the Elects sake. When God is most enraged and resolved, yet then will he yield something unto the Prayers of his precious Servants, as he did to *Abraham* in his interceding for *Sodom*, gathering ground of God four times, and even then broke he off from *Begging*, before the Lord left off from *Bateing, Gen. 18. 22.* to 33.

Inference, Oh then what sublime fools are wicked men in thrusting out and endeavouring to destroy the righteous from among them! What is this, but to pull an old house (the World) upon their own heads? As *Noah* did ransom the old World from ruine, for 120 years, when God was resolved upon it, as well as repented he had made it, to see whether men would repent of their sins, and seek reconciliation by righteousness, and by returning to God, as *Dan. 4. 27.* Thus *Aaron* stood betwixt the Living and the Dead, *Num. 16. 48.* And so the Plague was stayed by his offering Incense; and many a time would God have destroyed *Israel*, had not *Moses, &c.* stood in the Gap, *Psal. 106. 23.* and 30. Thus *Elias* prayed, *Jam. 5. 18.* And *Amos* also, *Amos. 7. 5, 6.* And God removed both those Judgments: The very presence as well as Prayers of the Righteous doth ransom places and people from ruine, were it not that some Clusters, that have blessings in them (the Churches of Saints) be found upon *Englands* Vine-tree, God would lay his Ax to the Root of it, and cut it down, never to cumber the ground any more, *Isa. 65. 8.* *Mat. 3. 10.* no sooner was *Lot* out of *Sodom*, but God rain'd down Hell out of Heaven upon it; no sooner was *Augustin* departed, but Gods Judgments came down upon *Hippo*, as after *Luthers* departure upon *Germany*, and after *Pareus* his Death upon *Heidelberg*; no sooner was *Josiah* dead, but *Jerusalem* was destroyed: 'Tis not those *Elijahs* that trouble *Israel* (as wicked *Abab* said) but 'twas he himself and his wicked House, *1 Kin. 18. 17, 18.* Those reputed troublers of the City, *Acts 16. 20.* do really ransom the City from trouble, and such as are accounted to turn the World upside down, *Acts 17. 6.* do indeed preserve the World from being so turned. Some places (indeed) are so sinful that God saith, If *Noah, Daniel* and *Job* were in it, it should not be ransomed from ruine, *Ezek. 14. 20.* Yet commonly such Servants of God save places and people (both from Imminent and Incumbent Evils) by their Prayers and by their Presence. 'Tis a sign of high Divine Displeasure, when a place is bereaved of the Prayers of Gods people by Gods Command, as when God bid *Jeremy*, pray not for this people, *Jer. 14. 11.* for their good; for God seems to say, that he can do nothing against a place, while his people pray for it, let me alone (saith God to *Moses*) that I may destroy them, *Exod. 32. 10.* *Ligatum habent sancti deum, ut non puniat, nisi ipsi permiserint.* The Saints (as it were) bind Gods hands to the peace, so that he cannot punish, unless they permit; as the Father glosseth upon that Text, which seems to intimate, that *Moses's* Intercession for *Israel*, was (through Divine condescension) too strong for Gods Indignation against them: Yet 'tis an higher evidence of Divine Displeasure, when a place loseth both the Prayers and Presence of Gods people: This was *Abrahams* argument, [*Wilt thou destroy the Righteous with the wicked? That be far from thee, &c.*] *Gen. 18. 23, 24, 25.* And God grants the cogency of the Argument, v. 26. Why are not the Tares now pluckt up? 'Tis for the Wheats sake (though thin sown) that is present among them, therefore saith Christ, Let the Tares alone, until the Harvest, *Mat. 13. 28, 29, 30.* Thus the World is preserved for the Elects sake: Therefore when the Righteous are taken away, 'tis a sure sign that some great evil is coming on, *Isa. 57. 1.* Hence the loss of their presence should be laid to heart. When a loving Father removeth

his

his best Beloved Children, it plainly Prognosticates, he will break up house there, and shortly remove himself to some other place. *Metuselah*, Hebr. signifieth, he dieth and the dart cometh, for immediately after the Death of that Holy Patriarch, the Deluge came upon the wicked World: Then is the day of *Babylons* Vengeance, when God *callesth*, and causeth his own people to come out from her, *Rev.* 18. 4. As he did *Lot* out of *Sodom*, and then out of *Zoar*, both which were destroyed after his departure: Oh the mad censures of a Frantick World, crying, *Away with them, they are not worthy to live*, whereas they are most worthy, and *the World is not worthy of them*, *Heb.* 11. 38. And the World could not (indeed) subsist without them, therefore all should learn with *Lydia*, to intreat such *Paul's* & *Timothy's* to stay with them, *Acts* 16. 15. And as it is one of Gods methods to call his people out of a place, before the Judgment come, so 'tis another of his methods to hide his people in the place, until the Judgment be past. As he hid *Jeremy* and *Baruch*, *Jer.* 36. 26. with 26. 24. &c. As he hid *Rahab*, *Josh.* 6. 25. God gave her *hiding* for *hiding*, and this is oft found in Promises (as well as Presidents,) *Psal.* 57. 1. and 91. 4. *Isa.* 26. 20. *Zeph.* 23. and many more; thus did God hide *Noah* here till that Calamity was overpast. The ground whereof (on Gods part) was Gods graciousness to *Noah*, and (on mans part) was *Noahs* Righteousness to God: (First) Of that which is well placed first, *Noah* found Grace in the Eyes of *Jehovah*, *Gen.* 6. 8. There is a sweet harmony betwixt the Letters of *Noah's* name and the Letters of Grace in Hebrew; for *Nach* (his name) and *Chan* (signifying Grace) are the same Letters, only transposed in the Hebrew Radix: Hence Note, that the grace or graciousness of God is the Fountain and Foundation of all Mans Felicity. *Noah* did not find favour in Gods Eyes, because he was a perfect man, that is, Free from all sin, as the Romish Romances affirm, but because he was in Covenant with God through his Eternal purpose of Electing Love, *Eph.* 3. 11. *Noah* of and in himself was a Child of wrath by Nature, *Eph.* 2. 3. But he was saved (both Temporally and Eternally) by grace only, though he was Just and Perfect in his Generation. It was of Grace, and not of Debt that God accepted him: As he did *Lot*, *Gen.* 19. 19. and *Moses*, *Exod.* 33. 12. And *David*, *Acts* 7. 46. Yea and the blessed Virgin her self, *Luk.* 1. 30. Though the Romanists Report of her, she was born, lived and died without sin. If so, then she needed not (as she more truly reports of her self) to rejoice in the Lord her Saviour, *v.* 47. Such as be without sin, may well enough be without a Saviour; where there is no sore, there is no need of a Salve. *Noah* was saved (as all the aforesaid) by Christ, who was given of God for a Covenant, *Isa.* 42. 6. Now the Mercy-seat was no larger than the Ark (wherein the Covenant was kept) shew, that the Grace of God extends no farther than the Covenant. As all out of the Ark of *Noah* were drowned, so all out of the Covenant of Grace are Damned. There is no other name under Heaven by which we must be saved, but by Christ the Covenant, *Acts* 4. 12.

2. *Noah* was just and perfect, *Gen.* 6. 9. This was the ground (on Mans part) why he was not destroyed by the Deluge with the old ungodly World, as Gods Grace or Graciousness was the ground (on Gods part) this as the Cause, and that as the Effect, quite contrary to the Damnable Doctrine of the Romish Church, which asserteth, that because *Noah* was just and perfect, therefore he found Grace in Gods sight. *Noah* (indeed) was a righteous Man, *Gen.* 7. 1. he had ('tis true) the Two-fold Righteousness:

1. Imputed.

2. Imparted: By the former he was Justified, and by the latter Sanctified; yet this is remarkable, 'tis said expressly of him, that he first found favour in Gods Eyes, before he was either Justified or Sanctified, *Gen.* 6. 8, 9. and 7. 1. he is no where said to be Justified by Works (nor any else, but the contrary) for then it had been but of Right, and by Debt: But the Author to the Hebrews doth expressly say, He was Just, or Justified by Faith, *Heb.* 11. 7. Now the Grace of Christ (not Mans own Righteousness) is the Sole Foundation both of our Faith, and of our Felicity; Christ is our all, and in all, *Col.* 3. 11. As *Manna* is said to comport most contentedly to all curious Palates: So this Grace comprehends in it all kind of Blessings which the Heart of Man desireth, and his Need requireth. 'Tis very true and as observable, *Noah* was the first Man in the World that had this Honourable *Encomium* put upon him, as to be stiled [just and perfect;] Indeed *Abel* before him was called by Christ long after him [Righteous *Abel*] as *Mat.* 23. 35. yet must we take this Title in the right Notion, he was Just, but how? 'Twas by his Faith; for even in Old Testament Times, the Just did live by their Faith, *Hab.* 2. 4. as well as in the New Testament, *Rom.* 1. 17. *Gal.* 3. 11. and *Heb.* 10. 38. and thus the same Epistle saith, *Noah* did, *Heb.* 11. 7. *Noah* is not said here to be Just, simply or absolutely taken, (for so, there is no Man that sinneth not, *1 Kings* 8. 46.) but Comparatively, compared with that wicked World, he was the best of Men in that worst of Times, which was a singular commendation, therefore is he laid to be [just and perfect in his Generation] that is, in the midst of those wicked Ones he lived

lived amongst; in comparison of whom he was the only *Righteous One*, *Gen. 7. 1.* The worse they were, by an Holy *Antiperistasis*, the better would he be; hereupon some say *Noah* was above *Enoch* in this, that he walked with God (a quite counter-motion to the wicked World) in far worse times (no doubt) than those in *Enoch's* days. Neither was *Noah* perfect in measure and degree, but in uprightness: Aiming at Perfection, and willing in all things to please God, and keeping himself from his (and others) iniquity, *Psal. 18. 21, 23.* This sincerity was his safety (as well as his Perfection.) So true is that of *Solomon*, *He that walks uprightly, walks surely*, *Prov. 10. 9.* Such are as safe as if in a *Tower of Brass* or *Town of VVar*, *Prov. 14. 26.*

From this double Ground (both on *Gods* part and on *Mans*) I pass on to the fourth Grand Particular, to wit, the double Description or Narrative,

1. Of the Saving Means, or Instrument, *Noah's Ark.*

2. Of the Destroying Means, or Instrument, *Noah's Deluge.* From whence the fourth Grand Observation ariseth, *The most Great and Gracious God is fully furnished with Effectual Means or Instruments, both for Saving the Righteous, and for Destroying the VVicked.*

First, Of the first of these, the Description of the Ark; wherein most Remarkable be,

1. Its Matter.

2. Its Form, or Fashion.

3. Its Measure.

4. Its Accoutrements of a Window and Door.

5. The Order of its Cabines.

6. The Use of it, for the Preservation and Sustentation of *Man, Beast* and *Fowl*, *Gen. 6: from 14, to 22.*

1. The Matter of it, *v. 14.* is *Gopher-wood* by Gods Direction. The Scripture mentions not this word (or Wood) in any other place, which hath occasioned so many uncertain Conjectures among Authors (both Antient and Modern) about the Materials of the Ark, some conceiving it to be the *Pine*, others *Fir*, others *Cedar*, &c. but the most probable is the *Cypress*.

(1.) From the nearness of the Name, for *Gopher* sounds the same with *Cupar*, (from whence comes *Cuparissus*, or the *Cypress*) making but a little change of Letters, as oft happeneth.

(2.) From the firmness of the Wood, *Διά τὸ ἀσπίλον εἶναι, quia est expers putredinis*, it will not breed Worms, because 'tis bitter; hence it is call'd an Everlasting Wood, according to *Matth. 24. 32.*

————— *Perpetuū nunquam moritura Cupresso.*

(3.) From the Testimony of Authors, who generally agree, that in those parts of the World (which were first planted) and on those Mountains of *Ararat* (where the Ark rested) there is no other Wood grows fit to Build Ships withal, so much as the *Cypress*. Hence that great Navy of Ships (which Great *Alexander* Built at *Babylon*) were all, and only made up of *Cypresses*, *Arrian. in Alex. l. 7. p. 161.* and *Strabo, l. 16. p. 741.* Whatever the Wood was, this is certain, it was most durable, especially, if we can believe what *Epiphanius* reporteth, *Har. l. 1. p. 23.* that some part of this Ark was to be seen in his Day. It was undoubtedly such Wood as (they say) will not Rot, that it might be a fitter Type of Gods Church (the Antitype) which is made up of *Incorruptible Seed*, *1 Pet. 1. 23.* and of the *Eternal Spirit*, *Heb. 9. 14.* The Ark was made [*ex lignis lævigatis*] so the Vulgar Latine reads for *Gopher*, that is, of sound, plained Planks that would Seam well together to keep out Water. Thus the Materials of Gods Church are all smoothed (having the knots of corrupt Nature taken off) by the Spirit of Power, and of a Sound Mind, *2 Tim. 1. 7.* As 'tis well said (in one Sense) that *Living Stones* and *Green Timber* are the most meet Materials for a Gospel-Church; so 'tis well said also that such plained Planks, and beautiful Boards of *Gopher* or *Cedar* are fittest for Gods Ark or Tabernacle, the Church in another Sense: The Boards whereof must be joined close together without gaping to spring a Leak, &c. for [*Intorto Capite, sequetur Corpus*] if the subtle Serpent can but see an hole to wrest in his Head, he will easily screw in his whole Body. This Ark was a Figure of Christs Church, whereinto they that enter by Faith, are saved from the Flood of Gods displeasure, of which Grace, Baptism, (the answerable Type) is a Sign and Seal, *1 Pet. 3. 20, 21.*

2. The Form of it. The Hebrew word [*Tebab*] signifies a Chest, Coffer or Coffin, all which are equally broad, both above and below, at top and bottom, and though an Ark was the most Antient Name of Ships, because of the Similitude unto this Ark of *Noah*, all

the old Ship-Carpenters Built their Ships (at the first) learning that *Form* from Gods own *Plat-form*; yet was not *Noah's Ark* then of the *Form* of our Ships *now*, which are framed *sharp before and below*, for the better Plowing of the Sea (as the Poet expresseth it) and for a ready cutting of the Waters: Ships are all made in that *Form*, which will make the quickest motion, and most expeditious passage (by Oars and Sails) from one Port to another in the Art of Navigation, whereas *Noah's Ark* was made only to Flote upon the Waters, and not to pass from Port to Port, therefore was it of a Square Cubicular *Form*, plain below, on each side, and above also, save only it had a small Ridge or Rising towards the top for the better shooting off the Rain-water, not unlike the Cover of a Coffin, which little Ridge was about the measure of a Cubit only, *Gen. 6. 14, 15, 16.* and this odd Cubit (or measure from the Elbow to the long Fingers end, containing six Hands breadths, or a Foot and a half) was supernumerary to the Thirty Cubits, which was the Altitude or Height of the Ark; we must suppose that single Cubit was over and above this round and large measure: The Ark was neither gather'd in at the *top*, till it came to a Cubit breadth there, as *Origen* supposeth, and after him *Hugo* and *Cajetan*, nor at the *bottom* was it gathered in, so waxing wider and wider, as our Ships are Built, for then it had not been of that capacity to contain so vast a company of Creatures; nor would it have held out in every part to be Three Hundred Cubits long, Fifty broad, and Thirty high, according to the Divine Description, *v. 15.* so that the Opinion of *Augustine* (*de Civit. Dei lib. 15. cap. 27.*) seems most Authentick, that it was Built upright both in length and breadth, flat-bottom'd (to lye steady upon the Waters) and level on each side, without any gatherings in from the bottom to the *top*, where the sloping Ridge (to cast off Rain from resting there) was fixed, call'd the covering of the Ark, a part whereof *Noah* removed to obtain some fresh Air, and to take a prospect of the Earth, *Gen. 8. 13.* Of the same *Form* with this Ark, was that Ark or Chest wherein the Child *Moses* was hid, *Exod. 2. 3.* for there the same Hebrew word (only *Jod* added) *Tebab* is used, it being a flat-bottom'd Coffin that lay firm among the Flags, yet floating upon the Waters. This is the same with that both in *Name* and *Form*, though differing in *Matter*, for that was made of *Gopher-wood*, but this of *Bulrushes*; yet a sufficient Sanctuary in subserviency to Gods Providence (being pitched within and without, as *Noah's Ark* was, *Gen. 6. 14.* by *Mans* prudence) for the saving of *Moses*, as that was for the saving of *Noah*, &c. Likewise of the same *Form* was the *Ark* of the Tabernacle and Temple, yet differing from both those two aforesaid Arks in two Respects.

1. In *Name*, which in Hebrew is call'd [*Aron*] but both the other Arks are called [*Tebab*] the Greek Tongue doth (indeed) use one word [*νικητός*] for all these three Arks, *Heb. 11. 7.* and *9. 4.* *Mat. 24. 38.* *Luke 17. 27.* *1 Pet. 3. 20.* *Revel. 11. 19.*

2. In *Use*, for this latter call'd [*Aron*] *Exod. 25. 10.* was to keep dead, lifeless things in it, as the Tables of the Testimony, &c. *Deut. 10. 2, 5.* and *Heb. 9. 4.* but both the former Arks (call'd *Tebab*) were to keep Persons and things alive in them, as the *Ark* of *Bulrushes* kept the Child *Moses* alive, and the *Ark* of *Gopher* kept *Noah*, and many Creatures alive in them: To Spiritualize the *Form* (as before the *Matter*.) Herein also the *Ark* is a Type of the Church, wherein likewise it holdeth a comely congruity: As the Church is like the Ark in its being made up of long, strong, hewed and smoothed Timber (yea, and covered, Hebrew *Copher*) over within and without, *Gen. 6. 14.* with the Atonement of Christ (as it was pitched) to make her Tight, that the Waters of Gods wrath may not enter in upon her: So she is flat-bottom'd (as the Ark) being well grounded on Christ, and having a firm constancy and steadiness in him, *She is stablished in the Faith, Col. 2. 7.* and cannot be tossed to and fro with every wind of Doctrine, *Eph. 4. 14.* The Moralist calls a good Man [*Homo quadratus*] one that lyes firm and four-square upon his ground, not like a round Bowl or Ball (very unsteady, *quia tangit in puncto*, it touches only in one point) that may be moved and removed with the least touch of the Finger, if not with a little blast of the Mouth: And this Philosophy assigneth as the reason why the motion of a Sledge (which lyes flat on the ground) requires a far greater force to promote, than the motion of a Wheel, that toucheth the Earth in one single point only. Thus the Ark lay flat, yet Floating.

3. The Measure of the Ark, [*Three Hundred Cubits in length, Fifty Cubits in breadth, and Thirty Cubits in the height of it, Gen. 6. 15.*] In this Symmetry or Proportion of Measures, the length of the Ark was Ten times the height of it, and Six times the breadth of it, for Ten times Thirty is Three Hundred, and Six times Fifty is Three Hundred likewise: No doubt but *Moses* (who wrote this Book) being well learned in all the wisdom of the Egyptians, *Acts 7. 22.* giveth here an exact Geometrical Description of all the just Dimensions of the Ark. This shews the Blessed Symmetry and Proportion that ought to be in all the Dimensions of a Gospel-Church, its height, length and breadth must be answerable one to another according

to the *Analogy of Faith*, not over-grown in any one, as the Dioceſan Churches, &c. are. According to this measure, the Ark contained Four Hundred and Fifty Thouſand Square Cubits. The whole within the Wooden Walls of it. So far as its three Stories extended, each of which conſiſted of an Hundred and Fifty Thouſand Cubits, to which add Three Thouſand Six Hundred Cubits more (as ſome do) for the finiſhing of its Roof and Sky-light; all which ſolid Contents ſolidly conſidered do demonſtrate, that the whole Fabrick of the Ark was ſpacious enough, and had a capacity ſufficient to contain all thoſe Creatures, and all their Proviſions which were laid in there: So that *Apelles* (that wretched Diſciple of the wicked Heretick *Marcion*) had no juſt cauſe to Cavil at and Blaſpheme this Sacred Story as a loud Lie, becauſe (as he ſaith moſt prophanely) This Dimension (here deſcribed) was Inſufficient, and could not poſſibly comprehend them: To this Atheiſt it is Answered,

(1.) The Ark may be meaſured greater or leſſer according to the difference of Cubits, which be of three ſorts; 1. The common Cubit, from the Elbow to the end of the middle finger, as before. 2. The Cubit of the Sanctuary, which (probably) was twice ſo much as the common or ordinary; for as the Hebrew *Weights* of the Sanctuary were double to the common and uſual, ſo the *Meaſures* of the Sanctuary were accordingly, *Exod.* 30. 13. However it appeareth to be an *hand-breadth* more than the common Cubit, *Ezek.* 40. 5. & 43. 13. 3. There is alſo the Geometrical Cubit, which is ſix times greater than the common, and (according to *Origen's* Opinion) the Ark ſhould be meaſured by this laſt ſort of Cubits, ſo that if the meaſure by the firſt or by the ſecond ſort of Cubit be too little a capacity for all the Creatures (with their proviſions) lodged in it from the beginning to the ending of the Flood (which was a full year) this laſt meaſure of Cubits will be ſufficient and ſuper-abundant. But Answer,

The (2.) There is no neceſſity conſtraining us to compute this one Cubit ſix (with *Origen*) ſeeing the Holy Scriptures do not reckon (according to this Geometrical Cubit) other Fabricks in other places; for, ſhould the Altar deſcribed by Cubits, *Exod.* 27. be meaſured in its height by this laſt Cubit, it would mount it up ſo high, as none could come to ſerve there but by the help of a Ladder. Indeed the Scripture doth mention a *Great Cubit*, *Ezek.* 41. 8. which preſuppoſeth alſo a leſſer one. But ſuppoſe we ſhould go to the loweſt and leaſt of thoſe three, to wit, the *common Cubit*, this may be conceived to have been much bigger than 'tis now, becauſe Man's Stature before the Flood was much greater than now: Suppoſe no more than our common Cubit now: The Ark being divided into three Stories, and each of them conſiſting of an hundred and fifty thouſand Cubits, according to common eſtimation the Ark will be found of ſufficient capacity; for three hundred common Cubits make up an hundred and fifty yards, which contain four hundred and fifty foot, almoſt two furlongs in length, which make the eighth part of a mile, and multiplying the length by the breadth, fifty times three hundred make fifteen thouſand Cubits, which being again multiplied by the height of thirty Cubits, there will the whole capacity and meaſure of the Ark amount to thirty times fifteen thouſand, which makes every of the three Stories to be an hundred and fifty thouſand Cubits, as multiplied only by ten, and in the whole, four hundred and fifty thouſand ſolid Cubits, as multiplied by three tens, which is thirty, beſides the three thouſand ſix hundred Cubits more allowed for the Roof or Covering; ſo that the Dimensions of the Ark were vaſtly prodigious, and capacious enough to contain all the Creatures, and all their Proviſions, as *Johannes Buteo De Archâ Noæ*, and our Dr. *Wilkinſon* do clearly demonſtrate. This latter worthy Author well obſerving, that no carnivorous creature was fed with fleſh in the Ark. For, (1.) There was but a certain number (of ſome kind but two) received into the Ark, ſo there could not be fleſh for them. (2.) Neither is it likely that *Noah* ſhould be ſo ſlavishly employed in ſuch a daily and dirty work for a whole year ſo to feed them. (3.) 'Tis more probable, that by the ſame miraculous power whereby Lions, Leopards, Tygers, &c. laid aſide their fierceneſs, and were tamed, &c. thereby alſo they were made content to want fleſh for that time, and to feed upon fruits, &c. From all which aforeſaid may be learnt thoſe following Divine Leſſons.

The (1.) is, As this Ark lay all along in a proſtrate poſture (ſuitable to the Tabernacle and Altar thereof, not to the Temple and Ark therein, both which had an Erect Situation) and was a fleeting, floating, rolling, tumbling, and travelling Fabrick: Even ſo is the Church Militant, afflicted, toſſed with Tempeſts, and not comforted, *Iſa.* 54. 11. Hence *Clemens Alexandrinus* well obſerveth, that the Antients built their Temples or Churches in the Form of this Ark or Ship, to denote the Toſſing State of the Church on Earth.

The (2.) is, Though the Ark lay all along thus flat, and floating, ſo that if the Devil (that Prince of the Air, *Eph.* 2. 3.) could have raiſed but one Storm in that whole years time againſt *Noah* (as he did afterwards againſt *Chriſt*, *Matth.* 8. 24. *οὐρανὸς ὕψας*, a Seaquake,

quake, like an Earth-quake, that shakes down strong Mountains and Castles) the Ark had certainly been overwhelmed (because of its fashion and posture) and all (in it) been drowned. Oh the Amazing Power and Providence of God attending *Noah* and the *Ark*: *his Eyes were upon it* (for good) *from the beginning of the year to the end thereof*, Deut. 11. 11. God held the Wind in his Fist, Prov. 30. 4. 10, as not to suffer one puff of a tempestuous Storm to blow for all that whole year, to endanger the Ark. This may well be concluded, because 'tis expressly said, That after the Flood, *God made a Wind to pass upon the Earth*, Gen. 8. 1. which importeth, that all the time of the Deluge, there was a great Calm; and though some Natural Cause thereof may be assigned, seeing Storms do ordinarily arise from Vapours ascending out of the dry Earth (all which this Dowling Deluge suppressed) yet this was certainly a Supernatural Calm from Gods fatherly Providence for *Noahs* preservation. Thus it is with the tossed Church, *God commands the Winds and the Sea, and both obey him*, Matth. 8. 27.

The (3.) is, As the Ark, after all its tossings, landed safely on Mount *Ararat* at the length, and there had a *Quietus est*, or long Rest: So the Church Militant, after all, shall land safely, and be triumphant in Heaven on those Everlasting Mountains.

The (4.) is, As the Ark was made in the fashion of Mans Body lying along upon his back, with his face upward (which is the very Model by which all Ship-Carpenters do build all their Boats, Ships, &c. with a Bottom-tree like the Back-bone of a Mans Body (lying with the face upward) and so many Ribs arising up from it) so it teacheth the frailty of Man, while in the body, *variis agitatus in undis*, tossed up and down like a Tennis-ball by Fortunes Racker; or like this Ark by the Waves of this over-grown Flood, living always at the Sign of the Chequer, sometimes in the *White of Mercy*, and sometimes in the *Black of Misery*. Man is exposed to many Changes here below, walking in changeable Colours, and none can say, [I am that I am] but God, Exod. 3. 14.

The (5.) is, As the Ark had the form of a Coffin, which is always made (according to the proportion of Mans Body) in its length, six times the breadth, and ten times the depth, or height: This was the proportion of the Ark, to mind Man of his Mortality, and to teach him that great Truth of Mortification, which maketh up the Church of God, as the Apostle applies this Type to Baptism, 1 Pet. 3. 20, 21. whereby we are become dead and buried with Christ, Rom. 6. 3, 4, 6. (to wit, by the Baptism of the Spirit accompanying the Baptism of Water) and shall have as sure a Resurrection as Christ had out of his Coffin or Grave, and as Noah had out of the Ark (made Coffin-wise) wherein he seemed to lye buried for a long time. The Church and her Cause shall come out of her Coffin, and at last shall rest (after all her Tossings) safely upon Mount *Ararat*, Acts 9. 31.

The (4th) Remark (wherein the Ark resembles the Church) is, its *Accoutrements* of a Window, and of a Door, wherewith it was framed and furnished, Gen. 6. 16. 1. The Window, Hebr. *Tjobar*, a clear light about the top of the Ark, which some think was made of Chrysal, that it might both take in Light, and keep out Rain: And the word is in the singular number, to shew there was but one Light for this great Fabrick, and this was placed in that Cell where Noah, &c. lodged, seeing Beasts, Birds, and creeping things do not dislike Darknests. As the Ark (it seems) had but one Window, so the Church hath but one Spirit (to enlighten her,) Eph. 4. 4. There may be many *Ignes fatui*, or false Lights, but the true Illumination is but one. This one Window was but a little Light to so great a Vessel, to typify, that the Church (while Militant on Earth) doth but see through a Glass darkly, 1 Cor. 13. 12. until she become Triumphant in Heaven, and then shall she see as she is seen, 1 John 3. 2. Therefore none are to boast of their high Attainments of Knowledge here, for the best of men are but men at the best, and know nothing yet as they ought to know, 1 Cor. 8. 2. 'Tis well said by Origen, *Ignorantiam meam non ignoro*; I am not ignorant, that I am but ignorant. Alas! it is with us here, as with a Prince while in the womb, he lyes pent up there in a dark Prison, but when born and brought up, he shineth forth with all the glory of his Fathers Court: So 'tis with us on Earth, we are here confined to dark Cloysters (as the Inhabitants of the Ark were) and the greatest part of our Knowledge, is but the least part of our Ignorance, and yet how prone is proud man to think that he knows all that is knowable. Hence it comes to pass in some Churches as it was in *Alcibiades Army*, where all would be Leaders, and none content to be Learners. Some Hebrew Doctors say, this Window (or *Tjobar* Hebr) was a precious Stone or Carbuncle, which hanged in the Ark, and gave light to all the Creatures therein; though this hold not true concerning the Ark (seeing Noah is said to open the Window, Gen. 8. 5, 6.) yet holds it eminently true concerning the Church, which is enlightened by Christ that precious Pearl, and that Enlightening, Enlivening, Living Stone.

The (2.) Implement of the Arks Fabrick was a Door, Hebr. *Upethach*. This is also in the singular number; there was but one Door for this great House (of three Stories high) and

and that fixed in the side of the lowest Story (resembling that one Wound opened in the side of our Saviour, *John* 19. 34.) yet the Door was doubtless a very vast and prodigious Door, both *wide* enough, and *high* enough to receive into it *Camels* and *Elephants*: Yea it was so great and heavy, that when all the *Beasts* (clean and unclean) together with those overgrown Creatures, came (as it were) out of Gods hands (whose Commands, as their Creator, they all obeyed) to *Noahs* hand, who handed them in at this Door, and all others design'd to be saved, *Noah* could not well shut this Door himself, and 'tis easily supposed, the *Scoffers* without would do no such service for him, and therefore the great God (in whose sight *Noah* had found grace, *Gen.* 6. 8.) undertakes this mean Office to be Key-turner or Door-keeper, and shuts the Door after *Noah*, *Gen.* 7. 16. and therefore it could not but be well shut, for what God doth is always well done: Even the Vulgar said of *Christ* [*He hath done all things well*, *Mark* 7. 37.]

Now let us consider the congruity betwixt the Type and the Antitype, 'twixt the Ark and the Church.

1. As the Ark, so the Church hath but one Door, to wit, *Christ*, *John* 10. 7, 9. There is no way to be saved from the Eternal Deluge of Divine Wrath, but by entering in at this Door, *Acts* 4. 12. *Isa.* 43. 11.

2. As by this one Door all Creatures entered (clean or unclean of all sorts;) so by this one Faith (*Eph.* 4. 4.) in *Christ*, both the *Jews* and the *Gentiles*, yea all sorts of Persons and Nations enter into the Church.

3. As the Door of the Ark took in the greater and the lesser Cattel: So *Christ* is the Door both for *Pastor* and for *People* to enter into the Church; therefore *Christ* calls himself [the Door] twice over upon this account, *John* 10. 7, 9.

4. As the Door of the Ark was wide enough to take in the most overgrown Creatures, as above: So *Christ* is a Door wide enough to let in to the Church the greatest and most overgrown sinners: Such as *Manasseh* (who defied God, murdered Men, and worshipped Devils:) and *Mary Magdalen*, (who had seven Devils cast out of her) though they be swollen up with sin as big as *Elephants*, *Christ* will in no wise cast them out upon their coming to him by Faith and Repentance, *John* 6. 37.

5. As the Door of the Ark did let out, as well as in from Bondage to Liberty: So *Christ* is such a Door of going out as well as in, *John* 10. 7, 9. out of the Sheep-fold into the Pasture, (where they shall feed daily and daintily, as *Psal.* 23. quite through) yea and at last out of the Kingdom of Grace, into the Kingdom of Glory.

6. As this Door was in the lowest Story of the Ark, at the very bottom of it, that so the shortest-legg'd Creature might easily enter: So *Christ* is a Door that is placed very low, even in the very Foundation; hence is he call'd the Foundation Stone (for stooping so low to bear us up) *Isa.* 28. 16. and so may be called the Foundation Door, where the shortest-legg'd Believer may easily step in and enter, even the poor in spirit (which is the lowest Round in the eight Beatitudes) *Matth.* 5. 3.

7. As the *Scoffers* in that Day were smitten with Blindness (not unlike to those *Sodomites*, *Gen.* 19. 11.) so that they groped to find the Door, but could not: So concerning this Door (*Christ*) by which (both) *People* enter into the Church, and *Pastors* unto the *People*; Alas! what groping-work do we behold in the World? Many are so smitten with Blindness, that they miss the Door, and make ways of their own besides the Door.

8. As many Beasts went in unclean, and came out unclean at this Door; yet not too many, for it was the Appointment of God to preserve them in their kind: But alas! too many unclean *Hypocrites* come in (pretending at this Door) into the Church, and go out as unclean as they went in, but their last Doom is, [*Depart from me, I know you not*,] *Matth.* 7. 22.

9. Suppose any of those *Old-World-Scoffers*, when they saw the Flood came in earnest upon them, would have (by many Intreaties and Bounces at the Door) made their entrance, yet after God had shut the Door, there was no entering, nor climbing up (though the Jewish Fable say, The Giant *Og* saved himself by getting astride upon the Ark) which many (no doubt) at the last endeavoured: So there be too many (at this Day) such foolish *Virgins*, that persuade themselves, they have yet long to live, and some more fair Summers to see, that there is no such haste, but hereafter may be time enough, &c. Thus they keep dallying and delaying until the Door be shut, *Matth.* 25. 10. The wise *Virgins* wait for the Bridegroom who (they well knew) would not wait their leisure, and that opportunity is head-long, if once lost, 'tis irrecoverable. This the foolish *Virgins* found true, who came all too late, v. 11. Trifling about [Had I wist] and futuring their Repentance, till they fool away their Salvation: Though they then come Bouncing at the Door, crying presumptuously, [*Lord, Open, open*], yet are they shut out for ever with a Dreadful Sentence, such as will not only make their

Ears tingle, but their Heart-strings crack, and their very Hearts break asunder, *Matth. 7. 22, 29. Luke 13. 25, 26.*

10. As this Door was shut by God himself, and therefore was it well shut, (as before) yea so well, that though it (being in the lowest Floor of the Ark) was under Water a whole twelve-month all the time of the Flood, yet the great God had (with so much power, wisdom and goodness) so shut up the Door (and shut Noah in, *Gen. 7. 16.*) that it sprang not one Leak all that long time to endanger the sinking of the Ark. This may teach us, That (1.) In cases of necessity, we need not question but our God (whom we sincerely serve) will shew all readiness to do to us any good Office, as he did to Noah here, in shutting the Door after him, so long as we retain our Integrity, as Job did, *Job 27. 6.* and be found Righteous in our generation, as Noah was, *Gen. 7. 1.* And (2.) It teacheth us, that seeing there is the Door of our Mouths, and the Door of our Hearts, *Psal. 141. 3. & Rev. 3. 20.* we should (all) intreat the Lord to be the Key-turner to us for both these Doors, as he was to Noah. Oh! thrice happy are they, who have their God to shut and open (for them) both these Doors, and which should never be shut or open'd, but when God would have them so: We must pray with David, Lord, keep the door of my lips, and of my heart too, open it for thy self, and for thy Son and Spirit, but shut it, and keep it shut against Sin and Satan. If God shut the Door, the sinking water of sin cannot leak into the Soul, and upon this very account, we have need to be pick'd or plaistered within and without, as the Ark was, *Gen. 6. 14. & Exod. 2. 3.* to make us close and tight, the Hebr. word [Copper] signifies to cover, from whence our English word comes, intimating how every hole, seam and cranny, should be covered with Plaister, to make it impenetrable: This God could have done without such means, but God will have Man to use Means, where he doth not promise Miracles. Blessed are they that are plaistered over with the Merit and Spirit of Christ. The Merit of Christ keeps out the waters of Gods Wrath; and the Spirit of Christ keeps out the waters of the Devils Wrath; to wit, Temptations to sin, &c.

The (5.) Remark in the Ark is, The several Stories and Orders of its Cells for containing every Creature. The Stories were three, answering, (1.) The three Rooms both in the Tabernacle, and in the Temple; to wit, the Outward Court, the Holy Place, and the Most Holy. (2.) The three Diversities in the Church: (1.) Diversities of Gifts, *1 Cor. 12. 4.* (2.) Diversities of Administrations, *v. 5.* (3.) Diversities of Operations, *v. 6.* Or (3.) The three Stories resemble the three great Graces in a Believers Soul; to wit, Faith, Hope and Love. (4.) They represent also the three Rooms where the Spirit of Sanctification spreadeth as blessed Leaven, particularly, Understanding, Will and Memory, or more generally, the Body, Soul and Spirit, *1 Thes. 5. 23.* Or (lastly) The three growths of a Christian, the thirty, sixty, and an hundred-fold bigger and bigger, Children, Young-men and Fathers.

The (6.) Remark of the Ark is, Its usefulness for preservation of Noah, &c. wherein it is a Type of the Church, according to *Austin's* saying, *Extra Ecclesiam nulla est salus*: As all out of the Ark were drowned; so all out of the Church are damned: According to this Fathers notion, 'tis the undoubted duty of all Professors to join themselves (as the phrase is, *Act. 5. 13.*) to some Church of Christ or other, and not live loose and at liberty without the Pale of the Church, as a straying Sheep got out of the Sheep-fold, or a wandering Bird got out of the Cage; Snares and Temptations cannot but attend them. Hence the Spouse sadly complaineth, [Tell me, oh thou whom my Soul loveth! where thou feedest, &c. for why should I be as a wanderer? (so the words may be read) *Cant. 1. 7, 8.*] This is certain, that as in Moses Law, the Mercy-Seat was no larger than the Ark; so in the Messiahs Gospel, Grace is no larger than the Covenant laid up in the Ark as is aforesaid. Yea and it was strong consolation to a late Dying Martyr, who said, Seeing I may no longer live Gods Servant, I am content to Die his Sacrifice, and 'tis my comfort that I die in my Bed, *Isa. 57. 2.* as I die in Church-Fellowship. Alas! those that were saved in the Ark, were but few in comparison of those that perished out of it by the Deluge. Few there be that find the Narrow way of being confined within the narrow compass of the Ark (as the Dove desired to be) for Diet and Lodging, but the unclean Ravens (that feed upon stinking Carcasses) are many, that love to flutter abroad, and like not any confinements in Church-Fellowship, but would live as they list, and after their lust, finding the Broad way, wherein they have Elbow-room enough for Licentiousness, *Mat. 7. 13, 14. & Luke 13. 24.*

Though there be much more Congruity betwixt the Ark and the Church (whether Domestic, as *Rom. 16. 5. 1 Cor. 16. 19, &c.* or Congregational, as at Corinth, Ephesus, &c. or Catholick) it must

1. Be made of Gopher-wood, which will not rot, of Incorruptible Seed, *1 Pet. 1. 23. Gen. 6. 14.*
2. Of Hewed Timber, *Hos. 6. 5.* such as have the knots of corrupt Nature hewed off by the Ax of the Spirit of Mortification.

3. Well plained, by being renewed in the spirit of their minds, *Ephes. 4. 22, 23.*

4. Well seamed, to lye close together, and keep tight together in the Unity of the Spirit which is the Bond of Peace, *Psal. 133. 1. Eph. 4. 3, 13.*

5. Well Plastered (as well as well Plained and well Seamed) the Curtains of the Tabernacle were coupled close together with Golden Taches, *Exod. 26. 6. &c.* so the Boards of the Ark were clinch'd close together, yet must be plaister'd over too, to make it more tight against the Deluge; thus the Church and Children of God must be Plaister'd over with the Righteousness of Christ, to secure them both against the scalding inundations of Gods Indignation, and against the scorching Fiery Darts of Satans Temptation: The imputed Righteousness of Christ (in our justification) preserves us from the former, *Phil. 3. 9.* and the imparted Righteousness of Christ (in our Sanctification) saves us safe from the latter, *Eph. 6. 16.*

6. As the Ark lay flat (though floating) and steady upon the Waters, being well Ballanc'd below, yet with a little ridge above to shoot off Rain close joined at the Top, the two sides of the covering leaned each against other, so we should be constant in Christ (both in Calms and Storms) leaning upon our Beloved as the Spouse did *Cant. 8. 5.* standing in the most advantageous posture both below and above, that when we have done all, we may still maintain our standing steady in all occurrences, *Eph. 6. 13.*

7. The Window was but a little light compared with that of the next life, as above at large: yet be sure it be large inward (though narrow outward) as the light of the Temple was, *1 Kin. 6. 4.* This is the first work of the Spirit to let light into the Soul, *Act. 26. 18.*

8. The Door, as the wound in our Saviours side, was large enough for the greatest Elephant in Sin to enter, upon Repentance, as before.

9. As there was a great deal of Stench among all those preserved Creatures because of their Excrements cast out and couped up so long in the Ark: So in the Church there cannot chuse but be found much Annoyance (because of offences which will come, *Mat. 18. 7. Luk. 17. 1. Rom. 15. 17.* and of Heresies which will arise, *1 Cor. 11. 19. 2 Pet. 2. 1.*) that must needs offend them who have their senses exercised to discern Good and Evil, *Heb. 5. 14.*

10. As after the long laying of Noahs Family in the Ark, the Deluge dried up, the covering was removed (after a double pause of seven days stay, *Gen. 8. 10, 12.*) God let them out, *v. 16.* and made them to multiply and increase exceedingly: So the Church hath her hiding times, lyes lurking sometimes in the Cleft of the Rock, *Cant. 2. 14.* and sometimes hid in the Wilderness, *Rev. 12. 6, 14.* but when God saith to her, as he said to Noah, Go Forth, then doth she grow up as Calves in the Stall, *Mal. 4. 2.* and margeth abundantly, *Act. 9. 31.* Thus the Congruity, consider next the Disparity. As

1. The Ark had neither Anchor to Stay her, nor Stern to Steer her, nor Mast to Poise her, nor Sail to Move her, nor Pilot to Guide and Govern her, for Noah was an Husbandman and a Preacher, so had no skill in the Art of Navigation which was not then found out; how soon therefore might the Ark have dashed against the Rocky Mountains or the lofty Castles of the prodigious Giants of those Times, had not Gods eye been upon it, and the same hand (that shut up the door of it) had not been as an Helm to it from the beginning of the year to the end thereof, *Deut. 11. 11.* The glorious Arm of the Lord led the Ark safe through the Deluge, as it did Israel through the Red Sea, so that they did not stumble, *Isa. 63. 12, 13, 14.* But God hath provided some better things for us, *Heb. 11. 40.* some better Tacklings for our Ship (the Church) as the Anchor of Hope to hold us, the Ballast of Humility to Poise us, Patience and Perseverance to keep us steady in our motions, Christ (himself) the Master and Pilot of the Ship, his Cross is the Mast, and the Sails are Divine Inspirations upon our Humane (made Divine) Affections, the Top Flag is Faith with this Motto writ in it [*premiur non opprimur*], *2 Cor. 4. 8.* the Compass (by which her course is steered) is the Word and Spirit of Truth. The Mariners (employ'd in her Tutorage and Tuition) are the Angels, the Rudder is Love: and the freight of this Ship is, the Souls of Just persons, &c. The

2. Disparity is, Tossing in the Waters made the Ark worse, and wore it to a shattering when it came to its rest, but the Waters of Affliction are so far from making the Church worse, that she is made better and whiter thereby, *Psal. 119. 71, 75. Dan. 11. 35.* Black Soap maketh White Linnen, and that is the choicest Sugar which is most Refined: the Church comes always Richer out of Gods Refining Pot, than she went into it. The

3. Disparity. The best resting place that this Ark attained, was the Mountains of Ararat, one of the highest sort of those high Hills over which the Flood prevailed, *Gen. 7. 19.* and *8. 4.* Ararat was a place Senacheribs two Sons (after they had slain their own Father) fled to, *2 Kin. 19. 37. Isa. 37. 38.* in both which places the Hebrew word is Ararat which our Translation reads Armenia and the Prophet speaks of the Kingdom of Ararat, *Jer. 51. 27.* Thus bad men (those two base Parricides Adrammellech and Sharezer) as well as good men

(Noah

(Noah and his Sons) could find rest and refuge there : but the Church hath a better resting-place after all her Tossings, to wit, the *Everlasting Mountains* of Heaven, where no dirty Dogs can enter or trample upon that Golden Pavement, much less find rest or refuge there, *Rev.* 21. 21. and 22. 15.

4. The last *Disparity* I shall mention is, 'The Ark was made up of putrifying and perishing materials ; though this Gopher-Wood lasted long, yet could it not last always, *time* (which is call'd [*Edax Rerum*] a consumer of all corruptible things, yea (at last) of the *very Heavens*, which must wax old and roll away as a Garment; *Heb.* 1. 10, 11. &c.) made the very Ark to putrifie and perish at last, so that though there were (as is aforesaid) some reliicks of it in *Epiphanius's Time*, none do affirm, that any remains thereof are found in our time. But the Church abideth for ever, and neither the *Teeth of Time* (which gnaws in pieces both Gopher and Cedar) nor the *Gates (or Power) of Hell* can prevail against her, *Mat.* 16. 18. her Motto is, *Instacta, Invicta & Immota manet*, she only is Invincible by her Invincible Captain, *Heb.* 2. 10. And though the Church be a rolling, tumbling thing, (like the Ark) ever in motion and mutation in respect of her *Natural, Civil and Spiritual Relations* :

1. As she consists of particular persons in her *Natural* respects, so *Moses* dieth, and *David* saw Corruption, &c.

2. In her *Civil* respects, she floats to and fro ; sometimes she is in *Egypt*, sometimes in the *Wilderness*, and sometimes in *Canaan*, sometimes in *Shiloh*, sometimes at *Salem* and *Sion*, and sometimes in *Babylon*, both *Literal and Mystical*, sometimes with the *Jews* and sometimes with the *Gentiles*, &c. Yea

3. In her *Spiritual Relations*, she is sometimes under the *Frowns* of an offended Father, and Husband, and sometimes under the *smiles* of a gracious God reconcil'd to her in *Christ* : As her Land of Promise was a Land of Hills and Valleys, *Deut.* 11. 11. so hath she her ups and downs, sometimes she is a moving Tabernacle, and sometimes a standing Temple : Yet in Gospel-Times, she is always preserved in her Being, though she is sometimes impaired in her well-being she will always remain in a militant posture upon Earth, until she come to be translated into her Triumphant state in Heaven, and have all her *Hosanna's* turn'd to *Hallelujahs* : All her Prayers in this lower World shall then be changed into high-praises in a better World.

The Church here is a mighty Queen, a Ship-royal, or the Grand Sovereign, yet sailing upon a Sea of Glass mingled with Fire, *Rev.* 15. 2. That is, she subsists not by any worldly strength, for the World is as brittle as Glass, and cannot sustain her, but rather fills her with Fires and Combustions, *Job.* 16. 33. And though she tumble about among various Persons, Countreys, Kingdoms, Common-wealths and under various administrations of Legal (both that of the Tabernacle and that of the Temple) and Evangelical times, yet at last this Royal-Ship comes safe to Shore, landing safely at the Cape of good hope in mansions of Glory : In the mean time, she is built up in her most Holy Faith, *Jude.* v. 20. As the Temple was rebuilt by *Nebemiah* with a Sword in one hand and a Trowel in the other, *Neb.* 4. 17. Which was to typifie, that in the Church militant, there must neither be an idle Soldier, nor a secure labourer; every Christian hath a double work.

(1.) To ward off Temptations with Spiritual weapons. And,

(2.) To build up in obedience by Spiritual Instruments, and the Spouse is therefore compared to a Company of Horses in Pharaohs Chariots, *Cant.* 1. 9. As consisting of such Souls that are Strong, Stout, Lively and Courageous for God. Hence it is observed that the Church never warr'd, with the Dragon or Devil, but she either won the day by being Victorious, or gained ground by being persecuted, sanguis martyrum, &c. the blood of the Saints hath always been the seed of the Church, and after all comes her Sabbath above all motion and mutation.

In the (2d) place I come to the description of the Deluge which was Gods destroying means to the wicked World. (As the Ark was Gods saving means to Righteous Noah) wherein those remarks are very observable. As,

(1.) There was a long time between the Decree and the Execution ; even an 120 years, *Gen.* 6. 3. After God had resolv'd to ruine this wicked World, yet such was his long sufferance celebrated by Peter, (1 Pet. 3. 19, 20. 2 Pet. 2. 5.) That Gods Repentance gave men this time of repentance, to see if yet in the space they would look out for the grace of repentance : If not, he would certainly destroy them. Now had he not been God, and not Man, he could never have held his hands so long : Neither indeed did he, for so notorious was the provocation, that the deluge came upon them twenty years short of this promised space. For Noah was then five hundred years old, *Gen.* 5. 32. and but six hundred years old when the Flood came, *Gen.* 7. 6. 1. Increase of sin shortens the indulgence, *Gen.* 6. 3. and hastens the Flood twenty years sooner, as Christs second is shortened for the Elects sake, *Mat.* 24. 22. This is *Jeroms* and *Chrysostoms* opinion : That all the Earth might know to (their woe) his breach of promise upon their intolerable provocation, *Numb.* 14. 34. Yet all this while Gods Spirit was graciously Striving with

with them, giving them not only a *long time*, but also a *loud teacher*, and that a *Righteous one*, who taught with his *hand*, as well as with his *Tongue*, with his *works* as well as with his *words*, Preaching *Real* as well as *Verbal* Sermons, the *Purport* and *Import* whereof was doubtless (like that of the Gospel now) a *Saviour of life*, or Salvation to some, but a *Saviour of Death* or Destruction to others, 2 Cor. 2. 16. Thus God did most graciously give a *due warning* to an evil World, though he needed not to have done so, for as *men* gave God no warning of their *sins* against him, so God might have given as little warning of his *Judgments* against them, but his *mercy triumph'd over his Justice*, Jam. 2. 13. and *fury* (or *revenge*) was not in God, Isa. 27. 4. For such who are for *revenge*, are all for *surprise*, but God gives both *respite* and *warning*, that his *Judgments* might not come (as a *thief in the night*) at unawares upon them: And though this race of Rebels improv'd it not, but *feared* where they should have *Feared*. Those of *Lamechs* black line laughed at *Noahs* daily labour, scoffingly asking him, whether he meant to *Sail* upon dry ground, and why he expected a wet Winter, and whether *much holiness* had not made him mad, Acts 26. 24. However *Noah* took *warning* himself, [εὐλαβήσας,] moved with fear, Heb. 11. 7. And gave warning to those that would not take it, they cannot (all) flout him out of his Faith, but he *Preaches*, *Builds* and *Finishes*, and then *Enters*, taking Gods threatening by the right handle, he *feared the Judgments*, when the World generally *jeered at them*.

Inferences hence are, (1.) As *Noah* took the warning well at Gods hand, and *Feared*, so ought we to do, being warned of God about *Judgments* impending: The word, Heb. 11. 7. for [warning of God] is χρηματίζεις, which signifies to have dealings with God, coming of χρημα, res & negotium; *Noah* was a man that did *Negotiate* with God, and was of his *Court* and *Counsel*, God will not hide what he hath to do from *Abraham* (or *Noah*) his *Friend*, Gen. 18. 17. Psal. 25. 14. Joh. 15. 15. Surely the Lord God will do nothing, but he revealeth his secrets to his *Servants the Prophets*, Amos. 3. 7. Nothing, that is, hardly any thing, such is his *Philantropy* or *Love* to men, that he loves to fore-signify, and to *warn* before he *wound*: Even *Pharaoh* himself had warning of the *First* and *Second* Plagues, but not of the *Third*, again of the *Fourth* and *Fifth*, not so of the *Sixth*, yet again of the *Seventh* and *Eighth*, but not of the *Ninth*, and when neither warning nor no warning would work well, then came that *Tenth* and last sweeping Plague, that swept away all the first-born of *Egypt*. As *Moses* was Gods Herald to warn *Egypt*, so *Noah* was to warn the old World, and Gods *Prophets* are now no less to warn this present evil World, that the *goodness* of God might lead us to *repentance*, Rom. 2. 4. The old World had but one Preacher, yet we have many. God might deal with us, as *Abraham* did with *Amnon* (whom he designed to destroy) in speaking neither good nor evil to him, 2 Sam. 13. 22. Or he might rush suddenly upon us, and by a *Thunder-stroke* confound us at once, as he did the *Apostate Angels* in the very first Act and Moment of sin: No, he sendeth his *Heralds* to proclaim War, yet with articles of peace open in their hands. So slow to Anger is he, and so little desirous of the death of sinners, that he who was but six days in making the whole World, yet could be seven days in unmaking (or destroying) that one City *Jericho*. Oh who would not but fear this goodness? Hof. 3. 5.

The (2.) Inference is, seeing God hath foretold us of *Evils* to come, both *Particular* and the *General Judgment* we should be moved with fear, as *Noah* was [εὐλαβήσας, of εὐ-λαβήσας] handling Gods warning well, and making a saving use of these predictions for preventing the danger: Especially considering the old World could (at first) say from a divine warrant, that there are yet an hundred and twenty years before the *general Judgment by water* doth come, but we can none of us say, that there be yet an hundred and twenty days, before the *general Judgment by Fire* come, for of that day and hour knoweth no man, Mat. 24. 36. Oh God forbid that, as it was in the days of *Noah*, it should be so now, v. 37. *Noahs* fear is opposite to the *Worlds security*, *Noah* was moved with Fear, but the *wicked world* were moved at Gods threatnings no more than a Stone: The *honest* and *good heart*, (Luk. 8. 15.) is like the *Pool of Bethesda*, Joh. 5. 3, 4. If the Angel of the Covenant come down into it, 'tis then moved; such was the heart of *Daniel*, Dan. 4. 19. And such was the heart of *Habakkuk*, Hab. 3. 16. And such was *Noahs* also in being moved with fear, and such ought ours to be also. Especially, considering special and particular *Judgments* are *Imminent* over us, if not *Incumbent* on us, besides that general day of Judgment drawing nigh; all Preachers of Righteousness (as *Noah* was) do tell the World, that it shall shortly be destroyed by *Fire*, as *Noah* did its destruction by *water*, yet where is that *Reverence*, and that fear which doth Spring from Faith as *Noahs* did, Heb. 11. 7. That fear which looks only at the Judgment, Hell and Damnation, is servile only, but that which hath an Eye to deliverance also, is *Filial* and of a right Gospel Edition. This is a fear of Faith, which hath always a Vein of Love running along with it. For Faith doth teach to fear God, as a most glorious holy God, and yet to love him, as a loving reconciled

cited *Father*, and *faith* teacheth also from *filial fear* (as it did *Noah* here) to prepare an *Ark*, to wit, *Christ Jesus*, for our deliverance from *wrath to come*, 1 *Thes.* 1. 10. By *Faith* is this *Ark* prepared.

The (3.) *Inference* is, Now while our days of respite remain (as *Noah* did in the respite of an hundred and twenty years) we should prepare an *Ark* wherein to be saved. if we be moved with a fear of *Faith*, then shall we be [εὐλαβησάμενοι] take right measures, and [χρησάμενοι] well busied (as the word also signifies) in taking right methods; Oh how busie should we be in preparing an *Ark*! as *Noah* was, who [κατασκευάσας] as an Artificer or Carpenter, prepared his: *Faith* set him on work, fearing the danger, for Judgments in Divine Threatnings are Objects of Faith, and are to be believed, as well as mercies in Divine promises: *Noah* by an Eye of Faith, saw that danger approaching which was unseen by the unbelieving World, so falls upon this tedious work, to prevent the Danger; 'twas undoubtedly a very strong Faith that bore up *Noah* to do all according as God had Commanded him, *Gen.* 6. last. Unbelief could not chuse but Object sundry carnal Reasonings against *Noah's* Act of Obedience. As,

1. May not God save me from the Flood by Translating me out of the World as *Enoch* was, and not put me upon this hard Service of hewing and hammering? &c. Or,

2. If I must be reserv'd in the World for propagation, cannot God Build me a Castle upon the highest Mountain, and save me all this Toil and Travel, so save me from the Deluge?

3. Or why cannot God Create me an *Ark* as he did Create the World with his Word, and not tyre me in a Work so tedious for Time, as will require an Hundred and Twenty years in Building by me which God can Create in a moment?

4. No doubt but this wicked World will scoff at my strange Work, (as before,) This might more rationally be expected, than *Sanballat* and *Tobiab's* scoffing the Temple-Builders, for they did but rear up a new Fabrick in the place where the old one stood before, so 'twas less exposed to either wonder or scoffing; but this work of *Noah* was altogether new, and unheard of before, and look'd rather to be the work of some Phrentick Person, altogether Irrational to their wilfully blind Understandings, which might the more put them into a deriding posture, 1 *Pet.* 3. 20. and *Job* 22. 15, 17. The disobedient Ones derided *Noah*, and laugh'd both at his work, and at his words. When he spake the words of truth and soberness to them, concerning the Divine Decree declared to Drown the World, they depart from him, deriding one with another at *Noah's* Trifling, and bid God depart from them, *Job* 21. 14. and 22. 17. Which was the Language of Hell, and far worse, than [we cannot come,] *Mat.* 22. 3, 5, &c. These things must needs be great stumbling Blocks to *Noah* in his way of Obedience to Gods command; yet his Faith was so strong as to buoy him up above all, and bears him through all that God commanded him to do. *Noah's* Faith replies to all these Objections, I must lye long in the Waters, and yet be saved from them, and that in the Eyes of a perishing World; this is for my Masters Glory, and in order to this I must prepare an *Ark* (though it be a long and tedious work) 'tis the Wisdom of my God thus to employ me (though grievous to the Flesh.)

1. For the Tryal of my own Faith, for an Hundred and Twenty years, as God after tryed the Faith of *Israel*, *Deut.* 8. 2. when he led them about in the Wilderness Forty years, which they might have Travell'd over in Forty days. Thus the Faith of *Abraham* was tryed, when he had not his Son given him, until Thirty years after he was promised; and thus also was *David's* Faith tryed, who got not his Kingdom till a long time after it was promised him, and he Anointed by *Samuel*; 'tis one of Gods methods,

2. As my Faith must be tryed, so this wicked World must be warned, and left without excuse, so loth is God to surprize and destroy, and so full of forbearance is he, my knocking as a Carpenter, as well as my admonishing as a Preacher, must be as standing Summons and Sermons to them, every stroke I give upon the Ark, must be a real Alarm to them, for forewarning them to flee from the wrath to come: Thus *Noah* Preached even without Preaching, as *Basl* and *Naxianzen* say.

3. Though it be true, God could save me without those means of *Ark*, *Food*, &c. but he will have me to serve his Providence in the use of such lawful means of his own prescribing; he will have me so to Trust him, as not to Tempt him, which I shall certainly do, if, when God prescribes Means, I should expect Miracles.

The second Remark is, No sooner was the *Ark* prepared, and *Noah* (with all his company) entred, but the Graves of those Rebels began to be fashioned in the Clouds; no sooner was the Door of the *Ark* shut safe upon *Noah*, but the Windows of Heaven were opened to pour down a dowzing and drenching Rain for Forty days together upon the World, and that in the second Month, *Gen.* 7. 11. Our April, as 'tis thought by *Luther*, &c. even then, when every

ry thing was in its *Prime* and *Pride*, Birds singing, Plants budding, &c. nothing less look'd for than a Flood: Alas! We know not what may come to pass in a moment of Time, *all the Fountains of the great Deep* were opened, as well as the *Windows of Heaven*. Those wicked men (and so indeed do all Mankind) live continually betwixt two Deaths, the *Waters above*, and the *Waters below*. *Nos quasi medios inter duo Sepulchra posuit Deus*, saith one, God can drown Man when he will with the Waters above the Firmament, or with those below it, but now they both combine to meet together, for Heaven, Earth and Sea were all upon an uproar against this Race of Rebels when they least look'd for it: God shot at them with an Arrow suddenly, as the Psalmist saith, *Psal. 64. 7. Methusalem dieth* (according to the signification of his Name) and then the Dart cometh; so shall sudden destruction come upon the wicked: However at the last day, which shall be sudden and unexpected, *1 Thes. 5. 3. Mat. 24. 37.* The Sun shone fair upon *Sodom* the same day, whereon, (ere night) Fire and Brimstone from Heaven did fearfully destroy it. What can be more lovely to look upon, than a Corn-field a day before the Harvest? Or a Vineyard the day before the Vintage, when the Mighty Angels (Gods Reapers) shall thrust in their sharp Sickles? or London, the Day before it began to be buried in its own Rubbish, &c. Those *Antediluvian* Belly-Gods sinned so securely (in their excessive eating and drinking, &c.) as if they had been out of the reach of Gods Rod, but he found them out, not only with a *Witness*, but with a *Vengeance*. Security is always the certain Usher and Forerunner of Destruction, as at *Laiſh*, *Judg. 18. 27.* and at *Ziklag*, *1 Sam. 30. 16, 17.* Before an Earth-quake, there is the *Deepest Calm*, and the most quiet Air; and when the high Wind lays, the greatest Rain falls. *Paterculus* the Historian saith well, *Frequentissimum calamitatis initium est securitas*; men are never less safe, than when they are most secure: Wo to us if *Fulness breed Forgetfulness*, and *Saturity Security* in us, so as to take no notice either of Gods Predictions, or our own Perils.

Inferences hence; (1.) The Deluge is at hand; is our Ark at hand, ready prepared? The signs of an Approaching Deluge are upon this present evil World, as were then upon the Old World, those *Antediluvian* Belialists (or Men of wickedness with a witness) had run all out of Order in *Family, State and Church*: In the *Family* were found *Luxury* and unlawful Lusts in their ungodly Matches and Marriages. In the *State*, Rapacity, Violence, Injustice and Tyranny. In the *Church*, Contempt of Gods Word, and Atheistical Opinions, either that there is no God, or that God doth not order all by his Providence, but that a man may do well enough without him: Oh! would to God these signs were not upon us at this Day: And, which is worse than all, that the *Sons of God* (to wit, Professors) were not degenerated now (as they were then) and become deep Died in *Vanity* (if not in *Villany*) with the *Sons of Men*, or the Carnal World. 'Tis sad, when the two Seeds (of the *Serpent*, and of the *Woman*) do mingle together without any difference: If there be the sameness in *sinning*, the same shall be in *suffering*.

The (2.) Inference is, The Ark must be as ready as the Deluge. We should ask our own hearts two Questions: (1.) Whether we be an Ark, so made of such materials, so plaistered as well as plained? &c. Try by the aforesaid. (2.) Whether we have an Ark? As there was a *Material*, so there is a *Mystical Ark*, for saving from evil. In the general, God lovingly bespeaks his Servants (as he did Noah here) and taking them by the hand (as he did him) and leading them thereby to an Ark, or Hiding-place of his own providing, saying to them [Come my People, enter into your Chambers, and shut the Doors about thee; Hide thy self as it were for a little moment, until the Indignation be over-past, *Isa. 26. 20.* Thus God shut up Noah in the Ark, secured Lot in Zoar, hid Jeremy and Baruch, when sought for to the slaughter, *Jer. 36. 26.* and bade Daniel go away, and rest himself before those great Troubles (foretold) came to pass, *Dan. 12. 13.* God gave him a fair and favourable Dismissal from them. Those Chambers may be meant the Closets of Gods Providence and Protection, such as Pella was to the Primitive Christians. The Name of the Lord is a strong Tower, the Righteous (such as Noah was) run into it and are safe, *Prov. 18. 10.* Thither we are exhorted to retire, till the Storm be over, the Enemy gone, the Destroying Angel pass'd over, possessing our Souls in patience. See *Exod. 9. 20, 21. & 12. 12.* To run to God in his Attributes and Promises, is our best and only Policy.

As there is Congruity 'twixt the Ark and the Church (ut supra) so there is 'twixt the Ark and Christ, into both which the Righteous run and are safe, *Prov. 18. 10.* The Door or Gate thereof is open, *Isa. 26. 2.* And the same Lord that persuaded Japhet to enter into the Tents of Shem, perswadeth also all Righteous ones to flee to this City of Refuge, *Gen. 9. 27. Psal. 11. 1. Isa. 4. 5. Deut. 19. 4, 6. Isa. 26. 20. & 25. 4. & 32. 2, &c.* All that run in to Christ (as in to Noah) are safe. We must run into Christ first, and then into the Church.

As Noah was a Type of Christ, so was his Ark also.

1. Noah was a Type, and Christ the Antitype, in sundry particulars. As, (1.) Noah's Name signifies Comforter and Restorer, which shews Lamech's Faith to put that Name upon him, *Gen. 5. 29. & 8. 21.* Herein he typified Christ our grand Comforter and Restorer of the New World, as Noah was of the Old. (2.) Noah was a Preacher of Righteousness, *2 Pet. 2. 5.* So also is Christ both preaching and purchasing, yea procuring Everlasting Righteousness, *Dan. 9. 24.* (3.) As Noah found grace in the sight of God, both for himself and for all his Family, *Gen. 6. 8. & 7. 1. and Heb. 11. 7.* so did Christ for himself, *Matth. 3. 17. and 17. 5.* and for all his Household of Faith, for so many as God hath given him, *Job. 17. 2.* they are all accepted in the Beloved one, *Eph. 1. 6.* Yea he is the Saviour of all men, especially of them that believe, *1 Tim. 4. 10. Luke 2. 52.* (4.) As Noah was the Builder of the Ark; so is Christ of the Church, which is call'd his Workmanship, *Eph. 2. 10, &c.* Is not Christ the Carpenter? *Mark 6. 3.* to hew, plain, cement, and clinch us close together? &c. (5.) As Noah was long in building the Ark, even an hundred and twenty years; so is Christ long in building his Church, even some thousands of years, which he buildeth upon a Rock, *Matth. 16. 18.* (6.) As Noah used many Carpenters that were instrumental to save others, but not themselves; so likewise doth Christ, *Matth. 7. 22, 23.* Some Ministers Christ employs that may save, 1. Others, not themselves. 2. Themselves, not others. 3. Neither themselves, nor others. 4. Both themselves, and others, *1 Tim. 4. 16.* (7.) As when Noah had finished the Ark, the Destruction of the Old World by Water followed immediately: So when Christ hath gathered in all his Elect, and compleated his Church, then will the Destruction of this present World by Fire presently pass upon it. Add unto all these, (8.) As Noah's presence in the Ark, did secure his Household, all the time of its Tossing, and landed them safely (after the Destruction of the Old World) in another: So Christ's presence with his Church (while she is Tossed with Tempests, and not comforted, *Isa. 54. 11.*) doth secure her from all evil, for he keeps the Ensuring Office. Christ Embarks himself in the same Bottom with his Disciples, *Matth. 8. 23, 24.* only if our Saviour seem to sleep, 'tis our duty to awake him, *v. 25, 26.* What Caesar said to his Barge-man [*Quid times? Casarem vehis, & ejus Fortunam:*] Christ can better say, The Ship (the Church) shall live out all Storms, for a Storm-rebeking Christ (with all his Adventures) are in her, and therefore neither the Prince of the Air, nor the God or Gates of Hell can prevail against her, *Matth. 16. 18.* He sails with contrary Winds, *Mat. 14. 24.*

As there is congruity 'twixt this Type and Antitype, to wit, Christ and Noah: So there is some disparity. As, 1. Noah Preach'd to the old World, and Converted none, but Christ Converted many in this New World; so that 'tis said, *Who can tell his Generation? Isa. 53. 8; 10.* 2. Noah saved his Household (but only) Temporally, but Christ saves the Household of Faith, Spiritually and Eternally. 3. Noah had no better to send out but a Raven and a Dove, but Christ sent out better things, such as the Law and the Gospel, the former to work Fear, and the latter Love. 4. Noah was insufficient to compleat Salvation for his Family, as he was unable (of himself) to shut the great Door of the Ark after him; but Christ saveth to the utmost, by his own power, *Heb. 7. 25.* rebuking Storms, and procuring Calms, all in his own Name.

2. As Noah's self was a Type of Christ, so was his Ark, wherein alone Salvation was found from that Deluge of Waters, accordingly in Christ alone can be found Salvation (of all sorts, Temporal, Spiritual and Eternal) from the Deluge of Divine Wrath, and Justice of God for the sin of Man. Beside him, there is no Saviour, *Isa. 43. 11.* And there is no Name under Heaven by which either Jew or Gentile, (either those of the Old World, or those of the New) can be saved, but by Christ: There is no Salvation in no other, *Acts 4. 12.* Upon this account is he called, the Lamb slain from the beginning of the World, *Rev. 13. 8.* They are therefore gross Idolaters, that set up for their Saviours the Saints Departed: Seeing there are no Co-Saviours, besides him none. As there was but one Ark, so there must be but one Mediator; no Cock-Boats were to attend this Ark; as *Acts 27. 30.* And indeed we need no other Mediator, or Master of Requests in Heaven, save only Christ, who is the Fathers Plenipotentiary, and prays for us at his Right Hand (much more than when on Earth) as one in Joynt-Commission with God, *John 17. 24.* 'Tis not, Father, I wish, but 'tis, Father, I will, and none but Christ can be a fit Mediator, for he is God to manage matters with God, and he is Man too, to manage matters with Man, *1 Tim. 2. 5.* This Mediator is so near us in the matter of his Incarnation, that he will never be strange to us in the matter of his Intercession. The Promise of Christ, *Gen. 3. 15.* was the first, and will be the last and only Rope of Mercy for falling, linking Man to catch hold of for Salvation from the bottomless Pit. In this sense, saith the Prophet *Isaiah*, [*A Man shall be an Hiding-place*] *Isa. 32. 2.* that is, the Man Christ Jesus (as he is called, *1 Tim. 2. 5.*) shall be a comfortable Cordial to Distressed Consciences, an Absolute and an All-sufficient

sufficient Saviour, such as his Servants may most surely shelter themselves in, and confidently rely upon, both for *safety here*, and for *Salvation hereafter*. In this sense also saith the Prophet Micah, [*This man shall be the Peace, when the Assyrian comes into the land, &c.*] Mic. 5. 5. that famous He forementioned, v. 4. the Man Christ Jesus. Alas, Floods and Tempests will Arise and Toss the Church, as the Deluge did the Ark, the Assyrians and Babylonians (Nimrods Brats) will Invade and Infest the Church, but Christ will be an *hiding-place* from the Storm, and a *Covert* from the Tempest, as *Rivers of Waters* in a *dry-place*, and as the *shadow* of a mighty Rock in a *weary Land*: *This man* (Christ) *shall be her Peace*, yea her Prince of Peace, Isa. 6. 6. whogiveth her [*Shalom Shalom*] Peace, Peace, Isa. 26. 3. that is, *pacem regionis, & pacem Religionis, Peace of Country, and Peace of Conscience*, yea *pacem omnimodam*, all kinds of Peace, Internal, External and Eternal, a multiplied, renewed and continued peace, as God hath promised, and Christ hath purchased; he merited it as he was the *chastisement of our Peace*, Isa. 53. 5. and he made it by the Blood of his Cross, Col. 1. 20. so became our Peace (both the Maker of it, and the Matter of it, Eph. 2. 14, 16.) Therefore though the Assyrian come into the Land, he shall be a loser by it, if he tread in your Palaces, he shall retreat with Dishonour and Defeatment, as it befel Senacherib, Isa. 37. 36, 37, 38. And thus also, God (reconciled in Christ) is known in Sions Palaces for a refuge, Psal. 48. 3. as the City of Sion (where the Temple stood) was both an Ornament and a Muniment to the whole Countrey, so God was both the Ornament and Muniment of both City and Country, as being the common refuge to both: *Thou shalt hide those that fear thee in the secret of thy presence*, that is, in the Golden Cabinet of thy gracious Providence, where they shall be as safe as if they were in a Tower of Brass, or Town of War, yea as if in Heaven it self, out of the reach of the rage of Persecutors, [*ἐν βελείᾳ*] out of the Enemies Gunshot, saith David, Psal. 31. 19, 20. and thou shalt keep them secretly as in a Pavilion, which is a Princes Retiring Room, or With-drawing Chamber, always look'd upon as a sacred place, and not to be assaulted, there Gods Servants lye safe (not only from the stroke of wicked Hands, but) from the strife of wicked Tongues, from the calumnies and contumelies of Graceless Tongue-smiths; as no Weapon form'd against them can prosper, so every Tongue that riseth against them shall be Condemn'd in Judgment for a wicked Tongue, Isa. 54. 17. Jude v. 14, 15. oh how safe was Noah when the Lord had shut him in his place of Refuge! Gen. 7. 16. so no Floods can harm those whom God hands into his Pavilion of Protection. The Scripture mentions three sorts of Refuge.

1. Created; Isa. 4. 5. His Churches (purified unto himself, Tit. 2. 14. by the Spirit of Burning, Isa. 4. 4.) are his Glories, v. 5. and 2 Cor. 8. 23. Isa. 46. 13. and 62. 3. Jer. 4. 21. Ezek. 7. 20. his Jewels (as well as Crown, Throne and Ornament) Mal. 3. 17. and rather than hazard the loss of those [*Kele Kamudosh*] Vessels of desire, God will put forth his Creating power for the safety and security of his peculiar people, and make a cloudy Pillar to cover them (as the Ark did Noah) like that for Israel in the Wilderness, Exod. 13. 21. and 14. 19. Psal. 105. 39. This was done for them as they came out of Egypt, where there was no Rain, Zech. 14. 18. yet there was a cloud. If it be said, how could there be a cloud where there is never any Rain? 'tis Answered, God created it, and rather than fail, he will do so still, he will Hedge their Houses about, Isa. 49. 16. Job 1. 10.

2. Commended or Allowed, Numb. 35. 6. and Deut. 19. 3, 4. Those Cities of refuge were Asylum's or Sanctuaries for such as kill'd any man casually without previous Hatred or Intention of Malice or Murder; there they were safe. Did God promise Cities of Refuge for those that kill'd Men? Much more will he (himself) be a City of Refuge to Saints, when wicked men design to kill them, Zech. 2. 5. A Wall of Fire. 'Tis supposed Israel was Circumcised when the Plague of Darkness on Egypt began, so could not be assaulted while they were fore; for at three days end they were recovered.

3. Commanded; this is God himself, his Name, Attributes, Promises and Providences, Prov. 18. 10. Isa. 26. 20. Cant. 1. 4. and 2. 3. and Isa. 25. 4. All Gods People have need of this Refuge, in as much as the World hath the Church in chase: As all Hunted Creatures hasten to their Refuge, by an instinct of Nature; how much more we by a Divine instinct should hasten home to our God, when Hunted by Bloody Hunters, Jer. 16. 16. Such as Nimrod was, who Sacrificed mens Lives to his own Lusts, Gen. 10. 9. God will either, (1.) Over-rule the Power of those Pharaohs, or (2.) Over-wit the counsel of those Achitophels, or (3.) He will Refrain their Rage, Psal. 76. 10, 11. as Gen. 20. 5, and 35. 5. Exod. 23. 31. and 2. 4. 1 Sam. 23. 27. 1 Kin. 22. 33. provided we be such as (1.) Fear him and hope in his Mercy, Psal. 34. 18. (2.) Mourners marked, Ezek. 9. 4. and (3.) Meek, seeking Peace, and pursuing it, Zeph. 2. 3. Psal. 34. 14. Oh how should we flee to this Refuge, as they did to their Baal-Berith! Jud. 9. 46. God is known for a Refuge in all Ages: Luther said when Threatned, I shall have Protection from Heaven while I live, and Provision in Hea-

ven when I Die. 'Twas bravely said by the Duke of Hereford Banisht by Richard the Second, I shall have the same Sun (that he hath) to shine on me, and the Sun of Righteousness too, which my Banisher hath not to shine upon him, I am still on my Fathers ground; all the Earth is the Lords, &c. So that the Banished may have more comfort than the Banisher and be in a far better condition than he: As the Ark was Noab's Sanctuary, so the Lord is his Peoples, Ezek. II. 16. and such a Sanctuary he is to them as hath four Enoughs.

1. 'Tis a Sanctuary High enough, Psal. 61. 23. So as to raise us up above the reach of our worst Enemies: All the Saints are in the Lords hand, Deut. 33. 3. his Beloved dwell in safety by him, v. 12. God covering them all the Day in the Hollow of his hand, and the Eternal God is their Refuge. v. 27.

2. Nigh Enough. The way to the City of Refuge (God took care) should not be too long, but it must be nigh, that the pursuer (while his Heart was hot) might not overtake the man-slayer Deut. 19. 4, 5, 6. So the Lord is such a Sanctuary as is not far from any of us, Act. 17. 27. could we but grope after him as the word [ἑλαιοφύλαξ] signifies Israel had their God nigh them, Deut. 4. 7. and they needed none to fetch him from above or from below, Rom. 10. 6, 7, 8. He is as nigh as the Bark is to the Tree, or as the Skin is to the Flesh, Intimior Intimo nostro, more inward with us than we are with our selves.

3. Wide Enough. There is room enough in this Sanctuary for all the Saints, as there was room enough for all kind of Creatures in Noab's Ark: None of Gods People are left out of Doors (Houseless and Harbourless) for want of Room within Doors. Lord (saith Moses) thou hast been our dwelling place in all Generations, Psal. 90. 1. for this four hundred years and upwards in all our Travels and Troubles.

4. Safe Enough. Salvation belongs to the Lord only, Psal. 3. 8. Job 2. 9. Not to Princes or Parliaments, or to Armys or Navys: but to Gods Spirit, Isa. 59. 19. God is such a Castle to his people, as no Ladder can scale, no Pioneer can undermine, no Cannon-shot can batter down: And none can take out of his hand, Job. 10. 28, 29. nor draw out of this House; the Civil Law saith [De Domo sua nemo extrahi Debet, aut in Jus vocari, quia Domus Tutissimum cuique Refugium atque Receptaculum est] No man ought to be drawn out of his House at the suit of another, because a mans House is his Castle, his safest Refuge and Receptacle: How much more, he that hath God for his House and Habitation, and Dwelleth in him? 1 Job. 3. 24. can never be unboused, because the Almighty God is mightier than all, and happy is he who hath God for his Mansion-House; and observable is Picus Mirandula's witty observation, Man (according to the order of the Creation) had no other Habitation left him, in as much as God Created the Earth for Beasts to Inhabit, the Sea for Fishes, the Air for Fowls, the Heavens for Stars on the out-side, and for Angels on the inside, Man therefore hath no place to Inhabit (according to this assignation) save the Lord the Maker and Assigner of all: Thus God is an Ark, an House, a Castle, yea a Tabernacle and Temple to Man, Gods Tabernacle is with Man, Rev. 21. 3. and Mans Tabernacle is with God, Job. 6. 56. 2 Cor. 6. 16. he will [ἐνοικήσω ἐν αὐτοῖς] Indwell in them, and they Indwell in him, the Lord and the Lamb is their Temple, Rev. 21. 22. their Place and City of refuge, a stronghold. Note here two grand points of Noab's Faith, Heb. 11. 7. 1. The Exercise of it, in preparing the Ark. 2. The Effects of it. 1. In the Exercise, be four particulars.

1. The Act, κατασκεύασεν he prepared it, instar Artificis, he plaid the Carpenter, when his Faith (which was not a dead, but a working Faith, Jam. 2. 17, 20, 22, 26.) set him on work, yea upon this tedious work as before: his Faith was the Obedience of Faith, Rom. 16. 26. He consulted not with Flesh and Blood, Gal. 1. 16. He disputed not, but dispatched, he obeyed to do all that God had commanded him, Gen. 6. last. His Faith transported him through all the aforementioned difficulties in the way of an universal obedience. Thus Noab the tenth from Adam, a perfect man (as God calls him) in this perfect number (as the Pythagoreans call the number ten) did perfect his works by a strong Faith in a perfect Obedience.

2. The end, for the saving of himself and of his Household: Noab obey'd God in all things, for his own good, Gen. 7. 5. All Gods Commands are for our advantage, and not for Gods; alas our goodness extendeth not to God, Psal. 16. 3. 'Tis no gain to God, that man is Righteous, Job 22. 3. 'Tis therefore a sanctified self love to obey God, but alas we love our selves more in the way of Nature, than in the way of Grace. If we love our selves, we must obey God, seeing it is for our own good not doing some things as Jehu, or many things as Herod, but all things as Noab, having a respect to all Gods Commandments, Psal. 119. 6. though we cannot perfectly perform them.

NB. 1. Man must be timely provided of a prepared Ark, before the evil day come, for the Lord is not slack concerning his coming, 2 Pet. 3. 9.

2. If Noab prepare an Ark, 'tis for saving himself; know ye not that ye are in Christ, except ye be reprobates? 2 Cor. 13. 5.

3. Masters of families must be careful to save their *households* too.

The (3.) particular is the *Motive*; Noah *feared* the Judgment to come. That *fear* is a right *Gospel fear* which puts the Soul upon preventing the danger, *Prov.* 22. 3. Some read it [*Reverenced*.] Where the power of Godliness is, the Heart cannot think upon God without *Reverence* and awful Respect to the Divine Majesty: *Prophane Persons* do not *reverence* or *fear* the *Great God*, but their *fears* are terminated in *Secondary Causes* of direful Judgments: The World was then told of its *destruction by Water*, and *few feared, many jeared*: And now the World is told of its *destruction by Fire*, but where is that *fear* and *reverence* which ought to be? though we cannot say it will not be this Hundred and Twenty days (as they of the old World could say, *It will not be this Hundred and Twenty years*) yet are there many *scoffers* or *jeavers*, *2 Pet.* 3. 3. and but *few fearers*, as before.

The fourth particular is, The *Ground* of Noah's *fear*, for God *warn'd* him: He negotiated with God, and God with him; they had mutual Dealings and intercourse each with other, as the word [*ἑταίριος*] signifies, Gods *Companions* *hear his voice*, *Cant.* 8. 13. 'Twas fore displeasure on *Saul* when God would not answer him, *1 Sam.* 28. 15. and on *Israel*, when they had no *vision*, *1 Sam.* 3. 1. To be *warned* by Gods Spirit at every turn of *Imminent Danger* is a most precious privilege, *Isa.* 30. 21. *Such honour have all the Saints*, *Psal.* 149. 9. but God will have no such Dealings or Negotiations with the wicked World. God would not in this *Friendly and Familiar* manner appear to *Egypt*, no, nor to *Israel* in *Egypt*, but they must be call'd out into the *Wilderness* for enjoying such *Divine Manifestations*; thus Gods people are call'd on to come out of *Egypt* and *Babylon* *Mystical*, and *there he will give them his loves*, *Cant.* 7. 12. and *there will he speak comfortably to them, even to their Hearts*, *Hos.* 2. 14. *Israel* never wanted the *Urim* and *Thummim* (for their *Direction* and *Counsel*) but in the *Babylonish Captivity*, and though *these* were not recover'd after their *Return* thence, yet had they their *Bath-kol*, the *Daughter of a voice*, *Mat.* 3. 17. and *John* 12. 28, 30. and the *Angel's moving the Pool of Bethesda*, *John* 5. 2, 4. as *standing Tokens* of his presence with them, and of *Divine Dealings* or *Negotiations* betwixt them: In a word, *Noah* was a *perfect Man* (so call'd) because he had,

1. A *Saving Knowledge* of God. 2. *Continual Counsel* from God. And 3. *Constant Communion* with God.

This must we press too: Though it be *clear* (in *Scripture*) that God *warned* *Noah*, and *whereof* also, to wit, of the *Worlds Destruction* by a *Floud*, and of his *Salvation* by an *Ark*, yet is it not so clear, *whereby* he was *warned*. It may be said,

1. *Negatively*, God did not *warn* him by a *Prophet*, for we read not of any *Prophet* in those *evil days*.

2. Yet *Positively*, God *warn'd* him, either by the *Ministry* of some *Angel*, or by immediate *Revelation* from himself. Now instead of the extraordinary *Revelations* of *Old Testament-Times*, we have *perfect Scripture* (which they wanted) *able to make wise to Salvation*, *2 Tim.* 3. 15. whereas their *Revelations* were oft *personal* and *private*, and not tending directly to *Salvation*, but rather relating to *private Persons*, to *particular Families*, or to *publick Kingdoms*; whereas now our *Salvation* by *Christ* is more revealed in the *Scriptures* than *private* or *particular matters* are to us therein: 'Tis true, the *Arcana Imperii*, and the *Arcana Ecclesie*, the grand *Concerns* of the *World*, and of the *Church* in the *VWorld* are contained in *Sacred Writ*, yet the main *Scope* thereof is to *Teach Salvation* by a *Saviour*.

NB. Whatever *Revelation* may now be pretended concerning this or that Nation, concerning *future Times*, following *Days*, or the *Full and Final Consummation* of the *World* (not drawn out of the *Sheath* or *Quiver* of the *Holy Scriptures*) are but the wild *Fancies* and uncertain *Conjectures* of Men, while the *Vail* is untaken off, while the *Smoke* of the *Bottomless Pit* doth darken *Truth*, and while we know but in part, and see through a *Glass* darkly: So that to give *guesses* on such *Subjects* (and not from *Scripture*) is to exercise our selves in *matters too high for us*, *Psal.* 131. 1. and to *Usurp* the use of *Gods Key*, which hangs only at *Gods Girdle*, *Acts* 1. 7. Hence many *Conjectures* become *contrary* and *contradictory* one to another, because they are not *Discoveries* drawn out of the *Light* and *Sunshine* of the *Infallible Spirit*; *Paul* saith, *I speak by permission not by command* in some cases, *1 Cor.* 7. 6, &c.

After *Noah* had prepared the *Ark* according to *Gods warning* and his own *fear* of *Faith*, three circumstances are to be well considered: 1. *Ingress*. 2. *Progress*. 3. *Egress*. 1. His *Ingress* or entrance into it, 2. His *Progress* or safe entertainment in it. 3. His *Egress*, or joyful departure out of it. First of the first of these, viz.

1. *Noahs Ingress* or Entrance, the day of the *Deluge's* coming is come, all the *Guests* invited to this *Sanctuary* or *Ark* of safety approach and enter; three enquiries arise here: The 1. Is *When*? The 2. *Who*? And 3. *What*. 1. *When* was this done?

Ans.

Ans. 1. *Negatively*, Not (as the Jewish Doctors say) when forced by the Flood. This is a standing both the *Holy person* (*Noah*) and the *Holy Text* too. Which saith otherwise: Therefore 2. *Positively*, It was *when God commanded him*, Gen. 7. 1. (Not *when the flood forced him*) he *went into the Ark at Gods Command*, Gen. 7. 1. 7. And he *went out of the Ark at Gods Command also*, Gen. 8. 15, 16, 17, 18. 'Tis therefore apparent, that the *Rabbin* revile this good old Preacher in saying of him, he came not into the Ark out of any good will, but when compell'd thereunto by the Floods coming, *NB.* 'Tis the *bad portion of good Preachers to be reviled*. 'Tis probable, God commanded *Noah* to enter the Ark a little after *Methuselahs* Death, he *died* (as the name signifies) and the *dart cometh*. Then was the flood sent; for the *righteous must be taken away, before the evil come*, Isa. 57. 1. Lot must be handed out of *Sodom* into *Zoar* before *Hell* be rain'd out of *Heaven* upon those wicked Cities, Gen. 19. 16. 22. *Jeroboams best Son* must die, before the Downfall of his Fathers Family, 1 Kin. 14. 12, 13. And *Josiah* must be removed, before the *Captivity* came, and the first destruction of *Jerusalem*, 2 Kin. 22. 23. As the Apostle *James* was before its second destruction, Acts 12. 2. Many more such instances may be given: This holy Patriarch *Methuselah* had been hitherto a Bulwark and Rampart against the Flood for the World. Thus it is with all Gods eminent Servants, they stand in the Gap, and Stop the Breach to prevent an Inundation: Oh then, how mad is the World to be so mad against their best benefactors, as before!

The (2.) Enquiry is. *Who entred?* *Ans.* 1. *Noah* and his household, *eight persons*, 1 Pet. 3. 20. The great God took his *Fann into his hand*, Mat. 3. 12. And Fanned or Winnowed eight Grains of Corn from a whole Barn-floor of Chaff, yet one of these eight proved but a slain Wheat-grain. *Cham* became an Hypocrite, yet was he saved for *Noahs sake*, but never any righteous destroyed for the *wickedss sake*: Many more hands were employed upon the Ark, than the hands of *Noah* and his *Sons*, yet none were saved in the Ark save those four and their four Wives. All the other Carpenters that had wrought (and it may be very hard) upon the Ark (for saving those eight Souls) perished in the waters: This sheweth 1. that *works without Faith cannot save*. 2. Some may be instrumental for the saving of others, yet perish themselves. *Noahs household* was a compound of four families. They four and their four Wives might make four distinct families, yet no *Servants* are mentioned to enter the Ark with any one of them, to be saved with them: No *men-servants* belonging to any of these four *Masters* no *Maid-Servants* attending any of these four *Mistresses*, as *Psal.* 123. 2. Either we must say, 1. That the simplicity of that age was such as required no great attendance, but Masters and Mistresses were Servants to themselves, and did their own drudgery, which is not so probable, inasmuch as we find *Abraham* and *Lot* had abundance of Servants after the Flood, Gen. 13. 7, 8. And *Abraham* (distinct) had three hundred and eighteen Servants, Gen. 14. 14. And *Sarah* was Mistress to a *Maid-Servant* (*Hagar*), Gen. 16. 3. How many more she might have we know not. Or 2. Shall we say, though many Servants of both Sexes might belong to those four families, yet this debauched and corrupt age had debauched and corrupted all the Servants so, that there was not one found *righteous and religious* to enter the Ark, and to be saved with the family? Would to God Masters and Mistresses of families had not so much cause to complain now that *Servants* of all sorts and Sexes are (almost) universally corrupted and become uncomfortable to them in their *Services*; otherwise what meaneth the bleating of the Sheep, and the Lowing of the Oxen (as *Samuel* said) that I hear in so many families all over this great City, which generally complain of this grievance, as if it were a kind of over-spreading Plague upon many Households? Assuredly, this (that no *Servant was good enough* to be saved in *Noahs Ark*) must sound a loud Alarm in the Ears of Servants now, and sink down into their Hearts, to make them look about them, lest they in this Debauching Age have no Interest in *Christ* the true Ark, when either some particular, or that general Judgment Day come upon us: See more of this in my Christian Walk, page 234, 235.

Thus *Cham* (which signifies [*Hot*] because he dwelt in the Hot Countries) entred to save the Serpents Seed, which must be in the World; the cursed *Canaanites* (who descended from *Cham*, Gen. 9. 18, 25.) were Scourges to *Israel*, yet afterwards were cut off, &c. *Shem* (which signifies a *Name*) entred to be the Father of the famous *Jews*, and *Japhet* (which signifies *perswaded*) entred, to be the Father of the numerous *Gentiles*. God hath perswaded *Japhet*, the unbelieving *Gentiles* to dwell in the Tents of *Shem*, Gen. 9. 27. The good Lord (at last) perswade *Shem*, the unbelieving *Jews*, to pass over into the Tents of *Japhet*, or believing *Gentiles*; 'tis Gods work alone to bring them to the Faith. *Christ*s Name is a strong Tower (or Ark) God must perswade both *Shem* and *Japhet* (*Jews* and *Gentiles*) to run into it and be safe, Prov. 18. 10. All these four Persons went into the Ark by pairs at the Destruction of the World by *Water*, but it shall be otherwise when the World comes to be destroy'd by *Fire*; then our Lord telleth us, *Two shall be in one Bed* (to wit, the *Man* and the

the *Wife*, as some do sence it) *the one shall be taken, and the other left*, Luke 17. 34. and Mat. 24. 40. God will then separate his Saints with a most marvellous separation, to be admired of all them that believe, 2 Thes. 1. 10. And whereas the Flood (in a manner) swept all (but eight Souls) away, yet at *Christ's* coming a considerable Company shall be of such as are saved.

The (3.) Enquiry, [*What Animals entred?*] Answer, All kind of Creatures enter, Male and Female, by pairs for propagation (as the eight Persons did) both *Wild* and *Tame*, *Beasts* and *Birds*, *Clean* and *Unclean*: This was a Mighty Work of Almighty God. The *Wild* Creatures *Noah* did not Hunt for then, (as Hunters do now) or drive them into the *Ark* by force, but they were all brought to hand by an over-ruling Divine Instinct (as we see a common Natural Instinct will cause an Herd of Swine (fore-seeing a Storm) to run home for shelter.) The Great Creator gave out his word of command to all these Creatures, and they could not but obey it; leaving their Desert places, they come to God, and to his Servant *Noah*; as they had all given Obeisance to their Lord *Adam* (before) to receive their several Names (according to their several Natures) Gen. 2. 19. As to him, who was the first Storer of the *World*; so now they come to their Lord *Noah* (who was to be the Restorer and Repairer of the *World*) that with him for that end they might find safety, according to 1 Sam. 22. 23. *Abide with me, fear not, for with me ye shall have safeguard*: Hereupon *Savage Beasts* came Tamely to *Noah*; and enter obediently into the *Ark*. The same Hand of Almighty Power shut up their Mouths from violent Actings, which shut them up after with *Noah* in the *Ark* for their safety: It may easily be imagined, that *Tubal-Cain*, *Jabal*, and those wicked Men (then alive) must needs be astonished, when they saw the *Lion*, the *Leopard*, the *Tyger*, &c. (with all their Females) running voluntarily and innocently to the *Ark*: Yea, and *Jabal* the Herdsman, Gen. 4. 20, 22. could not but wonder to see seven of his best *Rams* and best *Ewes*, &c. run out of his Flocks and Herds into the *Ark*, as desirous to change their bad Master into a better. *Jabal's* *Oxe* and *Ass* knew their right Owner, (when he himself did not) and their best Masters *Cribs* (as Isa. 1. 3.) to wit, the *Ark* of *Noah*, which their bad Master knew not: Hence these Corollaries may be deduced.

1. That Reason Debauched in Man is worse than the very *Brutishness* of Beasts, yea, Rebels against God fall below the Stirrup of *Sense* as well as *Reason*; therefore God frequently puts Man to the School of Beasts, &c. to learn some good Lessons from them: Go to the Ant, thou sluggard, Prov. 6. 6. to the Stork, Turtle and Swallow, and to the Crane, Jerem. 8. 7. Those (with the Oxe and the Ass, Isa. 1. 3.) All despicable Creatures God placeth in the Chair (as it were) to read Divinity-Lectures or Divine Lessons to *Rebellious Man*; whose Disobedience and Foolishness is against the very Principles of Nature. Man was once the Captain of Gods School, but he turned Truant, and for his Truantly Tricks is turned down into the Lowest Form (as it were) to Learn his A, B, C, again, and that from the meanest of Animals, they must Teach Man to use Sedulity: and to take Seasons to understand when the Summer of Grace is offered, and when the Winter of Wrath is threatened.

NB. 2. When a Beam of Divine Power falls upon wild, wolfish, wicked Men, it tames them, and makes them come to Gods Hand, and to the Hand of his Preachers of Righteousness, as the wild *Wolves*, &c. came to *Noah's* Hand. Our Maker can mollifie the very Adamant-Hearts of the maddest Men; they must then leave the Tombs, the Mountains and the Desert places, and come to sit down at *Jesus's* Feet, Mark 5. 3, 5, 18. by vertue of a New Law written in their Hearts, Ezek. 11. 16, 19. and 36. 9, 26, 27, 31. Learn from hence also,

NB. 3: That all Creatures groan under the Bondage of Sin, and have an earnest expectation of changing their bad Masters (which make them groan) into better that will be more merciful to them, Rom. 8. 19, 20, 21, 22. Prov. 12. 10. Thus the Cattel (by a strange Providence) run over from Churlish *Laban* to Godly *Jacob*, Gen. 30. 37, 38, 42, 43. and 31. 8, 9. 'Twas God (the True Proprietary) who made the change, dealing kindly with *Jacob* as a Son, while *Laban* did unkindly to him as a Servant. Eleazar was kind to Dumb Creatures, Gen. 24. 32. while *Balaam* spurr'd his Ass till she spake, Numb. 22. 27. Thus so many Creatures (both Clean and Unclean) run here from their Wicked Masters unto Godly *Noah*; but two of the latter for preserving their Kind, yet seven of the former; the most useful, the most respectful. The two Unclean must but live, the six Clean must both live and multiply, the seventh was for Sacrifice at *Noah's* Egress out of the *Ark*, and Restoring the World.

Hence the fourth Note is, Hereby the Jew and Gentile were prefigured, as accounted clean and unclean, Acts 10. 14, 20, 28. Until the partition Wall was broke down, the Gentiles were esteemed common and unclean: Now there is Room in Gods Ark (the Church) for both.

The fifth Note is, 'Twas the Wisdom of God, that those unclean Creatures (the *Lion*, *Leopard*, *Wolf* and *Tyger*, &c.) should (all) be preserv'd in their Kind, though very obnoxious and destructive to Mankind. They were at first made for Man, and now preserved by Man, though it prove for his punishment. Thus the *Great God* could destroy the *roaring Lion* (the *Devil*) and those wild Beasts (or Beastly Men) that destroy *his Vineyard*, but 'tis Gods hidden Wisdom to have them preserved for our Exercise.

The sixth Note is, As of the seven *clean* Creatures, six of them were for *Mans Service*, the odd seventh was for *Gods Sacrifice*: So God gives six days to *Mans Labour*, and requires but one in seven for his own *Holy Rest*; 'tis therefore an heinous Evil (as it was in *David*) to rob God of his *single Lamb* (while we have six of our own, and Sacrifice that also to our *Lust*, that cursed *Traveller*, if not an *Home-dweller*.) God will take it unkindly at our hands, and make our own Mouths to condemn us, as he did to *David*, 2 *Sam.* 12. 2, to 5.

The second Circumstance is *Noah's progress* or safe abode in the Ark during the Deluge: Wherein three particulars are observable.

1. The dreadful *Downfal* (as well as *Up-rise*) of the Waters wherewith the wicked World was Drowned: The Text telleth us, it Rained Forty Days and Nights upon them, which time of vengeance was inflicted for their abusing the three Forty years (to wit, the Hundred and Twenty years) respite God gave them to repent in. Thus *Nimrod* had Forty days respite for Repentance given of God, *Jon.* 3. 4. And this Term of Time (to wit, Forty) is used in Scripture for a time of Humiliation observed by those three great *Fasters*, *Moses*, *Elias* and *Christ*, who (all) Fasted Forty Days and Forty Nights, *Deut.* 9. 9, 11. 1 *Kings* 19: 8, and *Mat.* 4. 2. All these three had a Friendly meeting together upon *Mount Tabor* at the *Transfiguration*, *Mat.* 17. 3. and *Luke* 9. 30. The last of these three *Fasters* (to wit, the *Messiah*) Fasted to make a perfect Atonement for this very time of vengeance upon the old World: Now when this Forty Days and Nights, uncessant Rain had rais'd all Rivers to overflow the Land. How doleful and comfortless became the case of all the Scoffers, such as *Tubal-Cain*, who (as one saith) did jeer *Noah* for keeping so many Labourers in constant pay for Sixscore years long about a Work he knew not what, &c. Yea, and such as were not only jeerers, but opposers of his Work. *Verisimile est* (saith one) *non manus abstinuisse ab opere turbando*, &c. 'Tis probable enough, some were so vile as to disturb *Noah* by *Hand* (as well as *Tongue*) in his Building the Ark: Yet may it easily be imagined, how some of those very Men (yet saw the Ark (which they jeer'd and hinder'd) swim safe above the Waters) came wading middle deep (when the Rains and Streams came upon them) towards *Noah* in the Ark, but all in vain, for they made not their prayer then in an accepted time for their own reception, 2 *Cor.* 6. 2. *When God and Salvation was to be found*; the Door was now shut, *Gen.* 7. 16. and in the Flood of great Waters, they could not cause their Prayers to come nigh God (as is the Hebrew reading) *Psal.* 32. 6. They did not seek the Lord, while he might be found, *Isa.* 55. 6. in a day of favour, before the Decree brought forth, *Zeph.* 2. 2. before the Draw-bridge was taken up, and the day of Grace expired, *John* 7. 34. and 8: 21. *Heb.* 6. 6. *Luke* 13. 29. before God had sworn he would not be spoke with for entering into his rest, *Psal.* 95. 11. Whereas *Noah* and his Household had sought the Lord both seasonably and seriously, to God was their hiding place, &c. *Psal.* 32. 7. And we may suppose also how others of that wicked World did climb up into the tallest Trees and the highest Hills, so became half dead with both Fear and Famine before the Flood (which rose up fifteen Cubits above the mightiest Mountain, *Gen.* 7. 19, 20.) reached them to take them off from their vain and foolish Refuges. Truly in vain was Salvation hoped for from the Hills that they fled unto, *Jer.* 3. 23. In the Lord only (and in his Ark) was found Salvation: Some might possibly catch hold upon the outside of the Ark (as *Joab* did upon the Horns of the Altar, 1 *King.* 2. 28, 31.) which would not secure them; for Famine and the Flood (which tumbld and tosd the Ark to and fro (say the Rabbins) as *Flesh*, &c. is in a Boiling-pot) must needs make them let go their hold.

NB: 1. Thus those that catch hold of the outside of a Promise only, and get not into the inside also, can never ride out the Storm.

NB. 2. The answer of a good Conscience within, is a Blessed Ark in a day of Deluge, 1 *Pet.* 3. 21.

NB. 3. Creature-confidence undoeth many: They trusted Hills should help them; we trusted great Men would help us, but we find to this day (what we should have believed sooner without trying Experiments or disappointing Conclusions) that Men of high Degree are but a Lie, *Psal.* 62. 9. They do frustrate Mens hopes, as the barren Fig-tree did *Christ*, *Mat.* 21. 19 yet there ought to be a joy of Faith under all sublunary failures, *Hab.* 3. 17, 18, 19. for the Fatherless, Friendless, Shiftless and helpless ones find helping Mercy in God, *Hosea* 14. 3, 4.

The

The second *particular* observable in this second Circumstance, is the *wonderful Amity* and Homogeneous Harmony even of Heterogeneous Animals, all the time Noah was in the Ark; all enmity was laid aside, or at least restrained, if not left behind them in the place from whence they came; God kept the peace, yea, and Noah in peace; what a destructive uproar might have been made in the Ark otherwise? Here the *Wolf dwelt with the Lamb*, and the *Leopard laid down with the Kid*, &c. *Isa.* 11. 6. and 65. 25. Those same *Beasts and Birds of prey* could Cohabit and Diet with *those* (commonly) *prey'd upon*, without devouring them, as if all Antipathy had been done away; 'tis a thousand pities it should be otherwise in the World, especially in the Church: The Everlasting Gospel hath *chained*, yea, hath *changed* Lions into Lambs, &c. Noah could go to the most Savage of Creatures, yea, to *Serpents*, and receive no more hurt than Paul did from the *Viper*, *Acts* 28. 5, 6. He that is in *league with God*, is in League with all Gods Creatures, *Job* 5. 22, 23. Here the *Seed of the Serpent* had no Actual enmity against the *Seed of the Woman*, which may certainly assure us that the Serpent (or Dragon) and his Seed shall be Chained up for a *Thousand years*, *Revel.* 20. 2. This will be an happy time.

The third particular herein, is, Noah's *safety, abode and progress* in the Ark for a full year, although the Waters of the Flood had such an extraordinary violence (as some conceit) in their covering the Earth as to rend some Islands from the Continent or main Land; hereby some think *England* came to be divided from *France* by the narrow Channel, and other like places; although the Flood was as a Boiling-pot (as before) and prevailed most *vehemently* (as the Hebrew word signifies, *Gen.* 7. 17.) yet the Ark went upon the Face of the Waters, *v.* 18; and was made able to live upon that rugged Surface. Noah's Faith doth so fully rely upon his Pilot (who shut him in) that he neither fear'd nor felt, but rode out the Storm, even when sin had brought a second Chaos on the World, reducing it to the confusion of the first Chaos. Thus though Inundations of evil fill us with confusions, yet God knows how to deliver the Righteous, *2 Pet.* 2. 9. and to save his Ark the Church; God brought a Beautiful World out of a confused Chaos at the first, and he can a Beautiful Church out of the worst confusions now? 'Tis he that stilleth the rage of the Sea, and the tumults of the people, *Psal.* 65. 7. Man may stir strife, but he can neither stint, nor still it, this is Gods work.

This brings to Noahs *Egress*, The third Circumstance, when God stinted and stilled the flood, as he had stirred it up before, God remembered Noah, *Gen.* 8. 1. he hath his book of remembrance, *Mal.* 3. 16. and forgets not man, nor his labour, *Heb.* 6. 10. forgetfulness implies imperfection, so can have no place in God; the Builder may forget Joseph, and Abasuerus Mordecai, but God will not his Servants; the Spirit of Adoption in his, *Rom.* 8. 15. reminds him of his, *Isa.* 62. 7. as 'tis said after the manner of men.

I. In order to his *Egress*, three particulars are observable, *Antecedents, Concomitants* and *Consequents*.

1. The *Antecedents*, the Heavens clear up, and the Rain is Refrained. God keeps the Keys of the Womb, Grave, Rain and Heart, in his own hand, he opens and none can shut, &c. he gives the former and latter Rain, and causeth it to Rain on one City and not on another, *Rev.* 3. 7. *Joel.* 2. 23. *Zech.* 10. 1. *Jam.* 5. 7. *Amos* 4. 7.

2. The Waters sink down, both by a drying wind and a summer Sun, *Gen.* 8. 2. God could have remov'd the Flood (as he did the Plagues on Egypt) in a moment of time, as he at first Created the Waters in an instant, but this decrease must be done by little and little, for the exercise of Noah's Faith. He that believes maketh not haste, *Isa.* 28. 16. as Noah, so we must stay some while under Gods Hand, that we may prize Gods Mercy the more, and not forget it.

3. The Spies are sent out to discover the state of the Drowned World. He that knew the time of his going in, yet not of his going out of the Ark; he sees the Sun shine, and hears the wind blow, this makes him long for liberty from Prison; so sends out his Spies.

I. A Raven, because of a quick scent of a gross Food, of a tough Constitution, and when Tamed; cannot easily forget his Station, but will return to it.

NB. 1. The likeliest means always have not the best Success; the Raven return'd not with Tidings, but staid without to feed on Carcases: So carnal Hearts like not the narrow Lists and Laws of Gospel-obedience, but love better to feed upon the Carrion of carnal Pleasures in ways of Licentiousness, &c.

NB. 2. The Raven represents the Law, black with Terrour, which being first sent out from the Ark (or Church) brings no Tidings of the abatement of the Waters of Gods Wrath, but with its harsh voice is to us (as Jobs Messengers were to him) a miserable Comforter. The Law (*voce corvina*) curseth, *Gal.* 3. 10. but cannot comfort sinners.

The second Spy was the Dove, both swift and simple. *Non leviter fallit fidem conjugii, sed maturè*

mature & studiose ad nidum & domum communem revertitur, always faithful to its Mate, and flying in great haste to its House or Columbarry. This second Spy (the Dove) like a true Citizen of the Ark, returns with an Olive-leaf in its Mouth, which, as it signifies,

1. The Gospel, and the Preachers of it (that do always allay the Terrours of the Law with the Comforts of the Gospel) so more especially,

2. The Comforting Spirit promis'd in the Gospel (as Christ was the Grand Promise of the Old Testament, so the Spirit (both Comforters) is of the New) which descended as a Dove upon our Dear Redeemer, *Mat. 3. 16.*

NB. 1. This Dove (the Comforting Spirit) hath (indeed) Wings wherewith to fly to us, but none wherewith to fly from us, unless sore grieved, *Eph. 4. 30.* and grievously vexed, *Isa. 63. 10.* The Cherubims (with the glory of the Lord) do not lift up their Wings to be gone, but upon great provocation by Adultery and Idolatry, *Ezek. 10. 19, &c.*

NB. 2. Josephus saith, the Dove first returned empty with her Feet and Wings all wet and dirty, but after with a Leaf of the Olive which is always Green, and now more especially having lain under Water; which shews that both Ministers (and the Spirit which acts them) must be patient, proving, if at any time (either the first or second, or third) God will give them Repentance, *2 Tim. 2. 25.* Melancthon at his beginning to Preach, wondred that people would not be perswaded to the Obedience of Faith at his first pressing, but he soon saw and said, that old Adam was too strong for young Melancthon.

NB. 3. As Noah put forth his Hand to take in the Dove that brought the Olive Branch, *Gen. 8. 9, 11.* so had we the Wings of a Dove, *Psal. 55. 6.* to fly unto our blessed Ark, carrying Green Graces along with us, our Best Noah or Blessed Redeemer, would certainly put forth his Hand to receive us, *Mat. 14. 31.* These were the Antecedents, now the Concomitants.

2. Consider his Egress itself. 1. Noah doth not after his Twelve-month Confinement break out of Gods Prison, nor devours his Release over-greedily, though he could not but long (yet he dare not too much) for Liberty and open Air, but stays yet other seven days, and again yet other seven days, *Gen. 8. 10, 12.* all this time he said before he open'd the Roof, and two months longer before he went out, and not then neither without a Divine Command. The same Hand that had shut him in, must also lead him, and let him out.

NB. 1. Oh that we were thus wary to get a Divine Warrant for our Ingresses and Egresses, for our goings out and comings in, then the protection of Angels would be more peculiarly ours in our keeping the right Road-way, *Psal. 91. 11, 12.*

NB. 2. As the Beasts and Birds, &c. came not confusedly out of the Ark, all rushing forth at once Hand over Head; this they did not, but went out by pairs (as the word imports) without any disorder or confusion, *Gen. 8. 19.* This may serve to shame all the extravagancies in the World, especially in the Church: Yea, (3.) All must beware to be like those unclean Creatures in this (as well as unlike in the other case) to come in and go out from means of Grace (both ways) unclean, as they did from the Ark; what is this, but to have seared Consciences?

(Lastly.) Consider the Consequents after Noah's Egress.

NB. 1. He began the New World with Sacrifice, *Gen. 8. 21.* Beneficium postulat Officium, Gods Mercy call'd for Mans Duty. 'Tis good to begin every new day with Duty to God for Mercy the Night before. Joshua began his Wars (which proved Conquests) with Circumcision, *Josh. 5. 2, &c.*

NB. 2. The Altar Noah Built was Erected (say the Rabbins) in the same place where Abel had Offer'd, where Abraham did Offer, and where the Temple Altar stood, shewing that Christ is the standing Altar of all Ages, and this Altar is one and the same in Type and Antitype, *Heb. 13. 10, &c.*

NB. 3. After this Sacrifice (call'd Gnoloth or Ascensions) God blessed all Creatures with an exceeding great Increase, *Gen. 8. 17.* so the Saints shall be blest at the glorious liberty promised, *Rom. 8. 21, &c.* When they shall go forth, then they shall grow up, &c. *Mal. 4. 2.*

NB. 4. After this also, God enlarg'd Noah beyond the Fruits of the Earth (to which Adam, &c. were confined) to feed upon Flesh, *Gen. 9. 3.* for the preservation of him who had been their preserver; all Creatures did owe their Lives to him, and to all in him. He had toiled hard to lay in provision for them; now this was some Comfort to him and his concerning his Toil, (according to *Gen. 3. 29.*) that they might eat Flesh, how much more is it to us that we may eat the Flesh of Christ, which himself giveth us, *John 6. 51, 55.* Alas our own Toil (will not save us) on this cursed Earth.

NB. 5. And Lastly, Gods Covenanting with Noah (though Man was evil, only evil, and

and continually evil, Gen. 8. 21. confirmed by the Rainbow, Gen. 9. 9. did prefigure the Spiritual and Eternal Covenant of peace by *Christ* with sinful Mankind, Isa. 54. 8, 9, 10. Rev. 10. 1. especially when fixed to a penitent Heart, as the Rain-bow to a watery Cloud.

CHAP. X.

The History and Mystery of Abrahams Tryals.

Abram was first call'd *Ab-ram*, which signifieth an *High Father*, he is after called *Ab-ra-ham* (by putting some of the letters of *Jehovah* to the former) which signifies the *Father of a multitude*, hence is he named the *Father of the Faithful*, Rom. 4. 11. which made him an *High Father* indeed, and he became the *Father of a multitude*, not only of the *Jews*, but of the *Gentiles* also, v. 12. for the *Blessing of Abraham* came upon the believing *Gentiles*, Gal. 3. 8, 14. The highest Honour is oft given to this *High Father*; As,

1. God frequently calls himself the *God of Abraham*.

2. *Abrahams Bosom* is made the Synonymon (of the same import) with *Heaven* it self, and its unspeakable happiness, Luk. 16. 22, 23.

3. *Abraham* is call'd three times in Scripture, The *Friend of God*, 2 Chron. 20. 7. Isa. 41. 8. and Jam. 2. 23. which was an higher Honour to *Abraham*, than it God had engraven his name in the highest Orb of the Heavens: This lofty style, and most eminent Title, speaks out a mutual Relation 'twixt God and *Abraham*, God really favoured *Abraham*, and *Abraham* entirely loved God, as one Friend doth another; hence it was, That

1. There was frequent Communion between God and *Abraham*, who had his familiar *Visions of God*. And

2. There was a *Friendly League and Covenant* (both *Offensive* and *Defensive*) betwixt them, Gen. 12. 2, 3, and 15. 1, 18. and 17. 2, 7. And

3. As an excellent Ensign of this Honourable Friendship, it was for *Abrahams* sake, that his God swore to him, Heb. 6. 17. *God willing more abundantly &c.* did not simply say, but solemnly Swear to *Abraham* (which was a glorious condescension) that he would bless him in himself and his, and make him a blessing to many others, Gen. 12. 2, 3. Thus *Abraham* the tenth from *Noah*, as *Noah* was the tenth from *Adam*, had also most high honour put upon him, as was (ut supra) upon *Noah*; for as *Noah* was the restorer of Religion to the World, so *Abraham* was the establisher of it in the World: yet in this respect *Abraham* is advanced above *Noah*, in as much as Destruction was extended to all people in *Noahs* days, but Salvation was Promised to all Nations in *Abrahams* days. [In thee (saith God to him) shall all the Nations of the Earth be Blessed, Gen. 12. 3. &c.] Moreover, this *Friend of God* was a tried *Friend*, for God did try him with ten tryals, and every one worse than other: though still God led him from lower to higher and harder tryals, the last of the ten being the highest and hardest of all (about Offering up his only Son, &c.) yet still he sticks close to God as his *Friend*, yea as his *Life*, Deut. 10. 20. and 30. 20. that this *Father of the Faithful* might become a perfect Pattern or Copy to both *Jews* and *Gentiles* that were to be the Children of *Abraham*; He must give no less than ten proofs and evidences of his Faithfulness to God; which shews us two Truths.

1. No *Bosom* of any Son of *Abraham* [Luk. 19. 9.] can expect exemption from Tryals and Temptations, when that *Bosom of Father Abraham* (to which Heaven it self is compared) was assaulted with them, &c.

2. *Abrahams* practice of Faithfulness to God under all his ten Tryals and Temptations (as a faithful friend of God,) is a blessed pattern to all the Sons and Daughters, of *Abraham* for their holy imitation under all their Exercises; Children should follow the footsteps of their *Father*, Heb. 6. 12. and we must all tread in *Abrahams* steps in this lower World, Rom. 4. 11, 12. or we shall never lodge in *Abrahams* Bosom, (as *Lazarus* did Luk. 16. 22, 23.) in the better World.

Abraham (indeed) stands under a threefold resemblance, As 1. He represents or resembles God the Father, in these parallel congruities.

1. As *Abraham* was an *High Father* (as his name signifies) so is God the Father, the Highest Father, yea the Father of all Fatherhoods.

2. As *Abraham* was the Father of many Families (both *Jews* and *Gentiles* that are Faithful,

yet had he but one only Son by natural Generation, to wit, *Isaac*; Born in fulness of time to him: So God the Father is the Father of all the Families in the World, *Eph. 3. 14, 15.* yet hath he but one only Son by *Eternal Generation* (which none can declare, *Isa. 53. 8.*) to wit, *Jesus* born of a Virgin in due time, *Gal. 4. 4.*

3. As *Abraham* so loved God, that he spared not his only Son, but would have offer'd up *Isaac* upon *Mount Moriah*, *Gen. 22. 1, &c.* So God loved *Abraham* and the Families in him so much that he gave his only Son *Christ*, *John 3. 16.* to die for them on *Mount Golgotha* or *Calvary*, to redeem them that were worse Gally-Slaves than those to the Turks, tied or chained to an Oar. God the father sent *Christ* his Son, out of his own bosom; may not we say, as they did, *Job. 11. 36. Lo how he loved us?* As *Christ* loved *Lazarus*, whom he calls his friend, *Job. 11. 11.* and so he doth his Disciples, *Job. 15. 14, 15, 16.* When God bought us off from Death and Damnation, we were in a worse case than any Turkish Slave; alas the bands of Iniquity are upon us in the state of Nature, *Act. 8. 23.* and that his only beloved Son *Christ* must be the *λύτρον, & ἀντίλυτρον*, the price of our redemption, herein is not observed the law of buying and selling, to wit, *charum pro chariori*, something dear for something dearer, for here God giveth his Son (the best of all things) for us, the worst of all things; is there any love like this love? *Job. 15. 13.*

2. *Abraham* represents or resembles *Christ* the Son in parallel congruities also: As,

1. *Abraham* was an High Father; so *Christ* is call'd an Everlasting Father, *Isa. 9. 6.*

2. As *Abraham* went out of his Fathers House and Native Country at Gods Command, so did *Christ*; leaving Heaven and his Fathers Bosom, he came down to the Earth to fetch us up thither.

3. As *Canaan* was promis'd to *Abraham* and to his Seed, so is Heaven to *Christ* and to his Seed, *Gal. 3. 16, 28. &c.*

4. As *Abraham* delivered Lot and many more Captives out of Captivity, by a great Victory, *Gen. 14. 16.* So *Christ* hath delivered a whole World of Captives, this Captain of our Salvation, *Heb. 2. 10. conquering the strong Man* and Devil, *v. 14. Luk. 11. 21.* and leading Captivity Captive, *Psal. 68. 18. Eph. 4. 8. Col. 2. 15.*

5. As *Abraham* interceded for the Righteous in Sodom, and for the VVicked therein for their sakes, *Gen. 18. from 24. to 32.* So *Christ* maketh Intercession for the Righteous, *Heb. 7. 25.* and 9. 24. and 1 *Job. 2. 1.* yea he prayed for those VVicked ones that wickedly crucified him, *Luk. 23. 34.*

6. As *Abraham* turn'd the Bond-Woman and her Son (*Hagar* and *Ishmael*) out of Doors, *Gen. 21. 12, 14. Gal. 4. 30.* even so *Christ* excludeth all Bastard Hypocrites, saying, Depart from me, I know you not, *Mat. 7. 22, 23.*

7. As Lot and his Family were saved from the fire of Sodom for *Abrahams* sake: So are we saved from the fire of Hell for *Christ*s sake.

8. As the Princess *Sarah* was taken from *Abraham* for a while by the King of the *Philistims Abimelech*, and by the King of the *Egyptians Pharoah*, *Gen. 12.* and *Gen. 20.* yet he recovers her again without harm; even so though the Spouse (the Church) that great Queen and Princess seem to fall some while into the hands of black Gypsies, or Uncircumcised ones yet *Christ* recovereth her again without any hurt, for God restraineth them from harming her, *Gen. 20. 3, 6.* he will make all the Kings of the Earth (who endeavour to be injurious to his Spouse) to know that they are all but dead Men as then.

3. *Abraham* carries the resemblance of every true *Christian* (as well as of *Christ*) in many parallel cases also. As,

1. *Abraham* was a friend of God, so is every sincere Servant of *Christ*, *Job. 11. 11.* and 15. 14, 15. God is a friend to them and to theirs, *Exod. 20. 6. Psal. 37. 26. and 115. 13, 14.*

2. *Abraham* was of Gods Court and Council, God said, shall I hide from *Abraham*, *Gen. 18. 17.* no more will God hide his secrets from them that fear him, *Psal. 25. 14. Job. 15. 15. &c.*

3. As *Abraham* was Circumcised, *Gen. 17.* so are all right *Christians*, *Rom. 2. 28, 29. Col. 2. 11.* having put away the foreskin of the Heart, *Jer. 4. 4.* The Circumcision of *Christ* by his Merit and Spirit takes off all the Actions of the old Adam, *Eph. 4. 22.* as the cutting off the *præputium* or foreskin was painful and caused bleeding in Circumcision; So the abandoning of Fleishly Concupiscence in Mortification is irksome to the Fleish, and oft causeth a bleeding Heart.

4. As *Abraham* was call'd from *Babylon* or Country of *Babel* to *Canaan* the Land of Promise; so is the *Christian* from a state of Confusion (as *Babel* signifies Hebrew) into the Covenant of Grace.

5. As *Abraham* was but a Pilgrim and Stranger in this lower World, *Heb. 11. 9, 10, 14, 15.*

14, 15. So the true *Christian* hath his *Conversation* in Heaven while he hath his *commemoration* on Earth, *Phil.* 3. 20. Strangers and Sojourners below, but Burgesses and Citizens above, *Eph.* 3. 19. Their *Tents* or *Tabernacles* here become *Mansions* hereafter.

6. As *Abraham* yields up his *Isaac*, his *Laughter* (as the word signifies) unto the *Lord*, so doth the true *Christian*, his Dearest lust, his *peccatum in deliciis*, his best beloved Sin at Gods Command.

7. As *Abrahams Faith* was a *working*, *obeying Faith*, so the true *Christian* yields *obedience* to the *Faith*, *Rom.* 1. 5. that is, to the Doctrine of the Gospel, or to *Christ* the proper object of *Faith*; and not only so, but his *Obedience* is the *Obedience of Faith*, *Rom.* 16. 26. his *Faith* brings forth *Obedience*: 'Tis not a *dead workless Faith*, but the *Faith of Gods Elect*, [*Tit.* 1. 1.] is a *lively working Faith*, this saving *Faith* is not idle, but *works by love*, *Gal.* 5. 6. As *life* discovers it self by *Fruit* and *Action*, so doth *Faith* by *Trust* in *God* and *Love* to his *People*: It appeared that *Canaan* was a good Land, by the excellent *Fruits* which it brought forth, *Num.* 13. 23. It was an evidence that *Dinas* was a good Woman, because she had made many *coats* for charitable uses, *Act.* 9. 39. so 'tis here, as *Faith* doth *justify* the person according to *Rom.* 3. 28. so *works* do *justify* the *Faith* to be a right, real and saving *Faith*, according to *Jam.* 2. 17, 21. that Tree which is not for *Fruit* is for *Fuel* and for the *Fire*: 'tis not enough to say we have *Faith*, but we must do something to demonstrate it, saying so will not serve the turn, *Jam.* 2. 14. Men may word it with *God*, and yet miscarry, *Isa.* 58. 2, 3. *God* is too wise, to be put off with bare words, he will turn up our *leaves*, and look for our *Fruits* (as *Christ* did to the *Fig-Tree* *Mat.* 21. 19.) which when he misseth, he *Curseth*, yea he lays down his *Basket*, and takes up his *Axe*, and cutteth it down, that it may cumber the *Ground* no more, *Luk.* 13. 7. Christianity is not a matter of *names* or *words*, as *Gallio* thought, *Act.* 18. 15. 'tis not a bare *talking of God*, but a strict *walking with God*: *Augustin* faith, the Judge at the day of Judgment will not ask men [*quid legerint*] so much as [*quid egerint, non quantum dixerint, sed quomodo vixerint*] not how they have *worded*, but how they have *walked*, not what they have *spoken*, so much as how they have *acted*: to live soberly, &c. *Tit.* 2. 12. and to do *justly*, &c. are things that *God* requireth at our hands, *Mic.* 6. 8. As *Faith* is the *Taking in* of *God* into the *Heart*, so *Obedience* is the *letting out* of *God*, into the *life*, here is *God* manifest in the *Flesh* of his *Saints*, as was (after a more transcendent manner) in the *Flesh* of his *Son*, *1 Tim.* 3. 16. *Col.* 2. 9. otherwise we are *alienated* from the *life* of *God*, *Eph.* 4. 18. if we do not lead a *Godly* life, which kind of life none can live, but those that do partake of the *Divine Nature*, *2 Pet.* 1. 4. whereby they are renewed to be *Holy* as *God* is, in *Quality*, though not in *Equality*, *1 Pet.* 1. 15. and to resemble him in countenance and condition, as *Children* do their *Father*, but such as are thus *without God*, *Eph.* 2. 12. the *Devil* works in them as the *Blacksmith* works in his *Shop*, *Eph.* 2. 2. Hammering out many *Hard* and *Hot* works of wickedness. The *Obedience of Faith* in *Abraham* doth evidently appear in all his *Ten Tryals*, I shall Instance and Insist upon only the *first* and the *last* of those *Ten*, as the *Author* to the *Hebrews* doth, *Heb.* 11. 8, and 17. and first of the first, [*Get thee out of thy Country, &c.*] said *God* to *Abraham*, *Gen.* 12. 1. and he obeyed this call by the strength of his *Faith*: This proposition consists of a *subject* and a *predicate*; the *subject* is *Abrahams Person* whereon I have spoken in the threefold aforesaid resemblance: the *predicate* is *Abrahams Action*, his obeying the *Call* and *Command* of *God*, wherein four circumstances are very remarkable.

1. The *Time when*, it was when *God* call'd.
2. The *Terminus à quo*, or *place* from whence *God* call'd him.
3. The *Terminus ad quem*, or *Countrey* whither he was call'd.
4. The *Reason* or *End* why he was thus said unto by the great *God*, [*Get thee out of thy Countrey, &c.*]

First of the first, to wit, the *time when* *Abraham* was call'd; It was while he lived in *Ur* of the *Chaldees*, (for *Abraham* lived with his *Father* *Terah* in that place, and in *Haran* or *Charan* a City of *Mesopotamia*, till he was seventy five years old, *Gen.* 12. 4. and *Act.* 7. 2, 3, 4. There and then did the *God of Glory* appear to *Abraham*, *Gen.* 11. 28. This that Blessed Proto-martyr *Stephen* (being filled with the *Holy Ghost*) intimateth, to convince those Superstitious and Blood-thirsty *Jews* (who conceited that Religion was confined to *Canaan* or *Jerusalem*) that *Abraham* had the true Religion even in *Chaldea* and in *Charan*, before ever he saw *Canaan*, or receiv'd *Circumcision*, or before any Ceremonies were appointed by the Ministry of *Moses*, and before there was either *Tabernacle* or *Temple*. When *Abraham* dwelt with his *Father* on the other side of *Euphrates*, and served *Idols*, *Josh.* 24. 2. even then did *God* call him out of his *Countrey*, yea, call'd him to his *Foot*, *Isa.* 41. 2. making him to follow his *Call*, and to run (as a *Lackey*) at Gods *Stirrup* (as it were) with a blessed (though

(though a blind) Obedience, not knowing whither he went, Heb. 11. 8. no, nor much caring, so long as he had God by the Hand, or might follow him as his Guide step by step. *Abraham* (as it were) winked, when he had put himself and his Hand into Gods Holy Hand, to be led at his Divine Leisure and Pleasure. By Faith *Abraham* when called obeyed, Heb. 11. 8. The Greek word [ὁμολογέω] imports reverence (in ὑπό) and obedience (in ἀνά) he did not stop his Ear (with the Adder) to this great Charmer, Psal. 58. 4, 5. but he listen'd and hearken'd to Gods Call with an awful respect. *Christ's Sheep* do know his voice, John 10. 4. and his Companions (or Friends, such as *Abraham* was) do bear (and follow) it, Cant. 8. 13. and Revel. 14. 4. Thus *Abraham* did not dispute, but dispatch Gods command, but immediately departed without Scilicitation or Carnal Reasonings against it, Gen. 12. 4. his inner and outer Man were Relatives, so it should be with us.

The second Circumstance is the place from whence, which is Twofold. 1. *Ur*. 2. *Haran*, which signifies in the Hebrew Fire and Wrath, and so the History includes a Mystery. As to the History touching *Abraham's* departure,

1. From *Ur of the Chaldees*, Gen. 11. 28, 31. where his Father *Terab* seems to have the Honour of that first Journey, for he being inform'd of that Divine Oracle to his Son *Abraham* (it seems) repented of his Idolatry, and consented to depart from that Idolatrous Countrey, and hath the Honour of being principal therein, though the Call was immediately and more especially to *Abraham* his Son, Acts 7. 2, 3. and though [they and them] mentioned in Gen. 11. 31. be meant of both *Terab* and *Abraham*, yet the Call was chiefly to *Abraham*, Gen. 15. 7. and Heb. 9. 7.

The second place of his Removal was *Haran*; this was after his Father (*Terab's*) Death, Gen. 11. 32. and 12. 1, 2, 4. and Acts 7. 4. who (probably) for his old Age was the cause of his Son *Abraham's* Sojourning and staying in *Haran*; and hence some think it probable, that as *Abraham* had two Calls from God, the first from *Ur* when his Father was living, and from whence the good old Man went along with him: The second was from *Haran*, after *Terab* was dead: In the first Call God bid *Abraham* [Get out of thy Countrey] not mentioning his Fathers House to be left behind him, for his Father went along with him; yet this Phrase and more is added at his second Call, Gen. 12. 1, 2. for it would have been not only of bad report among Idolaters, but also an Act of undutifulness in it self, to have forsaken his old Father, and to have left him (from whom he had both his Being and Succour) succourless in the World: From hence have we these choice Remarks and Mysteries.

The first Remark and Mystery is, Parents ought not to hinder their Children from good, and from obedience to God: Here *Terab* the old Father did not rebuke *Abraham* his Son for being too full of Fancy, nor charg'd him (upon his Blessing) to abide in his Native Countrey, and not to be so Fantastical as to follow so fond a Call that told him not of the place whither he was to go; he did not say to his Son [Wilt thou leave a certainty for an uncertainty, or wilt thou be wiser than all thy Fore-fathers? &c.] Thus ignorant Parents say now to their enlightned Children: *Tange Montes & Fumigabunt*, touch the Mountains and they will smoke, Psal. 144. 5. If Inferiours do but touch Superiours in crossing them in their vain Customs, Jer. 10. 3. by not conforming to them; Oh how some in such a Case are Acted more by Rage than by Right or Reason, as *Nebuchadnezzar* was, Dan. 3. 19. and as too many Parents are; but so was not *Joash* to his Son *Gideon*, Judg. 6. 27, 30, 31. who bravely defended him against the many-headed multitude in his Reformation; and so was not *Terab* here to his Son, but would go along with him in Obedience to God, as far as his old Legs would carry him at the very first Call, and therefore had he the honour of being principal in the first Removal. Let Parents learn from hence to further and not to hinder their Children in the good ways of God; Honour is the Reward of the former, but Dishonour (if no more) of the latter.

The second Choice Remark or Mystery is, Though Children be hindred by their Parents from following the Lord fully (as Numb. 14. 24.) yet must they not cast off that Duty the Fifth Commandment enjoins them, to honour them, &c. God in many cases requireth Mercy rather than Sacrifice; Parents may stand in more need of Childrens Mercy sometimes, than God can of their Sacrifice at any time, Mat. 9. 13, &c. The Scripture teacheth that Children should nourish their Parents in their old Age, Gen. 47. 12. Ruth 4. 15. and 1 Tim. 5. 4, &c. yet the old Pharisees did (by their Corban or Devoted things) License Children to deny their Parents any further Succour, Mark 7. 11, 12. The same our new Pharisees (the Papists) do, who say, That a Monk may not leave his Consecrated Cloyster to relieve his Father, but must rather see and suffer him to die for Hunger in the Streets. *Lyra* (that Famous English Jew, but an Arrant Papist, as most were then in the Thirteenth Century) hath these words, *Filius per professionem in Religione factam, a parentibus subveniendo excusa-*

tur : As if a Son Consecrated to God might be excused to do execrable things to Parents. Thus they do Ungod (as it were) God himself, and make his Fifth Commandment of no Effect, such are of *their Father the Devil* rather than of *Abraham's*, *John* 8. 44. who nourish'd his old Father in *Haran* till he died, and would not leave or lurch him, though under a pretence of his *Call to Canaan* : No Child of *Abraham* should leap over such a Block (as a Parent) in his way, but should wait (as *Abraham* did at *Haran*) till God remove it out of the way.

The third *Choice Remark* or *Mystery* is, *Mans Heart* needeth many pulls from Gods hand, before *Man* can compleat his Obedience to God : Here God gives *Abraham* two calls or pulls before he pull'd him to the *Land of Promise*. The first pull bringeth him only from *Ur* to *Haran*, there he settleth, and gathereth much Goods, *Gen.* 12. 5. Thus *Sampson* follow'd his Parents till he met with the Hony-comb, *Judg.* 14. 8, 9, 10. So doth the Dog his Master until he meet with some Carrion : Though these simile's suit not with *Abraham*, yet they do with too many Professors that would seem to be the Sons of *Abraham* : Gods second pull at this Holy Patriarch (*Abraham*) was an effectual pull, it brought him to Gods Foot, *Isa.* 41. 2. it brought him from *Haran* to *Canaan*, because he was both called and chosen.

The fourth *Choice Remark* or *Mystery* in the *History* is, As *Abraham* was call'd, 1. From *Ur*, which Hebr. signifies *Fire* ; And 2. From *Haran* or *Charan*, which Hebr. signifies *Wrath* ; so God calleth every Child of *Abraham* from the *Fire* of Hell, and from the State of Nature, whereby all are Children of wrath, *Eph.* 2. 3. He plucks us as Brands out of the *Fire*, *Zech.* 3. 3. and pulleth us out of the *Fire*, *Jude* ver. 23. as the Angel pulled *Lot* out of the *Fire* of *Sodom*. Thus by *Grace*, such as are Born Vessels of *VVrath* are made Vessels of *Mercy*.

The fifth *Mystery* in the *History* is, As *Abraham* was call'd from his Fathers House, as well as from an Idolatrous Countrey ; so are all the Children of *Abraham* call'd to come out of *Babylon*, *Revel.* 18. 4. that Land of Graven Images, *Jer.* 50. 38. God maketh a Proclamation that his Children should make haste hence and Home, *Zech.* 2. 6. Ho, Ho, Come forth, Get ye away, this is not your rest, for it is polluted, *Mic.* 2. 10. See *Isa.* 48. 20. and *Jer.* 50. 8. and 51. 6. and 45. This Literal *Babylon* was the Chief City of the *Chaldees*, from whence *Abraham* was called, and his Children are called from their Fathers House (as he was) *Luke* 14. 26, &c. when it stands in Competition with Gods Command, as that Noble Italian Marquis Galeacius told his Popish Father (soliciting him to Apostacy) that his Body and Estate were his Fathers, but his Conscience was the Lords : All Carnal Respects must be subject to the Spiritual, and all Carnal Relations must be bewailed, *Deut.* 21. 11, 12. yea, and relinquish'd, *Psal.* 45. 10. So shall their Souls become Christs Spoules, and the King Delight in their Beauty, ver. 11. Give any thing of Man, but nothing of God for peace.

The sixth *Mystery* in the *History*, *Chaldea* was an Idolatrous Countrey, which Worshipp'd *Fire* as a God, (as the word *Ur* signifies) because (possibly) they had seen Cœlestial *Fire* come down from God to consume the Sacrifices of the Patriarchs, and thereupon they would Worship that Element. The Jewish Fable is false, that *Abraham* was cast into the *Fire* (or *Ur*) because he would not Worship *Fire* as a God in the days of *Nimrod*, but was saved by his Faith. But,

1. He was not Born in *Nimrod's* Time.
2. Then *Moses*, or Hebrews 11. or Ecclesiasticus the 45th. or *Josephus*, or *Philo*, would have Recorded it, all writing of *Abraham's* Faith and Life.

But God brought *Abraham* from this *Fire-worshipping* place, and acquaints him with himself who is devouring and consuming *Fire*, *Isa.* 33. 14. *Heb.* 12. 29. Thus men place their Worship upon a wrong Object, when they adore (as well as admire) the *Fire* of their own Zeal or Fervency of Spirit, instead of God from whence those Flames do flow, *Isa.* 4. 4. and *Acts* 2. 2, 3, &c.

The seventh *Mystery* or *Remark* in this *History* is, *Divine Vocation and Adoption* floweth wholly and solely from Free Grace. *Nimrod's* Church (as one saith) had almost swallow'd up *Abraham* ; *Speciosa Chaldeorum Superstitione erat inductus, sed non seductus*, while he was young, serving other Gods as well as *Nabor* and *Terah*, who (as some Rabbins say) got his living by Making and Selling of Images. Yet out of this Root so Idolatrous (both on Father and Mothers side) the whole stock of *Israel* sprang, to be an Adopted people to God, and in Covenant with him : Therefore to humble this people, God minds them of the Rock from whence they were hewed, *Isa.* 51. 1. and telleth them their Father was an *Hittite*, and their Mother an *Amorite*, *Ezek.* 16. 3. and upon this account (some think) *Abraham* is call'd *doen* ungodly, *Rom.* 4. 5. as he was at first an Idolater, until God call'd and justified him : *Abraham's* Fore-fathers were the Builders of the Tower of *Babel* ; they were but newly come

down from Mount *Ararat* (whereon *Noah's* Ark rested) into the *Plains of Shinar*, *Gen. 10. 2, 20, 21.* and *Gen. 11. 2.* where it appeareth that Seventy Families were Born to *Noah's* three Sons, whence the Antients currently concur, that the Nations were afterwards distinguished by so many Tongues and Countreys, *Gen. 10. 32.*

Note here, 1. Though the World was newly wash'd with the Flood, yet *Chaldea* was notoriously Idolatrous in Building *Babel*, &c.

2. Cursed *Cham* had a more numerous Off-spring, and more sweetly situated, than his two better Brethren, *Shem* and *Japhet*, who were both blessed by *Noah*. For, (first) the Posterity of *Cham* is Thirty upon the Register, but of *Shem* only Twenty six, and of *Japhet* but fourteen. And, (secondly) *Cham's* Countrey (to wit, *Canaan*) was the Navel of the World, a Land that flowed with Milk for Necessity, and with Honey for delight, *Exod. 3. 17.* (where the hardest Rocks did Sweat out Honey and Oil, *Deut. 32. 13.* for them to suck and be satisfied, *Isa. 66. 11.*) A Land which God spyed out among all other Lands for his own peculiar people, yea, for himself to dwell in, which (indeed) was the glory of all Lands, *Ezek. 20. 6. Deut. 8. 7, 8, 9.* and *11. 11, 12.* Lo, this goodly Countrey was cursed *Cham's* Possession (whose portion was in this Life, *Psal. 17. 14.*) when his two Blessed Brethren dwelt in the more Barren parts of the Eastern and Western World, for their hope was not in this World, *1 Cor. 15. 19.* God deals with his people as the Inn-keeper doth with his Guests, who lets them have his choicest Meats and his chiefest Lodgings, but reserves the Inheritance for his Children, and whatever provision they gather up till they Inherit (though it may sometimes prove hard fare) yet they have all upon Free-cost, whereas the Wicked (as do the Guests) pay dear for all their better Enjoyments at last, *Job 20. 14, 15. Levit. 18. 25. Ezra 9. 11.* They were fatted for their own Fall.

The third Note is, *Nimrod* (of the Posterity of cursed *Cham*) was the Captain, and Chief Master-Builder of the Tower of *Babel*, for that was the beginning of his Kingdom, *Gen. 10. 10.* though not the end of it, for he swam to the Grandeur of his Monarchy through a Sea of Blood, while this mighty Hunter hunted Men (more than Beasts) to Sacrifice their Lives to his own Lust, which when he had done, he falls upon Building the Tower of *Babel*, and the City of *Babylon*, *Gen. 11. 2, 4.* in the Land of *Shinar*, which signifies, Hebr. that which scattereth, for it had scattered out of it all its wicked Inhabitants, they were all wash'd away with the Flood, and scatter'd again by the confusion of Tongues at the Building of *Babel*, *Gen. 11. 8.* which was the great evil they feared, *ver. 4.* and by that Enterprize sought to prevent. This wicked Work in *Shinar* (as the Countrey of *Chaldea* is call'd, *Dan. 1. 2.*) God did witness against, and worded it with these bold Builders point to point; Go to, say they, *Gen. 11. 4.* Go to, saith he, *ver. 7.* Let us Build up to Heaven, and get up to God, say they. (Hence the Poets feign their Gigantomachia, or Giants War against Jove, &c. heaping Pelion upon Ossa, one Mountain upon another.) Let us go down from Heaven to them, saith he; Let us make us a Name, say they; Let us confound their Language, that they may not so much as know their own Names, saith he; lest we be scattered, say they; Let us scatter them abroad the World, saith God, *ver. 8.* Thus the Lord confuteth their Folly from step to step, and punish'd their pride, for they did not Build for God, but for themselves in contempt of God, and for suppressing his Worship, and setting up Idolatry, Consecrating their Tower to Bel their Idol, and adoring the work of their own Hands; this brought confusion upon them, thus provoking a Jealous God; and no better an Issue may the *Babel*-Builders of our day expect, God will turn them to Grazing, as he did *Nebuchadnezzar*, *Dan. 4. 30, 32.* &c. who proudly speaks, [This is *Babel* which I Build for the Honour of my Majesty, &c.] As old *Babylon* was the beginning of *Nimrod's* Kingdom, *Gen. 10. 10.* So Rome or New *Babylon* is the Head of *Antichrist's* Kingdom; the Pope is the *Nimrod* of the World, who Hunteth Mens Souls (to Murder them) *Revel. 18. 13.* as he did Bodies.

The fourth Note is, *Abraham's* Ancestors were Contributors to, and Abettors of this Building of *Babel*, for 'tis said, *Gen. 11. 1, 2.* the whole (Inhabitants of the) Earth were of one Language, and Journey'd from the Hills to the Plain, and said one to another, Let us Build the Tower, &c. to wit, the Posterity of *Shem* and *Japhet*, as well as of *Cham*, all Recorded, *Gen. 10.*

NB. The Wicked are mixed among the Righteous in this World; and though *Nimrod* was the Ring-leader (as before) of this Theomachy, or Rebelling against God, and made the first motion of this Enterprize, Abiit tandem in studium Catholicum, yet it gained an universal Consent, even among *Shem's* Seed the Hebrews, and therefore godly Heber (their Father, *Exod. 1. 15.*) call'd his Son Peleg, *Gen. 10. 25.* which signifies Division, that he might have before his Eyes a perpetual Monument of Gods Just Displeasure against the proud *Babel*-Builders, because then the Language was divided from the Hebrew; and *Aben Ezra* (overboldly)

boldly) faith, that *Abraham* himself was one of this number of Builders; 'tis more probable his Progenitors were so, (whatever *Abraham* was in Idolatry while young as before) for they served other Gods, *Josh. 24. 2.* Not his Remote (such as *Noah, Shem, &c.*) but his Immediate Progenitors, from whom *Laban* learnt to consult his *Teraphims*, *Gen. 31. 19, 30.* (goodly Gods, that could not secure themselves from Stealing, nor from saluting *Rachels* Breech! *ver. 34.*) and to Swear by those Idols, call'd the Gods of *Nabor*, *ver. 53.* as well as the Gods of *Abraham*, and of their Father *Terah*, all which served strange Gods, *Josh. 24. 2.* Even *Abraham* as well as the rest, until God call'd him to his Foot, *Isa. 41. 2.* from the Feet of Idols, and from this *Bel of Babel*, were he Born at that time: This doth most highly advance the greatness of the Free Grace of God, thus to call whom he will, *Mark 3. 13.* and to have mercy on whom he will, *Rom. 9. 15, 16.* God found (even *Abraham* himself) ungodly, *Rom. 4. 2, 5.* but he did not leave him so; God must make us good, or he'll never find us so: Indeed some say, that the Posterity of *Heber* did not consent to the Building of *Babel*, and therefore were not punish'd with the division of Tongues, but retain'd their own Language, yea, and Countrey too, the Eastern part, and were not dispersed to Remote places; but the general Opinion is, that the Seventy Families dwelt together before the Building of *Babel*, and all concurred in that Work, they all living in that Countrey where the Tower was Built.

The fifth Note, Doth *Shem's* Posterity assist *Cham's* to Build *Babel*, and burn Brick with them in order thereto? then *Shem's* Seed shall make Brick as Bond-slaves in *Cham's* Countrey (to wit, *Egypt*) six Hundred years after, for despising the Blessing of *Shem*, *Gen. 9. 26, 27.* and for expecting a *Shem* or [Hebr.] *Name* (by their Conjunctions with cursed *Cham*, *Gen. 11. 4.*) of their own raising up in God-daring Work. Therefore *Abraham's* Successors (to wit Believers, all of his Seed) are call'd upon to come out from *Babylon*, &c. *Revel. 18. 4.* and not to assist in any such God-provoking Enterprize as *Abraham's* Predecessors did, we must leave that Work to *Cham's* Posterity, the Chaldeans or Romanists, and touch not (at all) of their unclean things, *2 Cor. 6. 17.* lest we partake of their Plagues, *Revel. 18. 4.* &c. Thus *Abraham* was call'd out of *Ur* of the Chaldees.

The sixth Note is, Those *Babel-builders* Erect a Fabrick of their own framing, with Brick of their own Burning 5164 paces from the ground, having its Basis and Circumference proportionable to its height, to secure them (saith *Josephus*) from another Flood, they therefore designed its top should reach to Heaven, *Gen. 11. 4.* (though, some say, 'twas not so high as *Ararat* from whence they lately descended) that Phrase is but an Hyperbolical Speech, wherein too much is spoken, that enough may be believed, and all to declare their Ambition and Idolatry, Worshipping the Work of their own Hands.

Inferences hence; 1. Pride made our First Parents desire to know as God, and it made those Builders desire to dwell as God, *Isa. 14. 14.* whereas humility (not haughtiness) is the way to Heaven; had they lifted up their Hearts to God (as *Psal. 25. 1.*) as they did against God, they had not been scattered.

2. The nearer those Builders rais'd themselves up to Heaven (so long as they were Earthly) the more they exposed themselves to the Thunder-claps of Heaven; thus their Folly thrust them into the Revengers Hand, and, as they would spare God some labour of coming down, they meet him half way to fetch in their own Destruction; greatness without goodness is dangerous, *Abraham* is call'd from this place of Name, or Earthly Greatness.

3. Those Builders did not design to Build to Heaven, because they loved Heaven, but to get a Name and Fame on Earth; what we do out of Ambition, and not out of Conscience in Gods Worship, there is *Babel* in us.

4. When we forsake the Name of the Lord (which is our strong Tower, *Prov. 18. 10.*) and abide not in Christ, *1 John 2. 28.* but go down to the Plains (as those did from *Ararat*) and raise up Mounts of our own Righteousness, what is this but a multiplying of Earth for poor Ants to climb up to Heaven, *Cælum ipsum petimus stultitia*, saith *Horace*. This sublime Folly and Idolatry *Abraham* is call'd from, and so are all his Seed.

5. God calls *Abraham* (and us in him) from the Confusion of Tongues; it hinder'd *Babel*, the Gift of Tongues did Build *Zion*, *Acts 2.* but our *Zion* goes on no faster, because our Tongues are divided, and we quarrel about words (as they did; *Dubartus*) as if we were Building *Babel*, not *Zion*; tis a *λογμαχία*, or a War about words mostly; the good God amend this fault.

The 2. *Terminus à quo*, or place from whence God call'd *Abraham*, was *Harán* or *Cháran* which signifies Wrath, as before: This place was not the nearest way from *Ur* of the Chaldees to the Land of *Canaan*, as appeareth in the Maps of that Countrey, but it being a Chief City (famous for the Overthrow of *Crausus*;) *Terah* and *Abraham*, &c. might be tempted (out of their direct

rect way) to go thither, and to stay five years *there where they got much wealth*, Gen. 11. 31. and 12. 5. Acts 7. 4. until God came the second time to Abraham, testifying to him concerning Haran, as was once said concerning Athens (that famous City of Greece) 'Tis a *pleasant City to pass through, but unsafe to dwell in*: This Haran (it seems) was so delightful a City to dwell in, that Nabor and Terahs Household (which came with Abraham from Ur) stayed there, Gen. 24. 4, 10, 15. yet was it *Dangerous* (as well as *Delightful*) to dwell in, for such as stayed there, and went not thence with Abraham, &c. to Canaan, did fall to Idolatry, Gen. 31. 30, 53. as before, and Josh. 24. 2. Or 2. If they were not tempted thither by the *Tempting Devil*, it may be said, they were purposely led about by the most wise God, as were Abrahams off-spring afterward, Exod. 13. 17, 18. Whereas the distance 'twixt Egypt and Canaan in the direct way was (as Philo saith) not much above three days Journey, yet God led them about, God did carefully chuse their way (not the nearest, but the *safest*) for them, he tempts not above what we are able, but so orders the matter, that evils shall not be ready for us, until we be ready for them: Here Terah died, then Abraham was commanded to leave his Fathers house, (not in Ur,) to make his work more easy. Some say, this Haran was not far from the borders of Canaan; old Terah reach'd no farther, no more had Abraham done, had not God given him a second pull. As the Earth needeth the former and the latter Rain, to bring on the Joy of Harvest, so Abraham and all his seed need a former and a latter pull, to bring on that Joy in believing, a Joy unspeakable and full of Glory. The first pull brings us only to the borders of Canaan, from sin to duty, &c. To the Valley of Achor (which signifies trouble, Josh. 7. 6.) Or Spirit of Bondage, under some strong convictions; yet this is a door of hope, Hos. 2. 15. Isa. 65. 10. An happy inlet into the promised Lands; there they began to eat first of the fruits of the Land, Josh. 5. 10. At this door they hoped to have the Enjoyment of the whole, whereof that Valley was a Pledge and Earnest: 'Tis thus with a Christian, who is brought first into a Wilderness, Hos. 2. 14. And into a Valley or low condition, by sense of sin and fear of wrath, and thence set upon Pisgah, or everlasting Mountains; alas we need converting (grace often) and confirming grace oftner.

The (3d) is, *Terminus ad quem*, or place whither Abraham was called, this was not named, God did not tell it him in his Ear, yet shew'd it him to his Eye, Gen. 12. 7. and Chap. 13. 14. v. And seeing (the more certain sense) is Believing, according to the Proverb. This Countrey (thus shewed and promised to Abraham) was Canaan, a Land that lay in Asia the less, and so called from Canaan (the Son of Cham, the Son of Noah) who possessed it, yet there was this difference betwixt the person and the possession (call'd after his name.) The man (Noahs Son) was curs'd of his Father, Gen. 9. 25. but the Land (being the Land of promise, Heb. 11. 9.) was blest of its God. 'Tis called Jeborab's Land, Hos. 9. 3. And Immanuel's Land, Isa. 8. 8. The Land is mine, saith the Lord, Lev. 25. 23. And God blest this his own Land so, as to make it the most goodly Countrey, abounding with all blessings, Deut. 8. 7, 8, 9, and 11. 11, 12. Yea the glory of all Lands, Ezek. 20. 6. Flowing with choice and cheap commodities, so that it might well be call'd Macaria or the blessed Country, the Hebrew word [Canaan] signifies a Merchant, for this cursed Canaan (with his off-spring the Canaanites) did drive the Merchandize and Trade of wickedness, for which that blessed Land was to spue them out, Levit. 18. 25. To make room for the blessed Seed of Abraham, and therefore was it promised to him, even when and while those cursed Canaanites were then in the Land, Gen. 12. 6, 7, and 13. 14, 15. and then and there did he build an Altar to the Lord, Gen. 12. 8. and 13. 18. Though the Canaanites were in it, which Altar and Worship was to wear out those cursed ones at the last, Zech. 14. 21.

In this History is a manifold Mystery; as 1. Where-ever Abraham was, his chief care was to be going on still toward the South, Gen. 12. 9. as towards the Sun: So should all the Children of Abraham travel towards the Sun of Righteousness, Mal. 4. 2. Setting forth early as Morning seekers, Prov. 8. 17. And making Progress in Grace, as 2 Pet. 3. 18. As from glory to Glory, 2 Cor. 3. 18.

2. His first care in all places where he came was to build an Altar to his God, and so it should be ours; we are a Kingdom of Priests, 1 Pet. 2. 5. Rev. 1. 6. And we have an Altar, Heb. 13. 10. Which is Christ, who sanctifies the Sacrifice, Mat. 23. 19. Let us therefore by him offer up the oblation of Prayer and Praise to God, in all places, and at all times, Heb. 13. 15. Psal. 50. 23. We should build this Altar (not Stony, but Flethy) in our hearts, Ezek. 36. 26.

3. Abraham built his Altars although the Canaanites were then in the Land, and 'tis a wonder they did not stone him for so doing, which certainly they would have done, had not God restrained them: Thus ought all the Spiritual seed of Abraham to shine as Lamps in the midst of a crooked and cursed Generation, Phil. 2. 15. Mat. 5. 16. And 1 Pet. 2. 12. Holding forth

forth the word of life, as an Ensign, and bearing up Gods name as a Badge or Beacon, yea wearing Christs mark in our foreheads, which is the place of our profession, Rev. 9. 4. We should set up our Altars in Sight and Despight of Idolaters, as Abraham, and call them *Jehovah nissi*, the Lord is my Banner, as Moses did, Exod. 17. 15.

4. Abraham was the first man (we read of) who had God most familiarly appearing to him, and the fight of the Canaanite did not so much discourage him, as the fight of his God did encourage him; so 1 Sam. 30. 6. And thus also, 'tis a fight of God, (Especially if frequent and familiar) that more encourageth the soul, than can all the cursed Canaanites and Corruptions (it sees in it self) discourage, yea though they be as Tall as Cedars, and strong as Oaks, Amos 2. 9. And though they have Iron Chariots, and be exceeding Strong, Josh. 17. 18. Indeed when fear (through unbelief) transcends Faith, then the Soul faith, *I shall one day perish by the hand of those Soul-Murthering Sauls*. As David did, 1 Sam. 27. 1. And despair of a Conquest, but when Faith gets above Fear by a fresh sight of God (that beatifical Vision) it then (like Hannibal's Vinegar) eats out its own way through the Alps of all opposition, when a beam of Divine Light is darted into the Soul; This is a Sovereign Cordial to save it from swooning, and is to Faith what Boaz was to Naomi, a Restorer of its Life, and a nourisher of its old (or declining) age, Ruth 4. 15. Then goes it forth in the strength of the Lord, Psal. 71. 15. Both Conquering, and to Conquer all Canaanites and Corruptions.

5. As the Land (God gave to Abraham and to his seed) was the Lord's Land (as before) and both he and they but Strangers in it, Heb. 11. 9, 10, 14, 16. Thus Heber or Hebrew signifies [a Pilgrim or Stranger] in the Holy Tongue: So whatever Land, Houses, Worldly enjoyments we have, and (in an Earthly sense) call'd our own, yet all are the Lords, Psal. 24. 1. And we have but a Strangers Interest in them; as we have our all from God, so we should spend our all for God, and while we live in Gods good Land, we should live by Gods good Laws, and not suffer fulness to breed forgetfulness, Deut. 8. 11, and 32. 15. Laden bodies have often but leaden Souls. We should look upon our all with a Pilgrims Eye, and Use our All with a Pilgrims mind. They that buy great Demesnes, should be as if they possessed not, 1 Cor. 7. 14. And they that build goodly houses, Deut. 8. 12. (which make men unwilling to die, as being great losers, if they have not also a Mansion-house in Heaven) and fill them with Silver and Gold, v. 13. Yet the Heart ought not to be lifted up, v. 14. Nor prosperity make us Proud; Ready and Rusty, Jer. 22. 21. Rest must not breed Rust, remembering we are but Pilgrims, Psal. 39. 12. 2 Cor. 5. 9. 1 Pet. 1. 17. and 2. 11. But a brood of Travellers, Psal. 24. 6. 'Twas a mighty work of Abrahams Faith (in this thing as in many others) to behave himself as a Stranger on Earth, because he knew himself a Citizen of Heaven, Heb. 11. 9, 10. &c. So we, Eph. 2. 19, 20.

The (4th) particular is the end why God call'd Abraham, it was only to take possession of Canaan, not to enjoy it as a present Inheritance, for we find that he was famished twice out of this good Land of Promise; first into Egypt, Gen. 12. 10. And secondly into Gerar the Philistines Countrey, Gen. 20. 1. Yet did he ever make Canaan his retreating place, sojourning in it for an hundred years, the remnant of his life. From which History learn this Mystery;

1. The most fruitful Land may be made barren, for the wickedness of those that dwell in it, Psal. 107. 34. God can famish our Canaan to us, Zeph. 2. 11.

2. Suppose we be forced into Egypt or Philistia to seek for that we cannot find in a famished Land of Promise, yet this is our best retreating place when God beals our backslidings, Hos. 14. 4. Alas we are over apt to slip out of the Land of Promise as Adam was out of Paradise, and Abraham out of Canaan, but the Lord keeps the Feet of his Saints, 1 Sam. 2. 9.

Obj. Though, Heb. 11. 8. faith, God call'd Abraham to Canaan, to receive an inheritance there, and Acts 7. 5. faith, Yet God gave him no inheritance in it, not so much as to set his Foot on.

Ans. These two seeming contradictory places are thus reconciled.

Ans. 1. Abraham did inherit Canaan mystically, as that Land was a Type of Heaven, which is call'd Abrahams bosom, Luk. 16. 23. God may deny literally, yet grant Mystically or Spiritually. Inasmuch as God gave Abraham the heavenly Canaan (though not the Earthly) for his inheritance, 'twas more than equivalent, though God deny'd him in Silver, he paid him in Gold.

Ans. 2. He did inherit it in his Posterity, (though not in his person) four hundred and thirty years after the promise, Gal. 3. 17. Thus God kept his promise with him, and so he doth with us, though we see not the performance thereof: Thus Abraham, Isaac and Jacob (all three) are called the heirs of the promise, Heb. 11. 9. But none of them heirs of the Land promised, they all had the promise, when they wanted the Land. They all enjoyed the promise, though the performance of it was afar off, yet they saw it, embraced it, and died in the Faith of it, v. 13.

It is the custom among men, first to take *Possession*, and afterwards to Inherit and Enjoy, which may be some *reversion* only, and personal peaceable possession may by some long Lease be Interrupted for some Generations. This was *Abrahams* case, yet took he Possession of the Land, because of his Title to it, which was threefold, 1. By *Promise*. 2. By *Conquest*. 3. By *Purchase*.

1. By way of *Promise*; God made *Canaan* to belong unto *Abraham* by making a *Promise* of it to him no less than four times, *Gen.* 12. 7. and 13. 15. and 15. 7. and 17. 8. This *Promise* of God (being a fourfold Cord) *Abraham* accounts his best *Free-hold*; hereupon he left his present Possessions in *Ur* and in *Haran*, though he saw not so much as a *Foot* of the Land of *Canaan* made over to him as an Inheritance in his day, *Act.* 7. 5. yet he look'd upon all as his own. This *History* containeth a *Mystery*, to wit, thus it is with all the Faithful, as it was with the *Father* of the Faithful, such have the *Spirit* of Truth to assure them of their Interest in Divine Promises, *2 Cor.* 1. 22. and 5. 5. *Eph.* 1. 14. 'tis an *Earnest*. This makes them exceeding Rich, though they see not the *Actual* Performance of them in their day. The wealth of a man is not reckoned so much by the ready *Cash* (he hath by him) in his *Coffers*, as by the Substantial Bills and Bonds, &c. he is able to produce; thus the greatest part of a Believers Wealth lyeth in good Bills and Bonds, under Gods own *Hand and Seal*, all Signed in his *Word*, and Sealed by his *Spirit*. He therefore accounts *Heavenly* Promises far better than *Earthly* Performances; as *Abraham* did only take Possession of *Canaan*, which afterwards he was to Inherit, so a Christian takes Possession of *Heaven* with his *Name* written in it, *Luke* 10. 20. and with his Heart Panting towards it, *2 Pet.* 3. 12. having his *Conversation* there, while his *Commemoration* is here; and *Abraham* asked a Sign to assure him of his Inheritance, *Gen.* 15. 8. not because he believed not Gods *Promise* (thrice made over to him) before, but that he might the better believe after. How great is Gods Love to us in giving us his *Sacraments*, wherein he maketh himself *Visible*, as well as *Audible*, to us? Yet this is greater Love to give us the *Privy Seal* of his *Spirit* (as well as the *Broad Seal* of his *Sacrament*;) for our better security.

2. By way of *Conquest*; *Canaan* belong'd to *Abraham* in his Conquering *Cbedarlaomer*, &c. *Gen.* 14. 4, 15, 17. This great King was the Son of *Elam*, the Son of *Shem*, *Gen.* 10. 22. and According to *Noahs* Prophecy (*Canaan* shall be *Shem's* Servant, *Gen.* 9. 26.) this *Cbedarlaomer* was Lord over the *Canaanites* and over those chief Cities which stood in the plains of *Jordan*, *Abraham* conquers him in battel, so *Canaan* became the Conquerours by Conquest, he became the Heir of *Canaan*; the *History* holds forth this *Mystery*, that all *Christians* (the Children of *Abraham* are by their New-Birth Born Heirs of Heaven, the *Celestial Canaan*, they should therefore be Valiant for it, *Jer.* 9. 3. And Violent to Storm it, *Mat.* 11. 12. 'Tis the meek, that Inherit the Earth, *Mat.* 5. 6. but 'tis the Violent that both wins and wears Heaven, as above. As *David's* worthies brake through all Difficulties to come to the well of *Bethlehem*, *2 Sam.* 23. 16. So the good Souldiers of *Christ* (*2 Tim.* 2. 3.) should endure all hardness and hold Heroick resolutions to have Heaven by Conquest, whatever it cost them, that they may be more than Conquerours, even Triumphers, *Rom.* 8. 37. *2 Cor.* 2. 14. what was said of *Cyprus*, that the Richness of that Country did solicit the Hungry *Romans* to attaque and overcome it, may be much more said of Heaven in its blisful Riches: When *Israel* heard that *Canaan* was the glory of all Lands, this made them run violently through all dangers to subdue and enjoy it; when *Joshuah* saw the slackness of seven Tribes, which had received no Inheritance, nor cared to do so, consulting their own ease, and not daring to wage a new War, he severely checks them, saying, How long will ye be slack to go up? &c. *Josh.* 18. 2, 3. So we must lay hold on Eterual Life, *1 Tim.* 6. 19.

3. By way of purchase *Canaan* was *Abrahams*: Though all the Land was his by *Promise*, yet he procures only a Burying place by purchase, *Gen.* 23. 16. &c. not having a *Foot* of it for his own present possession: This purchas'd Burying place was an earnest for all the rest, hence all the Patriarchs (Dying after) desir'd to be Bury'd in it, *Gen.* 47. 30. and 50. 25. a Sepulchre of ones own was a sign of firm possession, *Isa.* 22. 16. As in *Shebna's* case who hewed out for himself a stately Sepulchre in *Jerusalem* as if he had been of the stock Royal; and had a right there, whereas he was but a stranger, an exotick Plant, and a meer Mushroom, or *Terra-filius*, an up-start Forreigner, yet died a disgraceful out-cast &c. 18. but *Abraham's* Assurance (made to him) of this Burying-place, *Gen.* 23. 20. was a Prophetical Sign of a certain future possession, as *Jeremy's* was, *Jer.* 32. 7, 10, 15, 43. Hence flow some Remarkable Inferences,

1. *Abraham* was the first Purchaser of Land that is mention'd in Scripture, yet his Purchase was not a place to build on, but to Bury in, which teacheth us, our chiefest care should not be for this present Life, (being only Pilgrims here, and living only as in Tents) but for the

the life to come; the very Egyptians had some notions of this great Truth, in their building but mean houses, yet most costly Tombs; but the Hebrews saw it more clearly in calling their burying-places [*Beit Cajim*] the House of the living, Job 30. 23. Isa. 14. 13. Psal. 49. 14. and 89. 48. as Heaven is call'd the Congregation-House, of the Souls of Just Men, Heb. 12. 23. So the Grave is the Congregation-House, to which the Bodies of all the Living are assign'd. 'Tis the publick or common meeting-place; hence when Godly Men Die, they are said to be gathered to their People, Gen. 25. 8, 17. and 49. 33. Numb. 31. 2. 'Twas the Jews custom to Hew out their Sepulchres long before their Death, to be standing memorials of their mortality; thus Joseph of Arimathea had his Tomb in his Garden, that his choicest delights there might be moderated with meditations of Death, whereof he was there also minded, Mat. 27. 57, 60.

The 2. Inference is, Abraham is call'd the Heir of the World, Rom. 4. 13. much more must he be the Heir of this little Land of Canaan (reputed no bigger than our Wales) wherein he had now sojourn'd about sixty years, yet purchased not one Foot of Inheritance save only this Burying-place in it at that time for his Dear Dead Sarah; 'tis not Improbable though, that some of his Family (so numerous) might Die in so long a space of time, yet we read not a word of his Carking care for purchasing Possessions wherein to entertain his numerous Family while all living, or wherein to Bury them when any of them Died, until it came to his Dear Sarah's case: oh then, why should any of the Children of Abraham be discouraged that they have no more than a Burying-place upon Earth, when Father Abraham (the Heir of the World) had no more: a great Worldling (who laid Houses to Houses, and Land to Land, by multiply'd Purchases) was gravely rebuked by a good man, who measured out his Grave before him, and told him those few Inches of Earth he must be reduced to at the last: we should (with Father Abraham) mind our Mortality most, and other things less: The first Doom God Denounced was [*Thou shalt surely Die*] and the first Doubt the Devil suggested was [*Thou shalt not surely Die*] there yet remains something of the Spawn of that old Serpent in us to forget our Mortality, and to hope yet to live a little longer, and so to doubt of that whereof there is the greatest certainty, putting the evil day of Death far from us, whereas we should neither be fond of Life, nor fearful of Death, but learn to Die daily, making Death familiar to us at Bed and Board: 'Tis very observable, how our first Parents cloth'd themselves with Fig-Leaves, but God misliking that, gave them Garments of Skins, a memorial of Mortality; hence some say that Christ Curst the Fig-Tree, which bore only Leaves to cover Mans Sin, but commended John Baptist who did wear Skins to mind him that he was a poor Mortal.

The 3. Inference remarkable is, If to this of Abrahams purchasing a Burying-place we compare the Jews purchasing with the Price of Christs Blood that Potters Field to Bury Strangers in, Mat. 27. 7. This will Teach two things.

1. That the Jews began to be Dispriviledg'd and Disinherited of their own Land by Crucifying the Emmanuel and Lord of the Land, Isa. 8. 8. Hof. 9. 3. for hereby Strangers or Gentiles got Footing in it, and Possession of it, as the Evangelist saith, purchas'd by Christs Blood.

2. If we be Strangers (as we are Gentiles) to the Jews Sin in Crucifying the Lord of Life then 'tis not so much a Burying-place, but a Living and Reigning-place is also purchas'd for us by the Price of Christs Blood, not only a Burying-place for our Bodies (as a safe Receptacle and Dormitory until the Resurrection) upon Earth (the Panegyrick or Congregation-House, as before; the Lord keepeth all the Bones of his Saints, Psal. 34. 20.) but also a Reigning-place for our Souls in Heaven, to wit, those Glorious Thrones Promised to such as follow Christ in the Regeneration, Mat. 19. 28. and those Mansions of Glory, which Christ both Purchaseth and Prepareth, Job. 14. 2, 3. not only for the Soul until the Resurrection, but also for the Body after, even for ever.

Thus far of Abrahams Divine Call in all its parts, when, whence, whither and why: now followeth his Obedience of Faith to Gods Call: 'tis expressly said, he obeyed, and went out, not knowing whither, Heb. 11. 8. as if he had follow'd God blindfold, putting his hand into Gods hand, and resigning up himself to his God, and his Will to Gods Will, well knowing with whom he went, though he knew not whither he went: So that Abrahams Obedience is Eminently Exemplar to all the Sons and Daughters of Abraham, we must all walk in his steps, or we shall never Lodge in his Bosom, as before: All his Children must write after his Copy of Obedience, which in its transcendency, hath a threefold excellency: It was an Obedience so transcendent as to be,

1. Without Hesitation. 2. Without Reservation. 3. Without Limitation: Of these in order.

1. It was Obedience without Hesitation; he us'd no disputation in the case, he falls not upon arguing with God in any Carnal reasonings against his Call and Command, saying, I cannot appreciate

apprehend any urgent occasion why I should forsake my own Native Countrey; and may not I justly suspect it no better than a piece of sublime folly to go I *know not whither*, and to leave a certainty for an uncertainty? Is not one Bird in the Hand (as saith the Proverb) better than two in the Bush? He doth not alledge, Lord, first satisfie my Scruples, and convince my Judgment that 'tis my Duty, and then will I follow and obey thee: No, he doth not dispute, but *dispute*, he doth not say (as those Recufants in the Gospel said) *Suffer me first to go and bury my Father*, Mat. 8. 21. Or I have bought a piece of Ground, and I must needs go to prove it, &c. Luke 14. 18, 19, 20. Neither did Abraham dare to do as better Men than those aforesaid, even as Moses, Exod. 3. 11. and 4. 10, 11, 12, 13. or as Jeremy, Jer. 1. 6. who (both) do bring in their carnal Reasonings strongly to confute God and his Call. No such thing is Recorded of Abraham, had he with Theudas thought himself some body, Acts 5. 36. He would have rais'd some chatting Discourse or Dialogue with God, but he plainly becomes a No-body before him, *lies down at his Foot*, Isa. 41. 2. and by the strength of his Faith dashes down all the scummy Bubbles of carnal Reasonings, which unbelief would have Boiled up. He falls down before the Majesty of that Great Divine Truth [Who art thou, Oh Man, that dar'st reply against God, or word it with him?] Rom. 9. 20, 21. If a private Subject may not say to his Prince [What dost thou?] Eccles. 8. 4. Much less may poor Man say so to the Great God, that King of Kings, and Lord of Lords, 1 Tim. 6. 15. Balaam took it ill that his Ass should reply upon her Master, Numb. 22. 29. But we must be content to be dumb Asses (as the Apostles phrase is, 2 Pet. 2. 16.) and speechless Fools in respect of our Lord and Master Jesus Christ, 1 Cor. 4. 10. 'Tis not a good Angel, but the evil one that opens our Mouths to make replies upon such a Sovereign Master; our Lord is wiser for us than we can be for our selves; our *fleshy wisdom is enmity against God*, Rom. 8. 7. That is the forbidden Fruit which must be vomited up by Repentance, it being Earthly, Sensual and Devilish, Jam. 3. 15. It is remarkable, how God spoke in the silly Ass, but 'twas the Devil that spoke in the subtle Serpent; and how Christ rode upon an Ass into Jerusalem, but Satan convey'd himself by a Serpent into Paradise; we must all die to our own wisdom and live in Gods, as Aaron's Rod swallow'd up those of the Magicians, Exod. 7. 12. so ought Gods Wisdom to swallow up ours: A poor, nothing, bewilder'd Creature is most suitable and acceptable to an All-sufficient Christ, who is Wisdom in the Abstract; we must resign our All to him who is our All in All, Col. 3. 11. without Hesitation.

2. As Abraham's Obedience was without Hesitation, or any contrary Disputes against Gods Call, so it was without Reservation, he resigns up himself to the command of God, not by halves, but wholly, without any [Ifs] or [Ands] as we say, The Popish Lying Doctrine of Mental Reservation was unknown to Father Abraham in that Day. He put his Hands into Gods Hands (as before) and did (as it were) wink with his Eyes, bidding God to lead him whither he pleased, believing he might follow God dry-shod, even through the very Sea: *Magnus est animus qui se Deo tradidit, pusillus & degener qui obliuiscatur*; such a Soul is truly Brave and Noble, that can wholly resign it self up to its Sovereign Lord, to be led by him whither he pleaseth, but that is a low-spirited one, and degenerated from Abraham, who resists his will, Rom. 9. 19. with their own foolish Reason, saith a Father, yea, and the Poet could say,

— Quo fata trabunt, retrahuntq; sequamur.

We must follow the foot-steps of Providence, whether forward or backward; Come with Christ even from Lebanon, Cant. 4. 8. that goodly and desirable Mountain, Deut. 3. 25. and follow the Lamb every where, Revel. 14. 4. Moses put off his Shoe, Exod. 3. 5. as a Token or Symbol of resigning up all the Right in himself unto God (according to Deut. 25. 9. and Ruth 4. 7.) without any reserves; and this is the chief part of a Christians Royal Priesthood, to yield up his whole self as a Living Sacrifice, Rom. 12. 1. unto God, and that truly without halting, yea, and thoroughly without halting. God will not be content with half, he will have all, or none at all: Naaman had his reserves, 2 Kings 5. 18. so had King Agrippa, Acts 26. 28. and so had the young man, Mat. 19. 22. He who saith, My Son, give me thy Heart, Prov. 23. 26. expects not half, but requires the whole, Deut. 10. 13. and 13. 3, &c. Josh. 22. 5. Psal. 86. 12. Joel 2. 12. Mar. 22. 37. Acts 8. 37. What we do herein must be done with our whole Heart, with all our Heart, with all our Soul, and with all our strength: God gives a whole Christ to us, and shall not we give a whole Heart to him? Christ engageth his whole Heart for us, Jer. 30. 21. and shall not we engage our whole Hearts for him? We may not put him off with a piece of our Hearts, nor reserve our Agags, and the fattest of the Amalekites, (as Saul did) contrary to Gods express command, 1 Sam. 15. 3, 9.

3. As *Abraham's* Obedience was without *Hesitation* and *Reservation*, so 'twas without *Limitation*, lying at *Gods Foot*, *Iſa.* 41. 2. and *Lackeying it at Gods Stirrup*, (as it were) *Gen.* 17. 1. walking when and whither God would guide him, without putting any prescriptions of his own upon his God, acknowledging himself unworthy to direct God, how God might direct him; he would not be so foolishly wise for himself, but God (who is *Infinitely* wise) should be wise for him, for *who knoweth the mind of his Lord, or who hath been his Counsellor?* *Rom.* 11. 34. He well knew that the best Man is altogether unable to give Counsel unto the only and Superlatively most Wise God: Alas! We (who profess our selves the Children of *Abraham*) would put many Fetters upon *Gods Almighty* and *All-sufficient Hands*. 'Tis too too common with us, as it was with *Israel*, to limit the Holy One of *Israel*, *Pſal.* 78. 41. Especially in Four Respects.

1. In respect of *Time*. 2. Of *Place*. 3. Of *Means*. 4. Of *Manner*.

1. In respect of *Time*, We would not refer our Matters to Gods time, (who best knows how to time our Mercies, waiting (with them in his Hand) to be gracious to us in the best Season, *Iſa.* 30. 18.) but we will presumptuously confine God (who is a most Free Agent) unto our own Time: The Blessed Virgin (her self) had some Tincture of this evil, in consigning her Son *Christ* to the timing of a Miracle for turning *Water into Wine*, *John* 2. 3. for which our Lord turns short upon his dear Mother, saying, *What have I to do with thee, Woman? mine hour is not yet come*, ver. 4. Thus would we oft-times limit *Christ* to our time in turning the *Water* of our Affliction into the *Wine* of his Consolation, and when we dare thus restrain *Christ* from his Own Sovereign Freedom, then doth it constrain him to reprove us, as he did his carnal Kinsmen, saying, *Your time is alway ready, but my time is not yet come*, *John* 7. 6. Sometimes *Mans time* doth over-run *Gods time*, to wit, in case of some Mercy that is expected, *Jer.* 8. 26. They limited God to deliver them that Summer at the farthest, but at other times, *Mans time* cometh all behind *Gods time*, to wit, in case of some Duty to be performed, *Mat.* 8. 21, 22. Suffer me first to go and bury my Father, before I come to follow thee, as that hollow-hearted Hypocrite said to *Christ*, not minding the main, under pretence of promoting less necessary Duties that might be done as well by other Hands, as *Martha* did, *Luke* 10. last, when *Christ* loved Attention of Soul more than Attendance of Body. Thus Man dare set God a time in both these cases, not only Ante-dating Gods Mercy, but also Post-dating our Duty, whereas both are best in their proper Seasons; Man would have Mercy when 'tis over-green; but he can be content to let Duty alone till it be over-ripe, yea, rotten; there is a Season for all things, as God seldom comes with Mercy at our time, so he never fails to come with it at his own time. The *Bethulians* (in the Apocryphal Book of *Judith*) limited God to lend them his help within five days, and had *Saul* staid out his compleat seven days (commanded) for *Samuel*, as he had not then saln upon that preposterous Duty, (of Sacrificing, &c.) so his Kingdom had not been rent from him, *1 Sam.* 13. 8, 9, 13. The timing of Duty aright requireth much godly prudence, *Saul's patience had not its perfect work*, *Jam.* 1. 3. He should have staid a little longer for *Samuel*. The Men of *Iſſachar* knew how to time all Duty, *1 Chron.* 12. 32. *Saul's* precipitancy by consulting with them had been prevented.

The second Circumstance wherein Man limiteth God is place (as well as time) whereon I might enlarge also; but to be short in this, and in the following particulars, which may borrow light from the foregoing: The Captains and People come to *Jeremy* for Counsel, humble themselves before him, beg'd his Prayers for Direction what place they should fly to for a Sanctuary (now when *Iſhmael* had slain *Gedaliah*) from the King of *Babylon*, who would certainly assault them for that Murder through their neglect. Oh what good words do they speak to the Prophet, [pray for us, that the Lord may shew us the way, &c. *Jer.* 42. 1, 2, 3.] and who would not think but that these Men thought as they said, and spake unfeignedly from their Hearts? whereas it soon after appeared, that all this seeming good Address was no better than deep dissimulation, for they came with this Mental Reservation; If God will direct us to go down to *Egypt*, we will obey, if to any other place, we will not: It is manifest, that they had resolv'd before Hand to go down to *Egypt*, therefore were they gone to *Geruth-Chimbam* (which was the high Road to *Egypt*, *Jer.* 41. 17, 18.) when they brought this request to *Jeremy* only in a pretence of piety, and to put a greater Reputation on their fore-stalling Resolution, might they have but Gods Approbation, which seeing they could not obtain, they will drive on their design at a venture, tide Life, tide Death; fall Back and fall Edge, come good, or come evil. Though they had promis'd under a Solemn Oath, that which they never intended to perform, ver. 5. Oh hateful Hypocrisie, ver. 20. therefore they going into *Egypt* as into (according to their thoughts) the Worlds warm Sunshine, they went out of Gods protection, and put themselves into his punishing Hands, and

the Sword they feared and fled from, did there overtake them, ver. 16, 17. The Great God hath long Hands, and the wicked cannot run out of the reach of his Rod: Thus the Old Testament Worshippers limited God to a place, confining him to their Temple, whereas in the New Testament times such limitations were done away, *John* 4. 20, 21. and Prayer may be made not only in the *House of Prayer*, but any where, *every where*, *1 Tim.* 2. 8. any corner (if but of a Chimney) may now make a good Oratory; yea, the *secret places under the Stairs*, *Cant.* 2. 14. the voice is sweet there also.

The third particular is the *Means*, wherein we often limit God as well as in respect of time and place. Thus *Israel* must not have God to speak to them (though it was a wonderful condescension and unparalleld honour) it must be *Moses*, lest they die, *Exod.* 20. 19. compar'd with *Job* 33. 6, 7. And what great matters (it was said) would one from the Dead do, *Luke* 16. 30. Though *Lazarus* was such, yet little regarded, *John* 12. 10. Thus *Israel* did so limit their Deliverance to the presence of the *Ark*, that their Idolizing of it betray'd it into the *Philistines* Hands, *1 Sam.* 4. 3, 11, 21. And thus when the *Brass* Serpent (a Blessed Means of Healing before) was become an Idol to *Israel*, *Numb.* 21. 8. *2 Kings* 18. 4. it became *Nebushtan*, or a common piece of Brass, having no Vertue of Cure in it: God makes us desir'd what we have Deified, *Zeph.* 2. 11.

The fourth particular is the *Manner*, wherein we oft prescribe to God: Thus those cursed Carnalists cryed, We will have Plenty with Purity, and the World with Worship, or we will have none of it, *Jer.* 44. 17, 18. Thus Peace and Plenty is the Popish Plea (as well as Antiquity) and their strongest Pillars for upholding their rotten Religion, and their Idolizing the Virgin *Mary* (whom they call the *Queen of Heaven*, as those did) and equalling her Milk unto *Christ's* Blood for Soul vertue. The Wise Man saith, Say not thou, what is the cause that the former days were better than these, for thou dost not enquire wisely concerning this? *Eccles.* 7. 10. as if thou wert wiser than God to govern the World; Alas! the Times are the worse because we are no better; we must not take *non causa pro causa*. In promptu causa est, the Reason is soon render'd, wickedness is the true cause, and not much Preaching or strict Worship, as the World saith, 'tis hard Hearts that make hard Times: Nay, even Professors themselves will not own God, unless he appear to them in their own manner, whereas God sheweth himself in divers manners, *Heb.* 1. 1.

Hence have we many famous Remarks, As,

1. That though blind Obedience as to Man is abominable, yet as to God 'tis highly commendable, such as this of *Abraham's* was.

2. Though this Obedience of *Abraham* was a blind Obedience as to his own Will, yet was it not so, as to Gods Will, for Gods Will was the Rule of *Abraham's* Obedience.

3. Though *Abraham* knew not whither he went, *Heb.* 11. 8. yet he knew well with whom he went, even one with whom he was sure he could not possibly miscarry: If *David* could say to *Abiathar*, With me shalt thou be in safety, *1 Sam.* 22. 23. How much more may *Abraham's* God say so to him? Hereupon *Abraham* put God to it, as a proof of the Truth of his Promise.

4. *Abraham* knew not, yet follow'd, not knowing whither, but we know (from the sure Word of Prophecy) whither our way leadeth, to wit, to Heaven; 'tis a shame for us not to follow; *Abraham's* following God Blindfold brought him to the Earthly Canaan, but our following God with our Eyes opened will bring us to the Heavenly Countrey.

5. Such as never yet experienc'd Gods Call, saying, [Get thee out of thy Countrey, &c.] and the answer of a good Conscience, *1 Pet.* 3. 21. their Hearts Ecchoing again to Gods Call, *Psal.* 27. 8. in their Effectual Calling, are yet in Ur of the Chaldees, in the Countrey of Babel, or Confusion: They are yet in the Shadow of Death, and Region of Darkness, *Mat.* 4. 16. Under the power of *Belial*, and Servitors of Hell; Alas! the Devil is both their Master and their Father.

6. Such as continue in an uncall'd condition, yield up themselves to Satan, World, and sinful Self, as *Abraham* did yield up himself to his God. They live in the very Suburbs of Hell, under a cursed blind Obedience, and are condemn'd already, *John* 3. 18. having the wrath of God abiding on them, ver. 36. consuming the Stubble.

Hence also have we these Excellent Inferences; As,

1. Mans Heart hath many Suitors; there was never such contending about the Body of *Moses*, *Jude* ver. 9. as there is about the Soul of Man. We should not ask so much who woos our Hearts (for there be many wooers thereof, the Flesh, the World, the Devil and God) but who wins them: Ask not so much whither goest thou, as with whom goest thou. If thou goest with Satan, thou goest to Hell, if thou goest with God, thou goest to Heaven; this latter question is resolved by answering the former: If we know with whom, we must know whither we go.

2. Gods

2. Gods Call (*speaking to us with a strong Hand, Isa. 8. 11.*) must fetch us off from our false Rests, as it did *Abraham* from *Ur* and *Haran*; Rest without a change is suspicious Rest: Till God say effectually, [*Get thee out of thy Countrey, &c.*] we are set'd upon our Lees, *Jer. 48. 11, 12.* Till we can Experience an *Heart-changing* and a *Life-changing* Work; we cannot be as *Moses, drawn out of the VVater, Exod. 2. 10.* nor right Children of *Abraham* call'd from *Chaldea* to *Canaan*.

3. If we be truly such, then Children must resemble their Father in resigning up themselves to God, as *Abraham* did, and that upon these *Motives*.

1. We are foolish and unskilful to order our own vvays for either our *Temporal, Spiritual* or *Eternal good*: So long as *Christ* openeth not our Eyes, the *Blind leads the Blind*, (a *Blind Understanding* leads *Blind Affections*) no vvonder if we fall into the *Ditch*: God therefore must be our *Guide even unto Death, Psal. 48. 14.*

2. We have lost our strength as vvell as our skill by the Fall, and are unable to cast our selves into the *Pool of Bethesda*, when the Angel moves the Waters, *John 5. 5, 6, 7.* Some must help us (poor impotent ones) and none can better do it than God.

3. We have forfeited our Interest in our selves by the Fall, so are safn into our Lords Hands for want of Repairs, or as wafes and strays; the Lord of the Mannor seizeth on us for not paying our Fines; we be Bankrupt Merchants, we cannot answer our Landlord (as broken Tenants) one of a thousand, *Job 9. 3.* Will we but come into Gods Hospital, he will take care of us, if we will be at his finding. Those which were poor in *Israel*, were equally with the Priests cared for by the Lord.

4. Besides all this, God hath bought us with a price, *1 Cor. 6. 19, 20.* therefore should we thus glorifie him. The First-born were his, and so are all the Redeemed: We give but God his own; and will a Man Rob God? *Mal. 3. 8.*

5. We yield not to an Enemy, but to our best Friend; not to Ruine, but to Restore us, &c. Let Faith have VVarrants, and it trusts God with Events, *Job 13. 15. Luke 1. 38. Psal. 55. 22. 1 Pet. 5. 7. Mat. 2. 22.* We have (with *Moses*) lived long in *Pharaoh's Court*, come now to Gods Court, and yield your selves to him, whose Right it is to Rule you, *Rom. 6. 13.* and is Rich to Reward you after such yieldings; 'tis not Loss but Everlasting Gain.

Having dispatched the first of *Abraham's Ten Tryals*, I omit the other Eight. As,

1. His being famish'd out of *Canaan* into *Egypt*, where both his own life and his Wives Chastity, were endangered, *Gen. 12. 10, 12, &c.*

2. The Dissention 'twixt *Lot* and *Abraham*, *Gen. 13.* Which occasion'd a departure each from other.

3. The Battel *Abraham* fought for the rescue of his brother *Lot* notwithstanding his departure from him, *Gen. 14.*

4. His domestick divisions about *Sarah* and *Hagar*, *Gen. 16.*

5. His undergoing the pain of circumcision as a Seal of Gods Covenant to him, *Gen. 17.*

6. His interceding for *Sodom*, &c. Especially for *Lot* in *Sodom*, *Gen. 18, and 19.*

7. His being famish'd again out of *Canaan* into the *Philistines* Countrey, where himself and his Wife was again endangered, *Gen. 20.*

8. His casting out the bond-woman, *Hagar* and her Son *Ishmael*, which was grievous to him, *Gen. 21.* These eight tryals with the first and the last make up the compleat *Pythagorical* and perfect number of *Ten*, and as the *Tenth Wave* upon the Sea Shore, some observe to be the strongest to the *tenth Tryal* of *Abraham* is evident to be the forest. Note hence,

1. If *Abraham* had his *Ten Tryals*, and waded so deep in the waters of affliction, why should any Son or Daughter of *Abraham* grudge to wet their feet therein, had his bosom (which is a Synonymon of Heaven, *Luk. 16. 23.*) So many temptations in it? and can any of our bosoms plead exemption from them? Especially, when the Grand Statute of Heaven hath appointed that we must through much Tribulation enter into the Kingdom of God, *Acts 14. 22. Yea and all that will live Godly in Christ Jesus shall suffer Persecution, 2 Tim. 3. 12.* There is a [Must] in the former, and a [Shall] in the latter Scripture: The

2. Note is, as God reserv'd the forest Tryal for the last of all *Abraham's ten*; So may he do to us, we have not yet resisted unto Blood striving against sin, *Heb. 12. 4.* Our forest Tryals may be yet to come, Especially, If the witnesses be not yet slain, and the last bite of the Beast of *Babylon* (that deadly bite) be not yet over.

The 3. Note is, as God gave *Abraham* Tryals, *Phil. 1. 29.* they are a gift; so he gave him Faith to support him in them; his Faith was the gift of God, *Eph. 2. 8.* And his Tryals were given him that he might know the gift of God, *Job. 4. 18.* His Faith was his Shield, *Eph. 6. 16.* Which he had ready by him when he was to use it. Oh that our Shield may be

as ready as was *his* (in whose bosom we desire to rest,) *Heb. 11. 8, 9, 17.* Alas we think our selves strong until we come to be tryed, but upon Tryal we are oft found to want this *Shield* which is *Pistol-proof*, yea *Cannon-proof*; hence prove we but as *young Jether*, who did not dare to encounter his adversaries, *Judg. 8. 20.* We should live by our Faith, *Hab. 2. 4. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.* And we must die by our Faith, *Heb. 11. 13.* Yea do and suffer all by it.

The 4. Note is, According as *Abrahams* Faith was, so were his Tryals, a *strong Faith* shall have *Strong Tryals*, but a *weak Faith* shall have but *weak Tryals*. God ever suits the burden to the back, and the Stroke to the Strength, *1 Cor. 10. 13.* According as we are able; *Ad-bearing Faith* cannot carry the Soul dry-shod through the deep waters of Affliction as *assuring Faith* can do. Therefore God expecteth more from an *Abraham* (laying more load upon him, because he hath given more strength to him) than he doth from a *weak Son* or *Daughter of Abraham*; he is no wise carrier that will lay the *greatest load* upon the *weakest horse*, neither doth God desire that the *two Talents*, should bring in asmuch revenues to the Crown of Heaven as the *five should*, *Mat. 25. 14, 15, 16, 17.* God requires an improvement according to our means and mercies he bestritt us with only; the *Philistines* may make a cart for Gods Ark, and pass unpunished, alas they knew no better, but If *Israel* (who knew their Masters will) cart God Ark, instead of carrying it upon the Priests Shoulders, God makes a breach upon them, *1 Sam. 6. 7. 14.* with *2 Sam. 6. 6, 7.* They that know their Masters Will, and do it not, shall be beaten with many stripes, and unto whom much is given, of him shall much be required, *Luk. 12. 48.*

In this Tenth and last Tryal of *Abraham*, *Heb. 11. 17.* in the General (before we come to the particular description of it) there be four circumstances considerable.

1. The Agent. 2. The Patient. 3. The Means. 4. The End of this Tryal wherein *Abraham* was Tryed.

1. The Agent or Tryer is twofold, there is the *Man-Tryer* and the *God-Tryer*. There is man, trying man, 1. In civil things. Thus offenders are said to be tryed in Courts of Judicature where they are found guilty and sentenc'd, or Innocent and acquitted. 2. In Spiritual matters. Thus the Pastor of the Church of *Ephesus*, tryed them which said they were Apostles and were not; but were found liars, *Rev. 2. 2.* and so did the Pastor or Angel of the Church of *Smyrna* try the false Jews, *v. 9.* Thus likewise *Lydia* said to the Apostles, If ye Judge me Faithful, come into my house, *Acts 16. 15.* But alas mans Judgment of Tryal is fallible, *1 Cor. 4. 3, 4.* And may meet with mistakes, poor, purblind man may condemn the Innocent and clear the guilty, both in Civil and Spiritual affairs, as it was blessed *Pauls* case, not only the corrupt Courts of Judicature, but also the carnal part of the Church of *Corinth* (as he calls them, *1 Cor. 3. 3.*) did Judge amiss of him, *1 Cor. 4. 3.* And hereupon he durst not think either better or worse of himself for the flatterings or slanderings of men: Mans day (as the Apostle calls it) or Judgment, is like the Sun (which makes the day) making uncertain Shadows longer in the Morning, but shorter at Noon, yet man may not think himself taller or shorter by his Shadow, and though *Paul* had his due praise in all the Churches of *Christ*, yet durst he not be puffed up by their praise (no more than dejected by the others dispraise) for he knew himself a chosen Vessel, yet but an Earthen Vessel, that had some Cracks and Flaws in it, hence he appeals to the Infallible Tryer to wit God, *1 Cor. 4. 4. 7. 2 Cor. 10. 18.* Well knowing a man may be Man-proof, who is not God-proof: Thus *Peter* also did, *Job. 21. 15, 16, 17.* So then. 2. God (who is *Καὶ ὁ γινώσκων*, the heart-knower, *Acts 1. 24.*) is the truest Tryer of man, who tryed *Abraham* here; *Satan* can make his Conjecture, and man may give his guess, yet both be fallible, 'tis the Royalty of the great God to be only Infallible, for he knoweth our thoughts, *1 Cor. 3. 20.* And seeth them while afar off, *Psal. 139. 2. Mat. 9. 4.* He knows what is in man, *John 2. 25.* *Deus intimior intimo nostro*, God is more inward with us, than we are with our selves, as the Gardiner knows what flowers he shall have at the Spring, because all the Roots in his Garden are well known of him, so God knowing our hearts knows also all the creatures of our hearts, *Heb. 4. 12, 13.* Every artificer knoweth his own work within (as well as without) and thence knoweth what his work will do, how much more the chief Architect, God.

2. The Patient or Tryed is twofold also. 1. Mens Persons. 2. Mens Works, both good and bad: The third part of the Earth must be Tryed in the Fire (as Metals are) and pass through it if good, *Zech. 13. 9.* Yea all the World at the last day, *2 Pet. 3. 7. 10. 12. 2 Thes. 1. 7, 8, 9.* Then shall the persons as well as the works of wicked men be burned, but for good men, some of their works, (which are not according to the Pattern in the Mount) shall be burnt, but their persons shall be saved, yet so as by Fire, *1 Cor. 3. 14, 15.* Like those persons which escape (in a manner naked out of the Fire (when the City was burnt) saving only

only some *Cash* or *Jewels*, but losing all *their lumber*. Thus many *prayers* (which were but the *cries of the creature*, and not the *breathings of Gods Spirit*) and many *duties* (performed only in the *form* without the *power*) may be lost in that day, as no better than so much *lumber*, but before this last day we may not *think it strange* that we meet with *Tryals*, yea *Fiery Tryals* in our day, as 1 *Pet.* 4. 12. We must not be *amazed* when brought into a *maze*, as if *some new thing had hapned to us*, for 'tis no *untrodden path*, we have many *Presidents*, the great *Friends* and *Favourites* of *Heaven* have *passed* (before us) *through the Fire*, *Psal.* 66. 12. *Isa.* 31. 9. *Mal.* 3. 2. *Lam.* 1. 13. 1 *Pet.* 1. 7. And in the ten *Persecutions*, and ever since to the *Marian* days, and we have many *Prophecies*, that we shall be *tryed by Fire*, 1 *Cor.* 3. 13. &c. I will bring (saith God) *the third part through the Fire*, *Zech.* 13. 9. Few they were, but not *faultless*. They must therefore *pass through the Fire*, that there they may be *purged*, and leave their *dreggs* and *dross* behind them; what *Fire* is to *Gold*, the *File* to *Iron*, the *Fan* to *Wheat*, the *Sope* to *Cloaths*, and *Salt* to *Flesh*, that is *Tribulation* (when sanctified) to a *gracious Soul*; yet this is our *comfort*, he goeth with them into the *Fire*, as *Dan.* 3. 28. and plucks them out as *Brands out of the Fire*, *Zech.* 3. 3. He carries them *through Fire and Water*, *Isa.* 43. 2. and *Psal.* 66. 12. This is all the hurt he doth them, 'tis not to *ruine*, but to *refine* them, to *hide pride from them*, *Job* 33. 19. &c. God hereby divides the *sin* which he *hateth*, from the *Son* which he *loveth*, for by *this the iniquity of Jacob is purged*, and *this is all the Fruit*, the *taking away of their sin*, (which they may very well spare and never hurt themselves,) *Isa.* 27. 9. That when God hath *tryed them*, they may come out as *Gold*, *Job* 23. 18. Upon this account Gods people fall into many *Temptations*, *Jam.* 1. 2. They fall, they go not *gradually* into them *Step by Step*, but are *precipitated* (hurried *headlong*) and plunged into them; not into *one* of them, or a *few* of them, but into *manifold Temptations*: Alas! what may befall us, or what *Tryals*, yea what *Fiery Tryals* we may fall into, we know not. God may prove us, yet to do us *good at the latter end*, *Deut.* 8. 16. The good Lord make us *Faithful to Death*, *Rev.* 2. 10.

3. The means whereby God Tryeth Man, are fourfold.

1. By *Prosperity*, which oft proves too strong Wine for Weak Brains, *Prov.* 1. 32. *Destroying fools*. Such as God suffers to prosper in their sin, (an heavy Judgment,) this is call'd Gods laying a *stumbling block* before them, *Ezek.* 3. 20. And because the wicked have not changes, therefore they fear not God, *Psal.* 55. 19. Thus God proved *Israel* by prosperity, *Deut.* 8. 2. And when *Jesurun* waxed fat, he kicked against God, *Deut.* 32. 15. As *Pliny* saith of the young *Asses* Colt, [*pullus lacte materno saturatus, matrem suis Regratulatur calcibus.*] When filled with its Dams Milk, gives her a kick with his heels, to let her know he is but an *Ass* in his unkind *regratulations*: Alas the most *fatted Cattel* are but most *fitted* for the *Shambles*, whereas good men learn (with *Paul*) to *abound* and to *be in want*, *Phil.* 4. 11. And 'twas *David's* great honour that the prosperity of a Court life (while he was a courtier in quelling *Saul's* Phrenzy by his exquisite Musick) did not put his mouth out of taste for his retired simplicity, he could go from the Court to his *Sheepfold*, until *Goliath* came to *defie the God of Israel*. 'Tis a good heart that frames to all conditions. See more of this in my *Hearts Treachery* or *Mirror*, Chap. 7.

2. By *Adversity*, behold I will melt them, and try them, *Jer.* 9. 7. 'Tis a Metaphor taken from *Metalists*, God will cast them into the fiery crucibles of affliction, he is the Master Founder, and will melt away their *dross*, &c. Their *Dilecta Delicta*, or *Darling sins*, if they be not *Reprobate Silver*, *Jer.* 6. 30. Impurgeable, Inexpiable and Incorrigible, then all's consumed, and nothing remaineth. *Deus est sapiens nummularius, & nummum fictum non recipiet*, saith *Bernard*, God is too wise a money-changer, and will not be put off with counterfeit Coin; that Metal which will not abide the Fire, is *Refuse* and *Reprobate*; as fire tryeth the Truth of Metals, so do Battels the courage of Souldiers: Suitable to this is the saying of *Paul* to *Timothy*, [*Thou therefore endure hardness as a good Souldier of Jesus Christ,*] 2 *Tim.* 2. 3. Should the Saints or Souldiers of *Christ* lye always in *Garisons*, and never come out to any *Skirmish* or *Battel*, how could their *Valour* be known? Aromatical spices have nothing of that *Fragrancy*, and *Odo-riferous smell*, as when they are pounded small in the *Mortar*. The Moon always shineth brightest in the night season: Thus God brought down the hearts of his people with hard labour, *Psal.* 107. 12. When they had stubbornly stouted it out with God, and their *Sturdy hearts* (those proud pieces of *Flesh*) had thought to have carried it with a strong band against an Omnipotent God, as that *Stiff-necked*, and *Outragious Rebel* (*Manasseh*) thought to do till God hamper'd him, when he caught among the sharp *Thorns*, and laid him in cold Irons, 2 *Chron.* 33. 10, 11, 12. Yea God dealt thus with a better man than he, to wit, *David*, whom *Uzzah's* Death made to get *Trumpets*, *Sacrifice*, *Linnen Ephod* to bring up the *Ark* with *Dancing* and *Singing*, which were not before, 2 *Sam.* 6. 6, 13, 14. Men learn

Righteousness by Gods Judgments, *Isa.* 26. 9. See more of this in my *Christian Mirror*, Chap. 8.

3. By the *Word*. *Abraham* is tryed by a special *Word* or Divine Command, *Gen.* 22. 2. to offer up his only Son *Isaac*; and 'tis observable, that both *Abrahams* great Temptations (to wit, his first and his last of the ten) began with one strain, *vade tibi, get thee gone, Gen.* 12. 1. and *Gen.* 22. 2. The Hebrew Phrase in both places is *Laklelab, Go thou hence*; and his obedience in both these cases was the better, seeing it was grounded upon Gods Command, in both God led him into Temptation, and in both he delivered him from the evil thereof. Thus all our Works and our Worship should be tryed by Gods Word. To the Law and to the Testimony, *Isa.* 8. 20. Not to the precepts of men, *Isa.* 29. 13. and *Mat.* 15. 9. We must have Divine Warrant for all our Divine Worship, *Heb.* 8. 5, &c. And all our works must be wrought in God, *Job.* 3. 21. From a Right Fountain, for a Right End, and by a Right Rule; 'tis the Rule of Gods word that tryeth the straightness or crookedness of all our ways, *Psal.* 125. 5. *Gal.* 6. 16. If *Dinab* dare gad abroad beyond the due limits of the Right Rule, then *Shechem* both catches her and defouls her, *Gen.* 34. 1, 2. If any of *Rahabs* household wander forth from under the Scarlet Thred, *Josh.* 2. 18, 19. with Chap. 6. 23. Or if any *Israelites* from under the besprinkled darnel, *Exod.* 12. 7. 13. They are in great danger to be destroyed, and so are all such as turn aside from the Rule of Gods word to their own crooked paths, God will lead them forth with the workers of iniquity, *Psal.* 125. 5. But peace shall be to those that mind the Rule, *Gal.* 6. 16.

4. By the Spirit, which is twofold.

1. Of man, which is call'd the Lords Candle, *Prov.* 20. 27. Yet burns but dimly, and cannot but pass a purblind and partial Judgment upon Divine matters, being darkened by the Fall.

2. The Spirit of God, which is quick and powerful, trying the treacheries of the heart, *Heb.* 4. 12. This Spirit searches the deep things of man as well as the deep things of God, *1 Cor.* 2. 10, 11, 14. If we plow with this Divine heifer, we may find out the Depths of Satan in us, *Rev.* 2. 24. A Jealous God will Try us before he Trust us. Oh that we may have this witness to our State.

The fourth Circumstance is the End why Man is Tryed by God, which is twofold.

1. A Discovery of Evil, as in *Hezekiahs* case. The Lord tryed him, to discover the Evil that was in his Heart, *2 Chron.* 32. 31, 32.

2. A discovery of Good, as in *Abrahams* case here, 'tis said, the Lord Tempted him, *Gen.* 22. 1. For what end? 'Twas to Discover the Good that was in his Heart, to wit, that his Love to his Creator was stronger than his Love to the Creature, and that his Devotion to his Heavenly Father prevail'd over his Affection to his Earthly (though only) Son: The Angel said to him, Now I know that thou fearest God, seeing thou hast not withheld thy Son, thy only Son from me, *Gen.* 22. 11. but it may be said in Objection, Satan is call'd the Tempter, and not God.

Ans. Temptation is twofold; 1. Probationis, by way of Probation; 2. Perditionis, to bring into Perdition; the former of these belongs to God, and the latter to Satan: God Tempts *Abraham* here to take a Tryal of his Faith, Love and Obedience. (Thus he Tempts the Children of *Abraham*, but 'tis always to do them good at the latter end, *Deut.* 8. 16.) but when Satan Tempts, 'tis alway to do us Hurt in the beginning, in the middle and at the latter end too. Satan comes with his Sieve, as to *Peter*, *Luk.* 22. 31. a Sieve casteth out the Best, and keepeth in the worst, what Evil he findeth in us, he confirms it, but what is Good in us, he weakens and waits it: On the other hand, when *Christ* comes to Tempt or Try us, he brings not a Sieve, but a Fan to that work, *Mat.* 3. 11, 12. the use whereof is to cast out the worst, and keep the best. Thus *Abrahams* Temptation had nothing of Satans Wiles, Methods, Depths, Darts, Devices, &c. for then it had been a Tempting to Evil, in which sense God Tempteth no man, *Jam.* 1. 13. A clear Specimen of this differing Temptation we have in *Davids* case, whom both God and Satan Tempted, *1 Chron.* 21. 1. and *2 Sam.* 24. 1. but for different ends, and in differing respects: Satan for a Sin in *David*, God for a Punishment on *Israel*; We must suppose, God was displeas'd with the People (for their disregarding *Davids* Kingdom, disowning him often and oft owning his Enemies) as well as with *David* for his Transgressions: Satan moved him by Suggestion, God only by Permission: Satan suggested that (Covetous as well as Ambitious) Desiring and Designing Thought of Polling the People, and of laying a Tax upon every Poll or Head, God leaves him to himself (as he did *Hezekiah*, *2 Chron.* 32. 31.) and gave him up to Satans suggestion; God doth this as a most Just Judge, but Satan doth it as Gods Failer, and as Davids Adversary; Satan designs it as an Act of Sin, but God as a Punishment for Sin, ordering all wisely for good, as Satan Intended all maliciously for evil: God Tempts to good properly, but never to evil, *Jam.* 1. 13. unless improperly as the Sun doth not properly

properly cause the stench of the Dunghil when it shines hot upon it, nor ~~of~~ the Darknets of the Night when it withdraws from us, as its presence in the former Instance doth only occasion it by accident (the Stench arising not from the Sun, but from it self) so its absence occasions the Night *per accidens* only: God always inclines the Heart to good, but he never either *Inferces* or *Infuses* evil: God here *Tempt*s Abraham to an Act of Obedience, but not to the Act of *Murder* (*quod Tale*) as a Sin.

Inference. If God be such a Tryer, how loudly doth this call upon us for that most needful and much neglected duty of Self-Tryals, especially before we come to the *Lords Table*? 1 Cor. 11. 28. We should not live at random, without rule and without *Intro & Retrospection*, 'tis a shame that the very *Devils* should know themselves and their Doomed end better than many Men; they know themselves to be for Torment, and do expect it, Mat. 8. 29. alas the World lyeth in wickedness, 1 Job. 5. 19. and make haste to Hell, Rom. 3. 15. they ride Post to their own Destruction, they fly to the Bottomless Pit, (oh 'tis sad what's said after) let no man stay them, Prov. 21. 17. I would to God, that I could stay some or any of them, but the mischief and misery is, they will suffer no Friend to save them: We must try our own works, Gal. 6. 4. our own ways, Lam. 3. 40. our own selves, 2 Cor. 13. 5. Eccles. 2. 1. bring our Hearts, Lives and States to the Law, Isa. 8. 20. God is not mocked; we may deceive Man and our selves, but we cannot deceive God, Gal. 6. 3, 4, 7. he both discerns and discloses the words we speak in our Bed-Chambers, 2 Kin. 6. 12. all the Intrigues of our Hearts, all their Fibres and smallest heart-strings, yea most secret Imaginations are Anatomiz'd and Dissected before him (as the word [*τελεγονισμύνα*] doth signify) Heb. 4. 12, 13. *Resupinata* (as Erasmus reads it) all lye with their faces upward (that they may be better known) to him: He can tell us all things that ever we did, Job. 4. 29. Christ was a Man approved of God, Act. 2. 22. and Apelles (Pauls friend) was approved in Christ, Rom. 16. 10. this is the right way to be acceptable to God, and to be approved of Men, Rom. 14. 18. we should therefore study to shew our selves approved unto God, 2 Tim. 2. 15. shall we expect to try God, sometimes Lawfully, Jud. 6. 39. and sometimes sinfully, Psal. 95. 9. Exod. 17. 2. Mal. 3. 15. and shall we not expect that God will try us? Oh how should we try our selves, and Judge our selves, 1 Cor. 11. 28, 31. that we be not condemned with the World, v. 32. how should we try our states and standings?

1. Where are we? In the Broad, or Narrow way?

2. What are we? Vessels of Wrath, or Vessels of Mercy?

3. Whose are we? Christ's, or Satans?

4. Whom serve we? God or Sin? Act. 27. 23. We should Try whether all be well within, and whether our Peace be a well-grounded Peace, that we build not upon a Sandy Foundation but on a Rock, Mat. 7. 24, 26. such as know not, nor can give a good account how they came by their goods, such persons are suspected persons, and such goods are commonly reputed suspicious goods.

Having done with the occasion (when he was Tried) I come now to the Oblation (be offered up Isaac) or the description of the Act, which containeth in it four particulars, 1. The Offering. 2. The Author. 3. The Actor. 4. The Action. First of the first, the Offering, 'Twas Isaac, who was a lively Type of our Lord Christ in many respects:

First, In his Name; Isaac Hebrew signifies Laughter, for he made Abraham and Sarah Laugh for Joy, that they had got from God a Son and an Heir of Promise, Gen. 21. 6, 8. yea he made Ishmael Laugh too, though in a way of Derision, v. 9. Thus the tidings of Christ made many a merry Heart both in Old and New Testament Times, when ever the Church in the Old Testament was in a disconsolate condition, then God sent her his Prophets (Isaiah, Jeremiah and Zechariah) to comfort her with this Cordial, that Christ would come, and make her Laugh and Sing, Isa. 9. 9. Jer. 31. 22. Zech. 9. 9. though there bescoffing Ishmaels who do deride it.

Secondly, In his Birth; Isaac was not born by the Strength of Nature, but by the Power of Faith, whereby Sarah's dead Womb conceived, Heb. 11. 11. as well as Abraham's dead (or withered) Body, was strengthened, v. 12. and Rom. 4. 19, 20, 21. Thus Christ was a Stone cut out of the Mountain without hands, Dan. 2. 34. his Mother did think it as impossible to have a Son, Luk. 1. 34. (as Sarah had done, Gen. 18. 12.) yet had she one, not by the Power of Nature, but by the Over-shadowings of the Holy Ghost, v. 15. and as Isaac was his Fathers Heir by Birth, yet had he neither any stately Houses or any large possessions, but was greatly Enriched with goods only, Gen. 24. 35. So Christ was Born his Fathers Heir, yet had he neither Houses nor Land, Mat. 8. 20. though it pleased the Father to make him the Fountain of all Fulness, Job. 1. 16. Col. 1. 18. In him were hid all the chiefest and choicest Treasures, Col. 2. 3. yet made he himself Poor to make us all Rich, 2 Cor. 8. 9.

Thirdly,

Thirdly, In the *Circumstances of his Sufferings*; As,

1. Both *Isaac* and *Christ* suffer'd the pain of *Circumcision*.
2. Both were Persecuted in their Infancy; the one by *Ishmael*, the other by *Herod*.
3. *Isaac* bore the Wood of the Burnt Offering upon his Shoulders to *Mount Moriah*, so *Christ* bore the Wood of the Cross to *Mount Calvary*, *Gen. 22. 6.* with *Luk. 23. 26, 33.* The Wood which *Isaac* carried must needs be a great Weight, being enough to Burn the whole Sacrifice to Ashes, but *Christ's* Wood, which he bare (as well as it him, *1 Pet. 2. 23.*) according to the Custom of *Roman Malefactors*, must assuredly be of greater Weight not so much of *molis magnitudinem*, (though it could not but be of a Massy Bulk to bear the Weight of the whole Body, &c.) but especially *ob peccatorum molem* the Bulky Mass of Sin that did hang upon it; this was a great Burden, *Christ* bare our Iniquities, *Isa. 53. 4.* and the Cross bare both *Christ* and that Burden upon *Christ*.

The fourth Circumstance, *Isaac* was at this time grown up to Man's Estate, more than twelve years old (as *Aven-ezra*, Dreameth) rather twenty five, as *Josephus* more probably affirmeth) or as some say thirty three: (The same Age wherein *Christ* suffered,) being now able to bear so great a burden of Wood, and therefore able enough to resist his Aged Father, whose Body was Old and Withered when *Isaac* was begotten, much more when he was grown up to those years aforesaid, yet he submits himself to his Will without *Reluctancy*, or so much as a Reply (that we read of) and suffers himself to be bound upon the Wood, and to become a Burnt Offering unto God: So our Blessed Redeemer laid down his life, though out of necessity (in respect of Gods Decree, *Act. 2. 23.*) as to *Mans Redemption*, yet not from a necessity of his own Coaction, for he Died willingly when he could have delivered himself by twelve Legions of Angels, *Mat. 26. 53.* and when he gave up the Ghost, 'tis said, he cried with a loud Voice, which shews, his Natural Strength was not then spent, he might have retained his Life longer, if he would, whereupon the Centurion concludes him to be the Son of God, *Mat. 27. 50, 54.* and yet we find that *Christ* was Bound as well as *Isaac*, *Gen. 22. 9.* *Mat. 27. 2.* and both willingly and freely, not resisting, but giving up themselves thereto.

The fifth Circumstance, Both *Isaac* and *Christ* were Offered up on a Mountain, the former on *Mount Moriah*, the latter on *Mount Golgotha* or *Calvary*.

The sixth is, both these two were Offered up alone, as *Isaac* was alone, the Servants and the As being left at the Foot of the Hill, *Gen. 22. 5.* So *Christ* trode the Wine-Press (of his Fathers Wrath) alone, *Isa. 63. 3.* all his Disciples being at Distance from him; as the History of the former Circumstance holds out a Mystery, to wit, that our loose and slippery Hearts stand more need to be bound with the bond of the Spirit, than either *Isaac* or *Christ*, or any Wild Bullock or other Sacrifice needed binding with Cords to the Horns of the Altar, *Psal. 118. 27.* so in this latter also, to wit, As the Servants were at distance from *Isaac*, and the Disciples from *Christ*, so all our Gifts and Graces, though we must hold them as our lives in point of Sanctification, yet must we let them all go in point of Justification, therein *Christ* must be alone, we must make no Rivals nor Co-saviours with him.

The seventh Circumstance, As *Abraham* the Father carried the Knife or Sword wherewith *Isaac* should have been Killed, and the Fire wherewith he should have been Burned, so God the Father poured down his Wrath and Justice, (due to us for our Sins) upon his only Beloved Son *Jesus Christ*; there was the Fire of Wrath, and the Sword of Justice for *Christ* too: he bore our Grievs, suffer'd our sorrows, he was stricken, smitten of God and Afflicted, *Isa. 53. 4.* he was Wounded for our Transgressions, *v. 5.* not for his own, for he knew no Sin, yet it pleased the Lord to bruise him, *v. 10.* with 6, 7. Oh that this may bruise our Hearts, that as *Christ* was Crucifixus, fixed to the Cross, so he may be Cordifixus, fixed to our Hearts, his satisfaction is our satisfaction, God spared not his Son, *Rom. 8. 32.* causing all our sins to meet upon his back, he suffered, the Just for the Unjust, *1 Pet. 2. 24.* and was content to be in the Wine-Press to bring us into the Wine-Cellar, *Cant. 2. 4.*

The fourth Respect wherein *Isaac* was a Type of *Christ*, was, his Escape and Deliverance, in sundry particulars, As

1. *Abraham* was (just) fetching the Fatal blow to slay *Isaac*, and his Hand was stayed by an higher Hand, *Gen. 22. 16.* when the Knife was up the Lord came and stop'd his stroke; so the Souldiers when (just) going to break *Christ's* Bones, were restrained, for he must be the true Paschal Lamb who was Roasted whole in the Fire of his Fathers Wrath, to deliver us from the Wrath to come, *Exod. 12. 9.* and *1 Thes. 1. 10.* from frying in the Fire of Hell for ever *Job. 19. 33, 36.* The Souldiers could not break *Christ's* Legs, because God had otherwise ordered it, *Voluntas Dei fuit necessitas Rei, who can resist Gods will?* *Rom. 9. 19.* *Christ* took his own time to Die, so could not the two Thieves (which were Crucified with him) do, and therefore

therefore their Bones were broken: This further confirms what is said above, that *Christ* did die Voluntarily, for 'tis said *ver. 31.* that he *bowed his Head and gave up the Ghost*, whereas other men do not bow the Head until they have given up the Ghost; he might have lived longer if he had list'd, having strength of Nature to utter such strong cries, &c.

2. As *Isaac* was Dead in his Fathers Account no less than three days, the time which he spent when he went plodding to the place of Offering, *Gen. 22. 3, 4.* and therefore 'tis said that *Abraham receiv'd Isaac as from the Dead in a figure, Heb. 11. 19.* founding his Faith upon the *Fidelity* and *Omnipotency* of God, which are the two principal Pillars whereon Faith Resteth, as did the Temple upon *Jachim* and *Boaz* (which signifies *stability* and *strength*) *1 Kings 7. 21.*

3. As the *RAM* was caught by the Head in a Thicket of Thorns, *Gen. 22. 13.* which God had provided for saving *Isaac* according to *Abraham's* word of Faith, *ver. 8.* So God hath provided another Sacrifice (which we in Justice should have been as *Isaac*) for our Salvation, even *Christ*, that Immaculate Lamb, whose Head was likewise Crowned with Thorns, as *Abraham's Ram* was; the Hebrew word *Sabbech*, signifies a perplexing Bulb of Briars or Thorns, unto which *Christ* alluded in that famous [*Lammab Sabbachani*] *Mark 15. 24.* Our sins are compared to *Briars* and *Thorns*, which would for ever have held us, if they had not (by a Divine gracious Assignment) caught hold of *Christ* and held him: Mark well, here is one Saviour in two Figures (*Isaac* and the *Ram*, the former preserved, and the latter Offered up in his stead) Dying in the one and Restored in the other; answerable hereunto were the two Figures of the slain Goat, and of the Scape-Goat, *Levit. 16. 9, to 22.* The one (as the *Ram* here) Representing *Christ's Mortal Humanity*, the other (as *Isaac* here) his *Immortal Deity* or *Divinity*, or the one of *Christ's Death*, the other of his *Resurrection*, and our Assurance that *Christ* (the Scape-Goat) escaped Death (as *Isaac* did) and *liveth for ever to make intercession for us, Revel. 1. 18. Heb. 9. 24.* must be matter of unspeakable Joy and strong Consolation to all Believers: *Christ* is not only the Testator, giving all Divine Legacies at his Death; but he also is his own Executor (by being Alive again at his Resurrection) to see all his own Legacies Executed according to his Last Will and Testament, *Heb. 9. 15.*

The fifth Respect, wherein *Isaac* resembles *Christ* (as the Type doth the Antitype) is in his Marriage.

1. None must serve *Isaac* for a Wife among the cursed *Canaanites* but *Rebekah*, one of his own Flesh, Country and Kindred, *Gen. 24. 3, 4.* Thus the *World* which lyeth in wickedness (*1 John 5. 19.*) is unfit to be Marry'd to *Christ*, whose Spouse must be *Flesh of his Flesh, Heb. 2. 14. Gen. 2. 23.* and Spirit of his Spirit, *Rom. 8. 9.* He that sanctifieth, and they that are sanctified are all one, *Heb. 2. 11.* the unsanctified Children of the Devil, *John 8. 44.* have no such Relation to *Christ*, nor any such Union or Communion with him. As *Rebekah* was a Daughter of the white Line, so the Church is of the Line of Election, the called and chosen, *Revel. 17. 14.*

2. *Rebekah* Hebr. signifies, full and fatted; she was very fair to look upon, yet a pure Virgin, *lis est cum forma magna pudicitiae.* Now Alas! 'tis become a Proverb, How can she be fair and honest too? *Gen. 24. 15, 16.* So *Christ's Spouse* is All-fair, *Cant. 4. 1, &c.* yet a pure Virgin, *2 Cor. 11. 2. Revel. 14. 4. Mat. 25. 1.* neither giving her Love, nor his Worship to Strangers. Thus the High-Priest (a Type of *Christ*) must not Marry a Whore or Prophane, but a Virgin, *Lev. 21. 7, 13.* The Spouse is also full and fatted (with the fulness of *Christ*, *John 1. 16: Psal. 92. 14. Isa. 25. 6, &c.*) as *Rebekah* signifies, or *Rebecca* Hebr. denotes Deliverance from Death, and Inheritance of Life expected; and from this Blessed Expectation (some say) she had her Name, and so was a notable Type of the Church.

3. As *Rebekah* was wooed by *Abraham's* Servants, *Gen. 24. 35, &c.* shewing how the Lord had blest his Master greatly, &c. So Ministers (*Christ's* Paronyms) do wooe the Souls of People to be Espoused to *Christ*, shewing forth his unspeakable Riches, *Eph. 3. 8.* and fulness of Treasures, *Col. 1. 18, 19.* and 2. 3. We may not make any cold Suite for *Christ*, but always be warm in that Work, to make Souls sick of Love after him, *Cant. 2. 5.* telling them, he is Lord of all, *Acts 10. 36.* and Heir of all things, *Heb. 1. 2, 3.* and vvho vvould not be Married to so Rich, and so great an Heir?

4. As *Rebekah* forsaketh her Friends and her All for *Isaac*, and said [I will go with thee man from you all to him] *Gen. 24. 58.* vvhen it vvvas enquired at her mouth about it, *ver. 57.* Thus also the Church (*Christ's* Hephzibah, *Isa. 62. 4.*) is no less vvilling to forsake all her carnal Friends, *Psal. 45. 10.* and to be brought unto *Christ* by the Ministers of *Christ*, *ver. 14.* vvhen the Finger of God toucheth the Heart, *Isa. 56. 6.* and maketh willing-hearted, *Psal.*

110. 3. he commandeth his loving kindness, *Psal. 42. 8.* saying, Go out (my mercy) and seize upon such a Soul; Go out (my loving kindness) take hold of such an Heart, and draw them from sin to God; this is that makes right Voluntiers (indeed) for all good, 2 Cor. 8. 3.

5. As *Rebekah* deck'd her self with the Jewels that *Isaac* sent her, when she was brought forward toward him, yet cover'd them all with a Veil, so the Church is adorned with all the choicest Ornaments that her Blessed *Isaac* sends to her, while she is Handed towards him by his Ministers, *Ezek. 16. 10, to 14.* *Uxor fulget radiis mariti*, the Wife doth shine with the Beams of her Husband, so doth the Church with all the Excellent Gifts and Graces of Christ, *John 1. 14, 16. Eph. 1. 23.* yet doth she cover all with the Veil of Humility, wherewith she is clothed, 1 Pet. 5. 12. as *Moses* cover'd his Glory with a Veil, and knew not that his Face shined, *Exod. 34. 29, 33, 35.* and those Blessed Ones of the Father say, *When saw we thee naked, and clothed thee?* &c. *Mat. 25. 37.* they will not know it, unto Pride, &c.

The sixth Parallel is, As *Isaac* met *Rebekah* (when she came to him) took her to Wife, Enjoy'd her with great Joy, and Rejoic'd with her all their days, *Gen. 24. 63, to 67.* So Christ meeteth his Church, *Isa. 64. 5. Amos 4. 12.* and she becomes his *Callah*, from the perfection of her Beauty and Bravery, *Jer. 2. 32.* and his *Hephzibah*, from his delight in her, *Isa. 62. 4.* He then rejoiceth over her as a Bridegroom doth over his Bride, *ver. 5.* (when he hath purified her as *Esther*, *chap. 2. ver. 9, 15.* and sanctified her, as *Eph. 5. 26.* yea, beautified her with an inward as well as outward Glory, *Psal. 45. 8, 13.*) then he so rejoiceth in her, as to rest in his love, *Zeph. 3. 17.* He will seek no farther, as fully satisfied in his choice: And seeing all this is so, How should every good Soul say as *Rebekah* said, [*Hinder me not to go meet my Isaac*, *Gen. 24. 56.* So should we say to Satan soliciting us to stay a while in our old Courses and Companies; and though we Ride upon a Trotting Camel a tiresome and tedious Journey, as *Rebekah* did, *Gen. 24. 61.* yet was it for a good Husband. So we must be content to suffer with and for Christ, that we may be glorified together, when the Marriage shall be Consummated (for now is only the time of our Contract) Heaven will make amends for all: He that Rides, though upon a Trotting Beast, and in a Rainy day, cannot think ill of either, when it is to receive a Crown and Kingdom: Then the Church shall light off her Trotting Beast (being at the end of her Journey) as *Rebekah* did, *ver. 65.* and Ministers shall give an account of their Stewardship as *Eleazar* did, *ver. 66.* 2 Cor. 11. 2. and *Isa. 8. 18.* and *John 17. 4.* then is she brought into a Mansion-house of Glory, there to be ever with the Lord, 1 Thes. 4. 17. The good Lord make his Church here Love-worthy, as *Rebekah* was, *ver. 67.* Fair, Courteous and Vertuous, a Mate most meet for Christ in all the World.

Thus much of the first particular [the Offering.] Come we secondly to the Author, that there should be such an Offering, as a Father to Offer up his Son, his only Son, this God himself is said expressly to Authorize, *Gen. 22. 1.* in his Tempting of *Abraham* hereunto, not for perdition, as Satan Tempteth, but for probation only; see before at large the difference 'twixt Gods and Satans Tempting in the first Division, upon the Agent or Tryer.

Enquiries here are to be Answered;

1. About the Legality or Lawfulness of the Act.

2. The Difficulty.

3. The Excellency of it.

1. Its Legality. Would God command to Kill, who saith, *Thou shalt not Kill?*

Answer 1. The Supream Law-giver, who made that Law, can out of his uncontroulable Sovereignty dispense with his own Law, as that of [*Thou shalt not Steal*] God (notwithstanding that) did Authorize the *Israelites* to spoil the *Egyptians* of their Jewels, *Exod. 12. 35, 36.* This was done by a special Dispensation, which none could grant but the Law-Maker; this was done by an extraordinary Command, and may not be made a Precedent, but in the same case, and upon the same Warrant, for ordinarily, it is the wicked that borroweth, and payeth not again, *Psal. 37. 21.* but here the Case and Warrant were both extraordinary, and therefore not to be an ordinary Pattern for after-times: 'Tis just with God to spoil those that spoil his people, *Ezek. 39. 10.* and 'tis just with Men too, when they have (as here) an Express Command.

Answer 2. God did not command *Abraham* to do this, as it was an Act of Rebellion against his own Moral Law (which was not now promulgated, as after by *Moses*) nor against the Law of Nature, which is writ in every Mans Heart, (and so in *Abraham's*) *Rom. 2. 14, 15.* but as it was an Act of Obedience to the great Law-giver; and therefore it was necessary that *Abraham* should well know, it was God, and not the Devil, who tempted him to this Act, which in it self seemed so unnatural (for a Father to kill his own Son) and wherein

God

God seemed so contrary to himself, and to his own positive *Precepts* and *Promises*; this *Abraham* knew well,

1. From *Special Illumination*.

2. From *Familiar Experience* of Gods speaking to him, vvhoſe Voice he knew as vvell as the Voice of his Wife *Sarah*'s.

3. This Voice came not to him in a *Dream* (vvhich vvould have been more uncertain, and leſs diſtinguiſhable from the *Devils* Deceit) but vvhile *Abraham* vvvas awake; for 'tis not ſaid, that he ſtayed till he vvvas avvaked out of ſleep, but immediately he Roſe up and Addreſſ'd himſelf to his Buſineſs, which intimates he underſtood his *Author* from the plaineſt manner of ſpeaking to him, vvithout any Ambiguity in ſo Arduous an Affair: 'Tis beyond all doubt, that *Abraham* vvvas fully ſatisfied his Call vvvas from God, that nothing God commandeth can be againſt Nature (ſeeing God is the Author of Nature) although he ſometimes vvork againſt the ordinary courſe of Nature, and that God (having moſt juſtly inflicted Death upon all (both good and bad) hath a Sovereignty to take avvay any Mans Life (vvhich he firſt giveth) 'tis not *mans* Act, but *Gods*, and therefore his ſpecial Commands herein cannot be othervvife than moſt Juſt and Righteous; and though this Divine Precept ſeem'd to croſs the Divine Promise [that in *Iſaac* *Abraham*'s Seed ſhould be called and multiplied, &c.] yet *Abraham*'s Faith conquer'd that doubt alſo, being aſſured, that God was able to raiſe up *Iſaac* again from the Dead, *Heb. 11. 19.*

Answer 3. God did not give this *harſh command* with any intention that *Abraham* ſhould put it in Execution, but 'twas only to try him how far he vvould obey upon a bare command, 'twas not that he ſhould do it, but to prove him what he vvould do, not as if God (vvithout this Experiment) had been ignorant of his Sincerity, but to leave it as a Pattern of Obedience to all Succeeding Ages, and to hold forth, that the Grace of the *New Nature* could conquer the Corruption of the *Old*; this plainly ſheweth how Grace overcometh Nature; and how 'tis an Act of pure Obedience to be carried forth againſt Nature upon a bare Command: He that thinks nothing too good for God, can be willing to Offer up all his worldly Hope and Joy to him, much more his *Dilecta Delicta*, or Darling Beſt-beloved Luſts, though as dear as a *Right Eye* or a *Right Hand*, *Mat. 5. 29, 30.* If the Lord but ſay, *He hath need* of this or that *Creature-Comfort*, much more of any *curſed Corruption*, we muſt immediately loſe it, and let it go, *Mat. 21. 3.* We ſhould then ſay to vvhatſoever God ſends for from us, *Get thee hence, Hoſea 14. 8.* Yea, be willing to pollute vvhat we before did perfume, *Iſa. 30. 22.* We ſhould have nothing to do any more vvith theſe *Idols*, &c. Could we but thus Offer vvith *Abraham*, we ſhould certainly reſt vvith *Abraham*, even in his vvry Boſom.

The ſecond Enquiry is, vvhat were the difficulties of *Abrahams* duty under this Command of God? The *Answer* brings us to the *Actor* and *Action*, the vvwo laſt parts of the ſecond di-viſion: The *Actor* *Abraham* meets vvith many difficulties in this *Action* of offering up *Iſaac*, there is a *Climax* or gradation of aggravations. As,

1. God ſaith not to him [take thy *Servant*, but thy *Son*;] man may better ſpare his *tools* he labours vvith than his *limbs* he lives by; *Servants* *Aristotle* calls [ζῷα ὀργανα,] but *living tools* or *Instruments* vvherewith a *Maſter* manages his vvork, vvhereas a *Son* is as the *Juicy branch* of a *fruitful Tree*, or as a *lively Member* of a *living Body*, the loſs of vvhich endangereth the life of the vvhole; I have ſeen a *Vine* bleed vviceſſantly upon the lopping of its branches at Spring-time, vvhich might have bled to death, had I not taken care to itaunch its bleeding; and ſome have known the cutting off even of a mortified member in the *living part* thereof (to prevent a gangrene) hath cauſed the party to die. Oh then vvhat a Cutting, Killing Command vvvas this to *Abraham*, Take (not thy *Servant*, but) thy *Son*.

2. [Thy only *Son*.] Had he had many *Sons*, the Tryal had been more bearable, but vvhen it vvvas his *one* and *all*, his *only Son*, (*Iſhmael* being now under Abdication and Expulſion, *Gen. 21. 14.*) Here vvvas another aggravation: For a *Tree* to have but *one Branch* and to have that lopped off, for a *Body* to have but *one member*, and to have that diſmember'd; Oh how intolerable is this, for both theſe to be made as empty *Trunks* and *Inſignificant Car-caſes*?

3. Yet higher [vvhom thou loveſt,] *Gen. 22. 2.* *Iſaac* vvvas a gracious and dutiful *Son*, obedient both to his *Earthly* and to his *Heavently Father*; and therefore *Abraham* did love him the more; had he been ſome *graceleſs Son*, his grief had been the leſs.

4. Higher than that, *Iſaac* vvvas the *Son* of *Gods* promise [in him ſhall thy ſeed be called.] So he vvvas the *Son* of all his *Fathers* hope of *Poſterity*, yet his expectation hereof, and of the accompliſhment of *Gods* promise (given to relieve him, vvhen his mouth vvvas out of taſt vvith all his other mercies, as *Victory*, *Gen. 14.* *Protection* and *Proviſion*, *Gen. 15. 1.* He could take no joy in his former Conqueſt or preſent promise, becauſe *Childleſs*, *v. 2.*) muſt by this means be cut off in the offering up of *Iſaac*.

5. Still

5. Still higher, *ipse primus Author inusitati exempli, &c.* Saith *Phile*; *Abraham* must be the first Author of such an unparallel'd practice, in Sacrificing to God *Mans-Flesh*: To be first in a strange road, and to walk in an untrodden path, is unsafe and uncomfortable, Especially. In such an unnatural a matter under all the foregoing, yea and the following circumstances.

6. He is Commanded to kill his own dear Son, with his own holy hands, had he been bid to Sacrifice his Servant *Eleazar* of *Damascus*, *Gen. 15. 2.* Or had this Servant been bid to be *Isaac's* Executioner for *Abraham*, the Tryal had been less grievous. No, it must be done with his own hand, to his own and only beloved Son.

7. He must offer him up also as a burnt offering, so that no relick or remainder, no Monument or Memorial of him must remain or be reserved, but the whole of him must be, (all) burnt to ashes.

8. He must (himself) cut him in pieces, lay them (limb by limb) orderly upon the *Altar* after the manner of a Sacrifice, and himself must *make and attend the Fire*, putting piece after piece in, when any was out (this was an hard and heavy task) until all were consumed.

9. Neither was he to do this seeming *Barbarous Act* immediately, while the Divine Command had a fresh impression upon him, and while he could have no time to consult with carnal reason, but he must take a *three days Journey* before it was done, which was a great while and way for him to go plodding, and considering what he was going about, ere he came to the place, assuredly he could not want some woful misgivings of heart, had not his brains been better busied than many of ours would have been in the like case: Oh how would our minds have been torn in sunder with horribly distracting Thoughts, had our Souls been in his Son's stead, yea no doubt but *Abraham* (as a man) would rather have torn out his own heart with his own hand, than to have done all this to his *Isaac*, had it been put to his own free choice.

10. Neither must this Tragedy be acted in some secret place or private corner (which had been a little more tolerable) but it must be upon an *open Theatre*, a publick Stage, upon a Mountain in the sight and view of the World.

11. This perplexed Patriarch as he might not consult with his own reason, which certainly would have put him to a stand, so he must not consult with his own Wife, (though she had an equal interest in *Isaac*) who might haply have hung about his neck and hindered him, as *Zipporah* did *Moses* to the *hazarding of his life*, *Exod. 4. 24, 25.*

12. But the greatest conflict of all was, that the *Messiah* was promised to come of *Isaac*: and so the Salvation of the World did seem to perish in *Isaac's* perishing.

Notwithstanding all these aforesaid twelve difficulties, the Actor *Abraham* acts his part of obedience with all,

1. *Alacrity.* 2. *Constancy.* 3. *Prudence,* and 4. *Confidence.* All which four shew the Excellency of *Abrahams* Obedience of Faith, as before the Difficulty of it, in the next place is the third Enquiry, How all these were in this Act.

Ans. 1. With all *Alacrity* and readiness to obey, [he rose up early, *Gen. 22. 3.*] Making no delatory work about it. Thus *David* did, saying, *I made haste, and delayed not*, *Psal. 119. 60.* We read of *Balaam* how he made the like haste to do evil, he rose up early, *Numb. 22. 21.* And shall not we do so for doing good? Our Lord Christ rose up early to pray for us, *Mark 1. 35.* And shall not we do so for our selves, Holy *David* made it his resolve, saying, *I myself will awake right early*, *Psal. 108. 2.* We should do so every day, Especially, the Sabbath day, as *Josuah* and *Israel* did, *Josh. 6. 12, 15.* If we would have the Walls of cursed *Jericho* to fall before us, as *v. 20.* *ἡ ἡμετέρα νύκτις ὅλην βραχίονα* "Avd'eg. 'Tis not meet for a man that either gives or takes good Counsel to sleep the whole night or too much, saith *Homer*,

*Sanctificat, Sanat, Ditat quoque Surgere Mane,
To rise betimes maketh men Holy, Healthy and Wealthy.*

Abraham here rose up early to be gone about his work. The Sun ariseth, and then man goeth forth to his labour, *Psal. 104. 22, 23.* *Abraham* here stays not to consult with his beloved *Sarah*, lest her affections should have hindred the operations of his Faith, nor with his own corrupt reason (or natural affections) that Old Beldam which is both the Mother and Nurse of all our Disorders and Extravagancies, for he was renewed in the Spirit of his mind, *Eph. 4. 23.* *Cassianus* tells us, of a young man receiving Letters from his Parents to dissuade him from Christianity, cast them into the Fire, not daring to tempt himself with reading them, so should we do with all those carnal reasonings suggested by our own corrupt hearts or carnal relations to us, otherwise we shall never Rest, nor Feast in *Abrahams Bosom*.

2. The Constancy and Continuance of this his ready Obedience 'tis a wonder how his heart

was kept in such an obediential frame for three days together, all the time of his Travelling from *Beerſhebah* to *Mount Moriah* (which some derive from *Marah*, bitter,) 'twas no other to *Abraham* in this bitter Tryal, while he went all this long-way (until on the third day he saw the Hill afar off, *Gen. 22. 4.*) He could not but (in his mind) see his Dear Son (as it were) bleeding upon the Altar all along as he Journeyed thither, and so he dwelt with his thoughts upon an Expectation of so heart-breaking an evil all this three days Journey which seemeth worse than the evil it self; *præstat & semel mori, quàm semper metuerè*, 'tis better to die at once, than to be so long a dying, a speedy Execution doth mitigate misery, whereas delay aggravates it. How he paused and pondered all the while upon this Bloody and Barbarous (yet Commanded) Enterprize. We know not, yet surely his Faith did so over-rule all his unruly affections, as to extricate this blessed Patriarch out of his present perplexities, and in all his Ploddings of Mind, and Misgiving of heart, kept him all along Tight, Steady and Constant to continue his resolves in obeying Gods Command to the End. Thus we should not ponder the Cross too much, then 'twill prove too heavy, we must not chew the Physical Pill at all, 'twill tast too bitter, we may not plodd too much upon the harshness of Divine Commands, then they will appear hard sayings, *Job. 6. 50.* Whereas none of them are indeed grievous, *1 Job. 5. 3.* As we ought to swallow our purging Pills whole, so we should not plodd with our minds below, but ply the Throne of Grace above for a good Use, a good End and Issue of all our Tryals both in Tribulations and Temptations.

3. *Abrahams* Prudence in leaving his Servants and the *Asi* at the Foot of the Hill, *v. 5.* [*Shēbū lachem*] Expectate hic, Tarry ye here; this he said, fearing lest they, being present at the top of the Hill, might hinder him in his Obedience and Oblation: And as he left them there, so did he leave his natural affections and his carnal Ratiocinations (contrary to Gods Command) with them there, that he might serve the Lord without distraction, *1 Cor. 7. 35.* Oh that we could learn from *Abraham* to leave our Servants and the *Asi* (to wit, whatever may distract us) at the foot of the Hill, while we go up into the Mount to Worship God; Even whatever is carnal, that we may be Spiritual, and so Worship God (who is a Spirit) in Spirit, without Formality, and in Truth, without Hypocrisie, for the Father seeketh such to Worship him, *Job. 4. 23.* But alas our Carnal Affections (though they be the fittest Companions for the *Asi*) are not so much our Servants, as our Masters, and they will (whether we will or no) go up with us into the Mount, we cannot (with *Moses* and *Josuah*) put off those dirty Shoes of wandering thoughts and Earthly imaginations, to come clean to the most Holy God, with clean hearts before his Throne of Grace, for they cleave as close to us as our Skin to our Flesh, and we are not cleansed from that Blood, *Joel 3. 21.* Nor from the iniquity of Peor until this day, *Josh. 22. 17.* No nor yet from all filthiness of Flesh and Spirit for the perfecting holiness in the Fear of God, *2 Cor. 7. 1.* And as we ought to leave the Servants and the *Asi* below: So much less must we (our selves) stay with the *Asi* below (this is to make our selves Spiritual Asses indeed) while we should with our Father *Abraham* go up to God above.

4. *Abrahams* Confidence herein. 1. Speaking Prophetically, [we will (both of us) come again to God, *Gen. 22. 5.*] And,

2. God will provide himself a Lamb, *v. 8.* As to the

1. Of these, Some Popish Casuists say, that *Abraham* here uttered an untruth or (more plainly) told a lye, seeing he went with a purpose to do that to *Isaac*, which would certainly hinder him from returning again. This is wickedly said concerning the Father of those Children who will not lye, *Isa. 63. 8.* And a sordid slander, and they say little better, that affirm *Abraham* spoke so with a Mental Reservation. [If God will] for he knew the Will of God was otherwise declared, or that he Equivocated with his Servants (using the plural for the singular) lest they should obstruct his obedience, and therefore he deluded them with an ambiguous expression: Such do better than either of the aforesaid, that say, *Abraham* believed to receive his Son again from the dead, according to *Heb. 11. 19.* Yet this cannot be the genuine sense. For,

1. The Apostle only saith there, that he considered God was able to do it, but that God would do it presently, he knew not.

2. Had *Abraham* been assured of Gods being willing as well as able (at that instant) to restore *Isaac*, it had been no such strong Tryal of his Faith and Obedience, neither would he have deserved such a signal commendation thereof: They say best of all, that think *Abraham* being confident of Gods Power, and leaving his will to his own wisdom, Prophecyed in General of something he was ignorant of, and like one under an amazement (as well he might) he spoke he knew not what, as *Peter* once did at *Christs* Transfiguration, *Luk. 9. 33.* and as he Prophecyed (beyond himself) of *Isaac's* return, so of Gods providing a Lamb in *Isaac's* Room, when those Cutting and Killing Compellations [my Father and my Son] passed between them,

Gen. 22. 7, 8. This is the (second part of his Prophecy, though he knew nothing how. In a strong confidence of both these he proceedeth steadily to the *Action* (which is the fourth and last particular) of offering *Isaac*; wherein observe,

1. *Abraham* built an Altar upon Mount *Moriab* (where the Temple was afterwards built, *2 Chron.* 3. 1.) To sanctify his Sacrifice, *Mat.* 23. 19. So *Christ* is our Altar that sanctifies all our Services, *Heb.* 13. 10.

2. He told his Son then the Command of God, unto which *Isaac* submitted, *Josephus* (without a Divine Warrant) relateth the Communication betwixt them.

3. He Bound *Isaac*, who offered his Hands to the Cords, his Body to the Altar, and his very Throat to the Knife it self, without any resistance, the Sons Will was wrap'd up in the Fathers Will, because it appear'd to him to be Gods Will.

4. He took the Knife to slay his Son, *v.* 10. Oh what Painter in the World could express the posture of *Abrahams* outward Countenance under the most powerful yernings of his inward Bowels and Affections over his Dear (yet Dying) Child; surely that Painter which set forth *Agamemnons* Sacrificing his Daughter *Iphigenia* for the safety of his Army, must have drawn *Abraham* (as he did *Agamemnon*) with his Face under a Veil, as unable to delineate his unconceivable sorrow, and when the Knife was up, and *Abraham* just going to Kill his Son, God calls twice for haste [*Abraham, Abraham, &c.* *v.* 11.] This God took in so good a construction, that 'tis said, [he offered him:] Though *Isaac* was not (indeed) offered, *Heb.* 11. 17. God reckons, as if he had done it, because he was willing and would have done it; every man is so good before God, as he truly desires and endeavours to be: All those have their Names writ in the Book of Life [*qui quod possunt, faciunt, etsi quod debent, non faciunt*] that do what they can, though they cannot do what they should, saith Bernard: God took it kindly at *Dauids* Hands, that it was but in his Heart to Build him a Temple, *1 Kin.* 8. 17, 18. and *Christ* took it well from that good Woman, that she did all she could, *Mark.* 14. 8. so gracious is our God as to account that to be done, which man is but about to do, as in *Abrahams* and *Dauids* case: when we cannot do what we ought, we ought to do what we can.

Inferences hence be, 1. All difficulties in Divine Commands ought to be wholly rolled from off our selves upon our God, as *Abraham* did here.

2. God will provide himself a Lamb, we may have Fire and Wood, but the Sacrifice we must have from God.

3. God loves to bring his Servants low, and to the last, when the Knife is up, then the Lord comes down, he reserves his Holy Hand for a Dead lift of Deliverance.

4. When we are in the most pinching exigents and cannot tell whither to turn us, then should we believingly say [*God will provide*] a Pious and Precious Proverb, much to be mused on and made use of, *1 Cor.* 10. 13. In the Mount God will be seen, and make a way to escape.

5. God will not have Holy Purposes frustrate, and altogether dismissed without Holy Performances, though *Isaac* was spared, yet *Abraham* must not go away with dry hands, God Offers a Ram to *Abraham*, and *Abraham* offers that Ram to God, *Gen.* 22. 13. &c.

6. How ought all Children to learn Obedience to their Parents in the Example of *Isaac's* to His?

7. How ought all the Children of *Abraham* to learn Obedience to God? As he gave up his *Isaac*, his Joy and his Laughter to him, so should we resign whatever is Nearest and Dearest to us unto him.

8. Such as are unwilling to Sacrifice their Ram, or Rammish Lusts to God will much less their *Isaac*, or their Lives and Souls: He that Offers up his Ram, or Lust, his *Isaac* or Soul, shall not only be spared, but it shall live for ever: Faith teacheth this Orthodox Paradox, that the way to keep *Isaac* is to give up *Isaac*.

9. Faith is most tryed in acting against Nature, especially against corrupt Nature.

10. Faith reconciles the seeming contradictions 'twixt Precepts and Promises, as here, they clashed and cross'd as two contraries.

11. God Watches all the motions of *Abraham*; his lifting up the Knife at last; no less he doth of all the Children of *VVickedness*, who (he saith) shall not waste any more as before, *1 Chron.* 17. 9.

12. Our last Tryals may be our hottest; this the hottest Fire of all the Ten Tryals that *Abraham* was Tryed with; he had waited long for this Son, and now he must want him, yea, and that by the worst way imaginable, he (himself) who had waited so long, and plainly longed for him, must now (as if weary of him) with his own Mouth (as it were) worry him: If he did not, sure I am, we (in his case) would have mustered up many strong carnal Arguments against this Act. As,

1. Assuredly

1. Affuredly the *God of Mercy* cannot delight in any such Barbarous and Unnatural cruelty; How can the Blood and Murder of *Man* have in it any acceptable Piety to God?

2. If God will take pleasure in the Murder of a Man for a Sacrifice to him, will not some Stranger serve? Must none but my Son be that Burnt-offering? Cannot my God find out and fix upon some other Man than my Son?

3. If God will single out my Son, and have no other Man, why might not my Son *Ishmael* serve for a Sacrifice? (if a Stranger will not serve for it) might not *be* satisfy, and exempt my Son *Isaac*?

4. If it must be *Isaac* and not *Ishmael*, nor any other, may none but *Abraham* be the Priest to slay this Sacrifice? Can this Inhumane Action be done by no Hands, but by the Hands of his own Father? Must my own Hands destroy the Seed of my own Loins? Is there no way to be faithful to my God, but in being unnatural to my Son, and in making my self a Monster of Parents to all the World?

5. If I (who profess Religion) do such an Unparalleld Irreligious Act, how shall I hereby give just occasion to the Enemies of the Lord to Blaspheme, to lay Reproach upon Religion, and to Rail against God himself, as if he were not only the Abettor, but also the very Author of such matchless Villany? Oh! how will all the Banks of Blasphemy against both God and Religion be broken down among the Heathen? And how will Men spend their spite and (justly angered) indignities on me, saying, There goes the Barbarous Man that most brutishly Butcher'd his own Son?

6. As I shall never be able (after this Act) to look any Man in the Face, so least of all my own dear *Sarah*, who will never Affect or Embrace more the Murderer of her Beloved Child whom she bred, brought forth, and brought up in Sorrow (as 1 Chron. 4. 9.) yet now was become (not her *Jabez* or *Jazeb*, a sorrowful Son, but) her *Isaac* indeed, a Son of much Joy and Laughter, as the Name signifies: Alas! Whither shall I go, and which way shall I turn me, when all people shall hiss at the very sight of me, and the Wife of my Bosom shall spit in my Face (instead of Entertaining me) for becoming a Butcher to her Dear Son? How may the more justly Ring that loud Peal in my Ears, saying as *Ziporah* said after to her Husband *Moses*, [Surely a Bloody Husband thou art to me] twice over, *Exod.* 4. 25, 26. Thus shall I make my Conjugium to become a Conjurium, my Yoke of Wedlock an unbearable Yoke; when I have made her a most justly peevish, forward and morose Woman, continually scolding with me in all other after-occurrences; and thus my Marriage shall become my (not Merry-age, but) Marr-age, by laying the Foundation (by this Fact) of continual Contentions; Brawling and Brangling will be dropping (scalding hot) upon my Head incessantly, which I can neither cure nor carry patiently, *Prov.* 19. 13. How may the Dog-Letter (r) lead me a Dog-life, and make me wish to live in the corner of the House-top, *Prov.* 21. 9. or (which is worse) in the Wilderness among Ravenous Beasts and Venemous Serpents in greatest danger, and want of all necessary Accommodations, *ver.* 19.

7. And that which is still worse and nearer, How shall I be able to stand before the checks and chidings of my own Conscience, which I cannot fly from, but must carry it in my Bosom to sting me continually, and in all places and Companies for Murdering so dutiful and gracious a Son: Had *Isaac* been a foolish Son, which *Solomon* saith, is the calamity of his Father, *Prov.* 19. 13. I might have been less troubled, though *David* could never have done with his doleful Ditty, [Oh Absalom my Son, my Son, would God I had died for thee!] 2 Sam. 18. 33. and 19. 4. Notwithstanding his being a Graceless and Rebellious Son, and Died by other Hands, and not by his own; yea, Trussed up 'twixt Heaven and Earth (as unworthy of either) by Gods own immediate Hand; but my *Isaac* was a wise Son which made a glad Father, *Prov.* 10. 1. and 15. 20. his Fathers Light, an Abner, and Joy or Laughter, as *Abigail* signifie, yet must I be the Murtherer.

8. How can this my Murdering practice be reconciled to Gods gracious Promise? How can *Isaac* Die, and yet Live to be the Father of Nations, and of that Blessed Seed (*Christ Jesus* the Redeemer) in whom all the Nations of the Earth were to be blessed? *Gen.* 22. 18. *Gal.* 3. 8, 16. How can it be my way to keep *Isaac* (for these great purposes promised) thus wickedly to kill him? Such and many more (with the aforesaid) might have been the carnal Reasonings of *Abraham's* Heart against his Obedience to this grievous command of God; but through the strength of his Faith, Fear and Love to God; he doth not dispute, but dispatch, he doth not argue, but obey the command: God knew he spoke (in that command) to a faithful *Abraham*, and *Abraham* knew he dealt with a most Holy God, who was too kind to do him any harm, and too just to do him any wrong; therefore doth he Act his part; and leaves Gods part to himself to order and issue all according to his own Wisdom, Power and Goodness; he obeys the command, and leaves the Success of his Obedience to the great God,

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who out of his Sovereignty (*giving no account of any of his matters to Man, Job 33. 13.*) had given out that command ; thus *Abraham* is said to Offer up *Isaac*, *Heb. 11. 17.* inasmuch as he did Offer him up *purposely*; though he did it not *actually*.

Inferences hence be, 1. As *Abraham* did, so every Child of *Abraham* ought to Evidence their Fear and Love to God, *Gen. 22. 12.* Now I know, &c. not as if God were ignorant at any time of any thing, for he is Omniscient, God knew *Abraham's* Fear of Love, (*Hosea 3. 5.*) before, but now he made Experience of it, when *Abraham* testified his Faith by his Obedience, and declared it openly to all the World : Oh that we could give such real Evidences of our Love to Christ as *Abraham* did here, and as *Peter* did, *Mat. 14. 28, 29.* in adventuring to walk upon a boisterous Sea, &c. Alas we murmur to wet our Feet, where he and many Martyrs waded deep in the Salt Waters of Affliction.

2. Our best Evidence hereof is to Offer up our *Isaac* to God; our *Herodias*, our *Dalilab*, whatever is our Joy and Laughter, not warranted by the Word, as the Ambitious Mind, its Honour ; the Voluptuous, its Pleasure ; the Covetous, its Treasure ; and the Envious, its Revenge, &c. Alas ! the Spirit (naturally) in us, lusteth to Envy, *Jam. 4. 5.* and will be as forward in Returning, as Persecutors are in Offering Evil : Revenge is said to be sweet, *1 Sam. 24. 19.* We should Offer up this *Isaac*, and not avenge our selves, *Rom. 12. 19.* but rather keep the Kings peace, and so give place unto wrath, that is, to the wrath of God (into which Mans wrath must be melted) which is ready to seize upon our Adversaries, if we do not by an over-hasty Revenge prevent it, *Psal. 94. 12.* *Luke 18. 7, 8.* I say unto you (saith Christ) that ye resist not evil, *Mat. 5. 39.* for in some cases to resist, is to be overcome, saith Paul, *Rom. 12. 21.* There be three Scripture Phrases that teach us our Duty.

1. Be still, *Psal. 46. 10.*

2. Stand still, *Exod. 14. 13.*

3. Sit still, *Isa. 30. 7.*

'Tis a thousand times better (*Aristotle* could say) to suffer an hundred injuries, than to offer one : Commit all in a way of well-doing to a faithful Creator, *1 Pet. 4. 19.*

3. We must place our Confidence in Gods Providence. In the Mount the Lord will provide a Ram to save his *Isaac*, *Gen. 22. 14.* Issues of Death belong to the Lord only, *Psal. 68. 20.* He knows how to deliver his, *1 Pet. 3. 12.* and *2 Pet. 2. 9.* 'Twas *Peter's* own Experience, *Acts 12. 10, &c.* Our Times are in his Hands, *Psal. 31. 15.* and none can take us out of Christs Hands, *John 10. 28.* We have had our places named [*Jeborab Fireb*] to perpetuate the Memory of Gods Mercy.

4. Hence learn we to bear the loss of Children with patience and silence, as *Abraham* here, and *Aaron*, *Levit. 10. 3.* No Parent ever gave up a Son to God with so much patience, and under such sad Circumstances as *Abraham* did, unless it were God himself giving his Beloved Son to his Justice for Mans Redemption ; and when God thought not his Holy Child *Jesus* too good for us, why should we think any Child of ours too good for God.

5. God Accepted *Abraham's* Will for the Deed, so he will do ours, *2 Cor. 8. 12.* preferring the willingness of the Will before the worthiness of the Work. Small Service may have great Acceptance, if much will, though not much weight be found therein.

CHAP. XI.

The History and Mystery of Isaac's Life.

THE most Famous Remarks that are Recorded in Scripture concerning the Patriarch *Isaac* (besides those Intermingled in the History of *Abraham* his Father) are these following, to wit,

First, *Isaac's Weaning*, made the more Remarkable, because attended with,

1. *Abraham's Feasting* ; And

2. *Ishmael's Mocking*. The former is the Principal, and these two are the Accessories.

First, Of the Principal, to wit, of *Isaac's Weaning* : God gives us a distinct account how *Isaac* was Born and Named, *Gen. 21. 2, 3.* Circumcised, *ver. 4.* Nursed up by *Sarah* with great Delight, *ver. 6, 7.* and then vvhhen grovvn up, and fit for hard Meat, he vvas weaned, *ver. 8.* *Vajiggamal* Hebr. *Ablatus*, but properly it signifies *Retributum*, an exchanging of one thing for another, and thus in vveaning there is a change from Milk to stronger Meat.

Meat. Hence may be inferred many excellent, practical and profitable Observations. As,
 1st. Isaac was Conceived and brought forth after an extraordinary manner the Son of the Promise, as Abraham (his Father) in the Supernatural Birth of Isaac did foresee the Supernatural Birth of Christ, and rejoiced at it, John 8. 56. He did not Name his Son Isaac, or Laughter, only because of his Joy for him, but also because of his Joy for Christ, he rejoiced to see Christ's Day (of a Miraculous Conception and Birth) he saw it and was glad, he saw the Face of Christ in his Birth, Life and Death, &c. (all in the Figure of Isaac) by the clear Eyes of his Faith (which is the Evidence of things not seen, Heb. 11. 1.) even things that were afar off, yet (with a long Arm of his Faith) he hugg'd and embraced them, as the word [ἁρπαγόμενος] Heb. 11. 13. doth signifie; yea, he had not only a Prophetical, but also a Real Vision of Christ, Gen. 18. 1, 2, 3, 17. in the Form of a Man, as a prelude of his Incarnation, and out of his Philanthropy, Tit. 3. 4. delighting to be [in carne] before he was ex carne] as a Man among the Sons of Men, Prov. 8. 31. This made Abraham Rejoice and Dance a Gallyard, as the word in Greek [ἡγαλλιάσατο] signifieth, John 8. 56. So Sarah by the force of her Faith Conceived and brought forth Isaac her Son, when she was past Age, because she judged him faithful who had promised, Heb. 11. 11. that is, she did not think, that God paid his people with words only, as Sertorius is said to do his Soldiers; or that he fools them off with fair promises, as Ptolemee (Surnamed therefore Δωσών) is said to do his Favourites; Pollicitis Divus quilibet esse potest: Great Mens fair words are like Dead Mens promis'd Shoes, he may go barefoot that waits for them; not so, those of Good Men, they will perform their promises though they tend to their loss, Psal. 15. 4. They are Children that will not Lie, Isa. 63. 8. but their Father is a God that cannot Lie, Tit. 1. 2. He is the God of Truth, Isa. 65. 16. All his promises are yea and Amen, 2 Cor. 1. 20. in Christ Jesus that Faithful and True Witness, Revel. 3. 14. Therefore God is Real and Royal in his promises and performances, He will do what he hath said, 2 Sam. 7. 25. and perform with his Hand what he promiseth with his Mouth, 1 King. 8. 15. 1 Thes. 5. 24. All this Sarah (his Mother) believed, though at first she faultered, Gen. 18. 11, 12. The first Tidings hereof she apprehended more strange than true, but better recollecting her Religious and Reverend Contemplations of the Almighty, she afterwards believed, what before she doubted, or (at least) admired rather than believed, and as soon as she believed, soon after she Conceived (though old) by the force of her Faith, and not by the Vigour of Nature, therefore is she (upon this very account) Inrolled in the Catalogue of the most Eminent Believers, Heb. 11. 11. where the Apostle sheweth,

1. That Saving Faith reaches both Sexes, that the weaker Sex (eminent in Faith) is worthy of Imitation by Men the stronger, and that [a Woman is no such wonder in Heaven] as that wanton witless Wit once said, proving it by Revel. 12. 1. reading no further than those very words extend, and stopping at that clause [clothed with the Sun,] and so, there is no God, as Psal. 14. 1. if we stop there, and go no further.

2^{dly}. Observe, The Apostle in his Epistle to the Hebrews, doth shame those Hebrew Men (he writes to) with that Excellent and plainly Masculine Exercise of Faith in the Feminine Sex, a Woman, Heb. 11. 11. where Sarah's Faith is propounded as a pattern both for their and our practice, holding forth,

1. The Advantage by it, [She received strength] in a Twofold Respect, both for Conceiving, and for bringing forth, though disadvantage'd by the time of it, to wit, in her Old Age.

2. The Ground and Foundation of it, her Faith was founded upon this, that, she strongly believed the Promiser was faithful to perform his promises: Hereupon she is made an Allegorical Mystery, (in all this her famous History) even by the Apostle Paul himself by a special Inspiration of the Holy Ghost, Gal. 4. 21, to 27, and 30. shewing how Abraham's Family was a Figure of the Church in general (αἱ τὴν ἐστὶν ἀλλήγορούμενα, Gal. 4. 24.) wherein be two Mothers, a Bond-woman Hagar, and a Free-woman Sarah, two manners of Getting as well as Begetting Children.

1. By Promise, or by Faith.

2. After the Fleh, or by Nature. Two kinds of Children, Bondmen as Ishmael, and Free-men as Isaac, and the former persecuting the latter; two Covenants, that of Works, and that of Grace, or the Law and the Gospel, the Old Testament and the New, Mount Sinai (to which Hagar fled twice, Gen. 16. and chap. 21. it being in her way Home to Egypt) and Mount Zion, or Jerusalem the Mother of all Christians, for from thence came the Gospel first to all believing Gentiles, John 4. 22. This is an Allegory of Divine Authority, and hath an exact Accommodation to the Analogy of Faith; as for those of Origen, and of other wanton Wits, (too Luxuriant this way) not having this to justify them, are well call'd Scripturarum Spuma, the

frothy Exuberancies of their own Addle Brains, bespattering the Sacred Scriptures; yet thus far we are warranted from this Apostolical Authority to make a *Mystery* of this great *Mother of the Faithful, Sarah*, (as *Abraham* was the great Father of them) as she beareth a sweet resemblance both to the *Soul of Man*, and to the *Church of God*, both in her *Name*, and in her *Person*.

1. In her *Name*, which signifies a *Lady* or *Queen*, such a one she was both to *Abraham* and to *God*, so ought the *Soul of Man*, and the *Church of Christ* to be lovely *Ladies*, and *Royal* (as well as *Loyal*) *Queens* and *Princesses* unto *God* that *High-father*, as *Ab-ram* signifies: The *Soul of Man* hath many *Suitors*; there was nothing so much contention about *Moses Body*, *Jude ver. 9.* as there is about *Mans Soul*: Mark well who carrieth it in this *Suiting Work*, whether the *World*, or the *Devil*, or *God* and *Jesus Christ*. Come *Soul*, see well into this weighty *Work* (upon which thy *Eternal weal* or *woe* dependeth) which of these three is it, that doth *wooe* and *win thee*: The *World* (that old *Witch*) will bewitch thee into some notorious ugly deformed Shape, and the *Devil* may *Metamorphose* thee into a *frightful black Gypsy*; both these may make thee *abhorred of the Lord*, *Prov. 22. 14.* but if *Christ* wooe and win thee, this, and this alone, can cause thee to become a *Sarah*, a *Lady*, a *Queen*, and a *Princess* to *God*, who will greatly delight in thy *Beauty*, *Psal. 45. 11.* and if thou fear (and love) the *Lord*, thou shalt be greatly praised, *Prov. 31. 29, 30.* Thus also, as the *Soul of Man* hath many *Suitors*, so the *Church of Christ* hath many *Tempters*, *2 Cor. 11. 2, 3.* (as the *Sequel* will make it more manifest.) This filled that *Apostle* with *Godly Jealousie*, such as was that in *Jeh* over his *Children*, for fear they should sin against *God*, *Jeh 1. 5, &c.* This *Jealousie* is a Compound of *Love*, *Fear* and *Anger*, its three *Ingredients*; the *Ground* of it was left *Satan* by his *subtily* (and his *devilish Devices*, *2 Cor. 2. 11.*) should corrupt the *Church of Corinth* (as he did after not only it, but the *Seven Churches of Asia*) from the *simplicity in Christ*.

2. There is a *Mystery* in her person (as well as in her name) in the *History* of her *Life*; and this *Mystery* is manifold, As,

1. In the change of her name, *Gen. 17. 15.* as her *Husbands* name was changed, *v. 5.* he was the first man in the *World* whose *Name* was changed, and this is reckon'd (upon *Divine Record*) as an *high Favour* to that *high Father* (as *Ab-ram* signifies) *Neb. 9. 7.* *God* chusing him for his *love*, and then loving him for his *choice*, pluckt him as a *Brand* out of *Ur* (or *Fire*) of the *Chaldees*, *Ezech. 3. 3.* where till then he lived (and might otherwise have died) an *Idolater*, *Jesh. 24. 2.* and the change of the *Name* imported a change of *Estate* from worse to better, for *Abram* was enlarged into *Abraham*, which was either for *Abram-hamon* (signifying a *Multitude*, whereof he was to be the *Father*, *v. 4.* to wit, of *Israelites*, *Ishmaelites*, *Edomites*, *Keturites*, &c. besides of all *Believers*, *Gal. 3. 28, 29.* and *Rom. 4. 11.*) and for better found sake, contracted into *Abraham*; or it was (as the *Rabbins* say) for honours sake, that *God* inserted one of the *Letters* of his own incommunicable name [*Jehovah*] into the *Name* of *Abram*, enlarging it to *Abraham*, and after stiling himself the *God of Abraham*, *Gen. 26. 24.* whereby he honoured him more, than if he had *Ingraven* the word [*Abraham*] in the *Face* of the *Firmament*, or writ it in *Capital Letters* upon some splendid cloud with *Letters of Gold*: Thus also his *Wives Name* was changed, from *Sarai* (which signifies my *Queen*, my *Lady* or *Princess*, (Oh that *God* may say so of every *Soul* among us, *Thou art my Lady*) into *Sarah* (which signifies an *Absolute Princess*, and no more to be restrained to one *Family* only) for *Sarai* the *Chaldee Name* (wherein, they that gave it her, *Wish'd* her, yea *Prophecy'd* to her much *Honour*) having [*My*] in it which is a term of *Restriction*, is not so honourable, as that *Name* *God* gave her, to wit, *Sarah*, an *Hebrew Name*, for as her *Husbands Name* was changed to Denote, he was to become the *high Father of a Multitude*, (Mystically signifying three things: 1. That *God* by giving to *Abraham* a *Letter* of his *Name* doth thereby give even himself to him, to enlarge his name into *Nations*; 2. That *God* should be born of the *Seed of Abraham* in the *Incarnation of Christ*; 3. That this should fall out in the fourth *Millenary* of the *World*, as this *Letter of He* (from *Jehovah*) was added to *Abraham's Name* in the fourth place, intimating that *God* should become *Flesh* after the *World* had continued four *Thousand years*) so is his *Wives Name* changed for the same cause and in the same place of *Letters*, to Denote that she was to be a fruitful *Mother* of much *People* by the spreading of *Isaac's posterity* (her natural *Son*) and by multiplying many *Spiritual Daughters*, as *1 Pet. 3. 6.* so that though she had been hitherto but a *Lady* of a particular *Family*, now she must become an *absolute Princess* or *Queen*, and have a *Female preheminance* or much larger extent and latitude.

Inference hence is, no *Soul* becomes a *Sarah* or *Lady* to *God*, untill the *Name* of *God* (or something of his *Name*) be put upon it, where *Christ* comes to *Esouse* any true *Christian*,
he

he changeth their Name, when *Christ* comes, he *maketh all things new*, *Rev.* 21. 5. a new Heart, a new Life, a new Tongue, and among the rest (as remarkable in Scripture,) a new Name, *Isa.* 62. 2. *Rev.* 2. 17. a Name better than of Sons and Daughters, *Isa.* 56. 5. 'tis said, *All the People of the Earth shall see that Israel is called by the Name of the Lord*, and they shall be afraid of that *nomen Majestativum*, that glorious and fearful Name which is put upon them, *Deut.* 28. 10, 58. as *Dioclesian* (that last of the ten primitive Persecutors) was so affrighted with the Majesty of the Name of God upon the *Christians* whom he Persecuted, that in an unexpected humour he Voluntarily devested himself of his Royal Empire, *quod Christi nomen se deleturum, uti speravit, desperasset*, because when he sought to root out Religion (that tremendous Name of *Christ*) he saw at length, 'twas labour in vain, saith *Bucholcer*. And this very Phrase [*We are all called by thy Name*] Gods People do improve as an Encouragement against all Discouragements in their praying to God, 2 *Chron.* 7. 14. and *Jerem.* 14. 9. hereupon we should ask our own Hearts these two Questions.

1. Whether the Name of God, or the Name of the Devil be put upon us? If we do Evil we bear the Devils Name, for he is call'd Devil, *quasi do evil*, if we be wise to do evil, *Jer.* 4. 22. we have that wisdom which is named Devilish, *Jam.* 3. 17. and as that of the subtil Sorcerer our Name is, a Child of the Devil, *Act.* 13. 10. and are of our Father the Devil, *Job.* 3. 13. (having his Name and Nature) as like him as if Spit out of his Mouth, as ever Child was like a Father, *John* 8. 44. But if Gods Name be named upon us, then Holiness to the Lord is writ upon all our Conversation, our Pots we drink in, our Seats we sit on, &c. *Zech.* 14. 20. 1 *Pet.* 1. 15. and 2 *Pet.* 3. 11. doing Earthly Matters with Heavenly Minds, both from good principles, and for good purposes, 1 *Cor.* 10. 31. as it were, Eating, Drinking and Sleeping Eternal Life, doing all for God, and for our own Everlasting good. The Royal Priesthood hath the same Inscription with the High-Priests Mitre, [*Holiness to the Lord*] *Exod.* 28. 36, 37. We are all named the Children of wrath by Nature, *Eph.* 2. 3. We must have a change of that Name, or wrath will be our portion for ever. 'Tis with us in the fallen Estate, as it was with all the Kindred of *Ravilliac* (who Murder'd *Henry* the Fourth of France:) They were Universally injoin'd to change their Names, and none to bear that Popish King-killing Name: Thus we have been *Christ-killers*, Murderers of that Prince of Life, we are all Tainted with High Treason against the King of Kings, so we must change our Names, or our Souls can never be *Sarah's*, Princesses to God.

The 2. Question to be propounded to our own Hearts is, Whether, suppose we have chang'd our Names, our Names be suitable to our Natures: There must be a change in the latter as well as in the former: A Christian Name can never agree with an Unchristian Nature. A Soul, yea, a Church may live in Name, yet be dead in Nature, *Revel.* 3. 1. Many Ships that had good Names given them (such as *Safe-guard*, *Good-speed*, &c.) yet have suffered sad Ship-wracks. *Abolom's* Name signified his Fathers peace, yet proved he an unpeaceable Rebel against his own Father; and *Jehu's* Name signifies constant, yet was he like *Reuben* (as unstable as Water, *Gen.* 49. 4.) with God, shutting up his fair Reformation with a foul Deformation, 2 *King.* 10. 30, 31. his Dispensatory Conscience, and his Rotten Heart was his Ruine; a Man may Recover of a Fever, and Die of a Dropsy, &c. Thus some Parricides have been call'd *Philopater* and *Philometor*, as if Father or Mother Murderers could be properly called Father or Mother Lovers: Thus the most Nocent Popes were Named *Innocents*, and that cruel one was call'd *Urbanus*, whose Name might more properly have been *Turbanus*, from the Transcendent Troubles he (courteous in Name, but cruel in Nature) brought upon the Church. There must therefore be an happy Harmony betwixt our Names and our Natures, otherwise we are as Compounds of Incongruous Matters: The new Name is said to be writ on the white Stone, *Revel.* 2. 17. We cannot have the new Name writ aright upon us, if the white Stone of the new Nature be not found within us.

The second Mystery of *Sarah's* Person in the History of her Life, is her foregoing Barrenness, and her following supply for obtaining the promise from good aims, but bad means, all Recorded in *Gen.* 16. 1, 2. wherein the Soul of Man and the Church of God are fitly Resembled. As,

1. In her Barrenness which continued for ten years, v. 3. (yea for thirty years, *Gen.* 11. 30. for so long she Prayed for a Son, and then had him at last for her Laughter and Delight.) She being then seventy five, and *Abraham* eighty five years old, in the year of the World 2093. *Gen.* 12. 4. and 17. 17. [*The Lord hath restrained me,*] saith she, or closed my Womb, laying the fault upon her self (with Religious Reflections upon the Restraining Power (of God) and not upon her Husband, as too many crank Dames of our day do :) Thus it is,

1. With the Soul of Man, which hath a Sterility (or Barrenness) not only for ten years, but sometimes for twenty, or thirty, or forty years upon it, so long sometimes, not God, but the

the Devil closeth up the Heart, in the State of Nature, Sin and Ignorance, before God come to open it, as he did the Heart of *Lydia*, *Acts* 16. 14. Until then we are as *Eunuchs*, *Isa.* 56. 3. *Eunuchs*, bereft of Manhood, so excluded from all the privileges of Gods people, *Deut.* 23. 1. poor dry Trees, altogether barren of good Works, but abounding with evil ones: Such, and no better but barren Branches are we all, till we be Engrafted into that Blessed Sappy Vine the Lord Jesus, *John* 15. 1, 2, 3. All our Sap, Savour, Safety and Salvation are from our sweet Saviour, from him is all our fruit found, *Hos.* 14. 8. The Bud of good Desires; the Blossom of good Purposes, and the Fruit of good Actions spring from the Root of Jesse, Jesus Christ, *Isa.* 11. 1, 10. As Sarai was Barren until that Letter of Gods Name chang'd her Name into Sarab, so it is with us, until Gods Name be put upon us, and we abide in the Vine, *John* 15. 4. then begin we to fill with knowledge, and to be filling with goodness, *Rom.* 15. 14. and with the Fruits of Righteousness which are by Jesus Christ, &c. *Phil.* 1. 11. And thus,

2. It is with the Church, Barren at the first, (as Sarab was) both the Jewish and the Gentile Church, and both these Churches are call'd upon to proclaim the high praises of God for removing Their former Barrenness, and procuring Their following Fruitfulness, (as Barren Sarab did when she had her Isaac, and in him a numerous Off spring, *Gen.* 21. 6.) This the Prophet *Isaiah* gives a full account of, *Isa.* 54. 1, 2, 3, 4. Sing, O Barren, &c. When the Lords Prophet had declared the State of Christs Humiliation, (as an Evangelical History) in Chap. 53: he comes in this Chap. 54. to speak something of Christs State of Exaltation, to wit, of the purchase of Christs Passion, how the Church was a bloody Spouse to Christ, who paid so dear for her Fruitfulness, *Acts* 20. 28. and *1 Pet.* 1. 18, 19. As the Blood of Beasts, poured upon the Roots of Garden-trees, causeth them to become Fruitful; so doth the Blood of Christ applied to the Roots of Mens Hearts, and maketh them Fruitful Christians, both among Jews and Gentiles, *Gal.* 4. 27. *Acts* 15. 9. *John* 12. 44.

1. The Jewish Church was Barren at first, (as Sarab was) being of a very narrow extent at the best, and sometimes (as in the Babylonish Captivity) becoming no better than dry Bones, (as all Natural Men are but dry Trees, *ut supra*) *Ezek.* 37. 4. until God Breathed upon them, *v.* 12. Yea, when Christ came into the World at his Incarnation, he found the Jews generally (where Joseph found his Brethren, in *Dothan*, which signifies Defection, *Gen.* 37. 27.) in a most sad State of Defection, not above four, or fewer of them in Scripture-Record, who minded any thing of Christs coming; he came to his own, and his own received him not, *John* 1. 11. But after this, Oh how did this Barren Church sing, &c. when three Thousand of them were brought forth at one Sermon, *Acts* 2. 37, 39, 41.

2. The Gentile Church was for a long time as a lone Woman or Widow, (as it were) altogether Barren, and without Hope of Issue while the Gentiles were without Christ, without Hope, and without God in the World, &c. *Eph.* 2. 1, 2, 12. yet afterwards in the New Testament Times, the Gentile Church (which before had brought forth only here and there a Proselyte or two, as *Jethro*, &c.) had a more Numerous and Glorious Off-spring than ever the Jewish Synagogue had: Thus Sarab (though at first Barren) had a far greater Issue than Hagar, yea, and Hannah than Peninnah, notwithstanding both were reproached for their former Barrenness, *Gen.* 16. 4. and *1 Sam.* 1. 6.

The second Branch of this second Resemblance is, The unwarrantable way Sarab took to supply the want of her own Fruitfulness, in giving Hagar to her Husband, That she might obtain Children by her Bond-woman, *Gen.* 16. 1, 2. *Gal.* 4. 22. God had promised a Seed to Abraham, but not expressly as yet whether by Sarai or no, hereupon Sarai propoundeth her Handmaid as a Secondary Wife, or Bed-fellow to her Husband, because the Children of Bond-servants belong'd to their Masters and Mistresses by the Law, *Exod.* 21. 4. Thus Rachel reckoned the Issue of her Handmaid *Billah* must be Hers, *Gen.* 30. 3, 6, and 8. and thus Sarab sought a Seed to Abraham (according to Gods promise) though she were not the Mother thereof, that so the Blessing God had annexed to his Promise might be obtained: The Hebrews most improbably say, this Hagar was the Daughter of Pharaoh, to put the more Honour upon Abraham in this Act, and to equal him with Solomon, who Married the Daughter of another Pharaoh; but Kings Daughters are most unfit to be Handmaids, who are brought up Mistresses of the Highest Rank; and had Paul been of that Mind, he had never stiled her a Bond-woman, *Gal.* 4. 22. 'Tis more probable, she was one of those Maids of Pharaoh's House, which were given to Sarai, *Gen.* 12. 16. Whatever she was, and whatever good aim Sarai might have in giving her to Abraham, yet the means were naught; this expedient for having Seed was not according to God (because it violated the Law of the first Instituted Wedlock, *Gen.* 2. 24.) but it was after the Flesh, *Gal.* 4. 23. Sarai was over-hasty, and Abraham was over-facile; they were both blame-worthy, for want of Faith in Gods Promise

Promise, (as if his power could not have performed it beyond the common course of Nature in their old Age) and for Violation of Wedlock contrary to its first Institution, *Mal.* 2. 15 and *Gen.* 2. 24. This Act might be their *Sin of Ignorance*, and of *Infirmity*; as was also, their and the other Patriarchs *Polygamy* practised in that time, and their slipping out of Gods way brought much evil upon them, *Sarai* is whip'd with her own Rod; *Hesiod* saith,

Ἡ δὲ καὶ βέλῃ τῷ βελεύσαντι καύσῃ.

Evil counsel proves always worst to the Counsellors, *Hagar* now pregnant with Child, despiseth *Sarab* her *Barren Mistress*, as *Prov.* 30. 21. her Sin was writ upon her Punishment *Gen.* 16. 4, 5. she was *despised*, as one rejected concerning Gods Promise, and *Abraham* was disturbed with those Domestick dissensions 'twixt the *Mistress* and her *Hand-maid*: Hereby is also figured the difference betwixt the two *Mothers* (the *Bond-Woman* and the *Free*) the *Law* and the *Gospel*, and thus likewise the *Soul of Man* and the Church of God taketh some wrong ways for accomplishing Divine Promises following and finding out false rests, fetching peace from the works of the *Law*, rather than from the Faith of the *Gospel*, this is to establish *Hagar* the *Bond-Woman* in the place of *Sarab* the *Free*, (out of whom sprang the *Messiah* that Blessed Prince of all true Peace) and such mistaken methods to peace always end in sad disturbance, as this in the *History* did: Besides there is this other *Mystery*, that such as put confidence in the works of the *Law* (as the proud *Pharisee* did, *Luk.* 18. 10, 11.) will despise the Grace of the *New-Covenant* (as *Hagar* did *Sarab*.) *Rom.* 10. 3. will not submit to the Righteousness of God by Christ.

The third *Mystery* of *Sarab's* person in the *History* of her Life is in her *Beauty*, she had a fair and *Beautiful countenance*, a most lovely look, and comely complexion, *Gen.* 12. 11. which *Plato* calls the *principality of Nature*. Outward Beauty is very attractive, which yet *Sarai*, kept, although she was now about or above sixty years old, being not impaired by breeding or bearing of Children, or it was preserved by God for the serving of his providence, which followed thereupon; and here we see how Beauty may be a double snare, both to them that have it, and to them that love it: yet *Sarab* had a better (even an *Inward*) Beauty, her chief Beauty was that of the *Hidden Man of the Heart*, 1 *Pet.* 3. 4, 6. *Gratior est pulchro Veniens in Corpore Virtus.*

{ That Vertue hath a better Grace
Which shineth from a comely Face. }

Where these two meet, they have a most happy conjunction, and draw all Hearts to them, as *Ester* obtained Favour of all that look'd upon her, *Esth.* 2. 15. otherwise where beauty is without Grace and Vertue, 'tis like a Jewel in a Swines Snout, *Prov.* 11. 22. It wants that which should Consecrate and Sanctifie it, as in *Aurelia Orestilla*, *cujus prater formam, nihil unquam bonus laudavit*, having nothing commendable to good men save only deceitful Favour, and vain Beauty, *Prov.* 31. 30. 'Twas not thus, but better with *Sarab* here, who is therefore made a Figure of *Jerusalem*, the Mother of us all, *Gal.* 4. 26. and of the *New-Testament Church*, v. 24. which is the Spouse of Christ that is all fair, *Cant.* 1. 15. and 4. 1. &c. well looking and well liking, to bring forth Fruit in old Age, *Psal.* 92. 14. and thus (as with the Church of God) so it ought to be with the Soul of Man, which should pray as *Psal.* 90. 17. *Ob let the Beauty of the Lord be upon me.*

The fourth *Mystery* of *Sarab's* Person, in the *History* of her Life is in her *Sufferings*, the chiefest whereof were, that She twice did fall into the Hands of two Kings, *Pharaoh*, *Gen.* 12. and *Abimelech*, *Gen.* 20. both which might have Ravish'd her, and made her Disloyal to her Husband, yet God most Graciously prevented it in both places, by *Plagu*ing the former, and *Dis*sealing the latter, out of both these two Kings Courts, God brought her off with Innocency, Honour and Advantage. Oh how many Snares of Tentation God carries his Church and our Souls thorough, oft we are in the *Bryars*: As *Sarab* was, 1. In *Egypt*, when God famish'd *Abraham* out of *Canaan* (the Glory of all Lands, *Ezek.* 20. 6.) thither, which was the Granary of the World. The Hebrews make this a fault in *Abraham*, for which his posterity (say they) suffered so long and so hard a bondage in *Egypt*, but as God must be Trusted, so he may not be Tempted by neglect of lawful means; so it was not Diffidence, but Obedience in *Abraham*, to seek out necessary supply, *Gen.* 12. 10. however no sooner was he come thither, but his Wives Beauty had like to have betrayed her, and him for her sake, had not God overruled the matter, as soon as some pick-thank People saw her, they tell tidings hereof to *Pharaoh's* Parasites or Courtiers, and they to the King, If a Ruler bearken to lies, all his Servants

T :

(saith

(saith Solomon) are Wicked, Prov. 29. 12. Flattering Courtiers please Princes Humors to an Hair (as Doeg did Sauls) and gratifie their Lusts, though to the *procuring* of their own Plagues, as here, and 2 Chron. 24. 17, 18. where the Court-Parasites Fawned upon young Joash, and flattered him into wicked ways (*Fair words make Fools Fain*, as saith the Proverb,) insinuating, he had been a King without a Kingdom, and had been subject to his Subjects during Jebo-jadabs days, now that he was Dead, himself must assume his Royal Power, and give liberty for men to live as they list, and not confine them to Gods Temple, &c. Thus likewise Sarab was sent for to Court by the like insinuations, and probably was (by a Marvellous providence) put into the House of the Women in order to Pharaoh's Bed (as Esther was purified for a time in order to Abasuerus, Esth. 2. 8.) or (as others say) for no worse purpose than to wooe and win her good will to become his Wife, and therefore did he *entreat Abraham well for her sake*, Gen. 12. 15, 16. that he might not be a back-friend, but sollicite his Sister for her free consent. Thus she was brought into the Bryars, so that neither she could Extricate her self, nor could her Husband help or (so much as) own her: Then comes God (undoubtedly at both their Prayers) [*ἐκ τοῦ μηχανῆς*] as out of an Engine both to save Sarabs Chastity, and her Husbands Life, the Lord Plagued Pharaoh with great Plagues, saith the Hebrew, or Tormented him with Torments, as set upon the Rack, saith the Greek, v. 17. not because he had defiled her, but that he should not Defile her; God gave him this diversion, he had then something else to think on than the satisfying of his Lust: the Hebrews say, that Sarab had a Tutelar Angel, who upon her Prayer to God, [*Ἰσὶν ἄγγελος ἀπαγορεύων*] smote Pharaoh with Plagues either with a Tumor upon his Groin, or with an Ulcer upon his Privy Parts, or with a Gonorrhoea, such a running of the Reins as render'd him incapable of Defiling Sarab; and as 'tis said of her after, Gen. 20. 16. *Thus she was reprov'd*, so it may be said of her here, *Thus she was preserv'd*: The Lord is the preserver of all those that hang their Hope and their Help upon him who is called the Hope of Israel, and Saviour thereof in time of trouble, Jer. 14. 8, 9. *These things are an Allegory* [*Ἰσὶν ἄγγελος ἀπαγορεύων*] Gal. 4. 24. what God was here to Sarab, that he is to his Church, she hath a Tutelar Angel indeed, even the Angel of the Covenant, Mal. 3. 1. and of Gods presence, Isa. 63. 9. *her Redeemer, who Redeemeth her from all Evil*, Gen. 48. 16. he will come as out of an Engine and preserve his People when at a pinch: Abraham had done all he could, and 'twas but a sorry shift to deny his own Wife, this brought him into the Bryars, and he could find no way out, he commends his case to God for preserving his Wives Chastity, and no doubt he had many an heavy Heart for her (vvhho suffer'd by his default) and she again for him; God (upon their Repentance) provides graciously for them both, she is kept unpolled, and he is greatly enriched for her sake (though the Rabbies say, it vvas because he had taught Egypt Astronomy.) They are both of them safely dismissed vvith the Kings ovvn conduct, Gen. 12. 20.

1. Oh what a shame it is, that this Heathen King should abhor Adultery, whereas many Kings now, (called *Christian*, and should know better things) even wallow in the practice of it!

2. Oh how sad it is for Saints to fall justly under the reproof of Sinners! God had reprov'd Pharaoh, ver. 17. and Pharaoh reproves Abraham, ver. 18. for telling him a Lie out of fear: We should lead shining Lives in the sight of the World, 1 Pet. 2. 9, &c.

3. Oh who would not serve such a God, as turns our Errours and evil Counsels into the greatest good, as here! &c.

2. Sarab was in danger again in Gerar (as before in Egypt) for her Beauty, though at that time Ninety years old, Gen. 20. 1, 2. *Lis est cum formâ magna pudicitiae*, her Beauty was her Bane, this time also had not God (who miraculously preserv'd it to this great Age) been her Guardian, and preserv'd her also: Abraham (the Father of the Brood of Travellers) was oft *journeying* from one place, and *sojourning* in another, hence was he call'd Abram the Hebrew of Heber, which signifies a Pilgrim or Stranger, so he was while on Earth, expecting his Home in Heaven: He is driven out from the Plains of Mamre, Gen. 18. 1. with 20. either by Famine, as his Son Isaac was after, Gen. 26. 1. or for sorrow at the sight of Sodom's Ruine, or as annoyed by that pestilent Air which arose from the Sulphurous Rubbish thereof, or as loathing Lots Incest, or as desirous to do good to many; however, that this remove brought him into a snare is certain, though the cause of it be uncertain: He falls into the same sin the second time, both against piety towards God (in distrusting him, and using indirect means) and against Charity towards his Neighbour, in exposing his Wife to Abimelechs pleasure, and Abimelech to Gods displeasure: No doubt but Abraham had repented of his former Dissimulation, which made the Lord move Pharaoh to deal kindly with him, so as to give him Sheep and Oxen, &c. Gen. 12. 16. *The best of Men are but Men at the best*, and may fall again into the same sin they have truly repented of: None are able to define, how oft, and

and into how heinous, but surely not oft into the same sin which is heinous and scandalous: 'Tis a great Remark put upon the Patriarch Judah, that he *knew* Tamar again no more, Gen. 38. 26. 'Twas no *sin of Custom*, that which is so, is no *Infirmity of Saints*, but rather an *Enormity of Sinners*, who cannot cease from sin, 2 Pet. 2. 14. God gives it as a great aggravation upon Israel's sin, saying, *This have ye done again*, Mal. 2. 13. and *how oft did they provoke him in the Wilderness*, &c. Psal. 78. 40. 'Tis a graceless one that drives the Trade of sin: Here again Sarah is taken into the King of Palestina's Court (as before into the King of Egypt's) and God (through his tender Care over his Children) fetches her off and out without harm, Gen. 20. 1, 2, 3. Josephus saith (and that very probably) no sooner was Sarah taken into Abimelech's Court, but he and his whole Family were smitten of God with some deadly Diseases, when his Physicians (consulted with) could give neither Satisfaction nor Cure. Then God told him in a Dream; if he perfected his sin, *he was but a dead man*, &c. By this Disease (coming as out of an Engine immediately from God) he was restrained from sin, ver. 6. and 17. and constrained to restore Sarah to her Husband; all which teach us,

1. That even Kings (themselves) may not be Licentious to do what they list, but they are under limitation both of *Humane* and *Divine* Laws.

2. Adultery (even in Kings) is punishable with Death; both Popes and Emperors have been justly cut off by the Just Hand of God, in and for this abominable sin.

3. Ignorance cannot altogether excuse Sin, as in Abimelech here; it may excuse *à Tanto*, *something*, Luke 12. 48. but not *à Toto*, *altogether*.

4. The whole Family may be blessed or cursed for the Masters sin, as here, ver. 17, 18. and Luke 19. 9. *This day Salvation is come to thy House, as thou art a Son of Abraham*. Thus also the sins of Kings bring Plagues upon Kingdoms, 2 Sam. 24. 17. *Delirant Reges, plectuntur Achivi*, ver. 9. here, *Thou hast brought on me, and on my Kingdom this great sin*.

5. So dear to God are his Saints, that he severely punisheth, even Kings, for their sakes, *he suffereth no Man to wrong them*, so as, though they may *heavily oppress them*, they shall never utterly suppress them, Psal. 105. 14, 15. *Touch not mine Anointed* is spoke to, not of Kings; *Be wise now therefore, O ye Kings, kiss the King of Kings, lest he be angry*, Psal. 2. 10. Revel. 19. 16. *Potentes potenter tarquebuntur, ingentia beneficia, flagitia, supplicia*; Great Sins under great Mercies bring great Plagues and Judgments.

6. Things wilfully taken away must be willingly restored, *Non remittitur peccatum, nisi restitatur ablatum*; Knowledge must reform, wherein Ignorance hath offended; till Sarah was restored, no Mercy could be expected.

Lastly, Those two Captivities of Sarah may resemble the two Captivities of her Seed, the Old Testament Church.

First, In *Egypt*, under Ten Plagues.

2dly, In *Babylon*, sent out with good Conditions.

Thus it befalls both the Church of Christ and the Soul of a Christian, they are sometimes Captivated by *Beelzebub* that Prince of black Gypsies or Devils, or by *Abaddon* that God of this World (*which lyeth in wickedness*, 1 John 5. 19.) or King of all the Uncircumcised in the *Mystery*, as Sarah was in the *History*, yet both are not only seasonably and safely rescued, but also brought off abundantly Enriched (as she was with her *Sheep* and *Oxen*, &c.) coming Richer out of Temptation than they went into it, which leaves them (through sanctifying Grace) always better than it found them: Oh that there were that Beauty in us which was in her!

The fifth *Mystery* of Sarah's Person in the *History* of her Life, was her *Constancy* and Faithfulness to her Husband; she was a Loving and Loyal Wife to him, not hankering after strange (no not though Royal) Flesh, as was Pharaoh and Abimelech; Abraham was a covering of Eyes to her, Gen. 20. 16. Her Reverend regard to such a Reverend Husband, made him a better Veil betwixt her Eyes and the Eyes of wanton Persons, than that Veil which Abimelech gave a Thousand Shekels of Shillings to her Husband to purchase for her, that she might cover her Face with it, whereby she might be known to be a modest Matron as well as a Married Woman, in subjection to the Man, Gen. 24. 65. and 1 Cor. 11. 3, 6, 7, 10. Hence the Spouse took it ill that her Veil was pulled off, whereby she might be judged to be a light and dishonest Woman, Cant. 5. 7. We should shun and be shy of the very shew and shadow of sin; if either we tender our Credit abroad, or our Comfort at home: Oh what a comfortable Companion was Sarah to Abraham in all his Travels and Troubles, *doing him good, and not evil, all her days*, Prov. 31. 12. She was constant in her Conjugal Yoke, carrying on and even her part thereof (not drawing the contrary way) and did stick to him with faithful

faithful Affections in all Changes and Chances whatsoever; yea, though she suffered many hardships (as before) with him, and was oft put very hardly to it, yet was *she not afraid with any amazement*, 1 Pet. 3. 6. driving out all *servile fear* of the World with a stronger *filial fear* of God, as the stronger Nail drives out the weaker. Oh that the Churches of Christ, and the Souls of Christians, could be so constant and faithful to their Lord and Husband as she was to hers, *Hos. 3. 3.* We must *bear his Cross after him*, Luke 9. 23. here *on Earth*, if we would *wear his Crown* with him in Heaven.

The sixth *Mystery* of Sarah's person in the *History* of her life, was, in having her faults transmitted from *her self* to her *Husband*, as *Gen. 18. 13.* The *Lord* said to Abraham, *wherefore did Sarah laugh?* Here was Sarah's sin doubled.

1. Her *Unbelief* of Gods promise.

2. Her *Untruth* she covered her *Unbelief* withal, yet all is charg'd upon *Abraham*; the Wives sin reflects upon her Husband, and this is not all learnt from hence, but it teacheth also, that the *Spouses* Beloved bears upon him all her *Transgressions*; *Surely he hath born our griefs, and the chastisement of our Peace was upon him*, *Isa. 53. 4. 5.* He *bore our sins in his own body upon the Tree*, 1 Pet. 2. 24. He (the true *Scape-goat*) *taketh away the sins of the World*, *Joh. 1. 29.* *Bearing them into the Land of forgetfulness*, *Lev. 16. 21.* As this is a continual practice of *Christ* for us, so this posture (of his carrying away our sins) should be as a perpetual Picture born about in our hearts. Seeing his satisfaction is our satisfaction, he took upon him whatever was Penal and Satisfactory to Divine Justice, that belonged to Sin, whereby we may be made Free, *Joh. 8. 36.* He was content to go down to the *Wine-Press*, that we might be brought up into the *Wine-Cellar*, or into the *Banqueting-House*, *Isa. 63. 3.* *Can. 2. 4.* 'Twas the manner of those that offer'd their *Burnt-Offerings* of old, *to lay their Hand upon the Head of Beast Offered*, signifying the imputation of our Sins upon *Christ*; this is done now by Faith: Oh that, as *Christ* was *Crucifixus*, so he may be *Cordifixus* fixed to our Hearts as to his Cross.

The last *Mystery* of Sarah's Person in the *History* of her Life is, she (in conjunction with *Hagar* and with their two Sons) represents the *two Covenants*, *Gal. 4. 24.* &c. which indeed is the *main Mystery*, and that which hath most manifest Manuduction to it by the blessed *Apostle* under the *Infallible conduct* of the *Holy Spirit*. In this *Main* or *Principal Mystery* there be manifold Members all coupled together in couples and compared *per pares*, by pairs. As,

1. Here is the *Shadow* or *Type*.

2. Here is the *Body* that gives the *Shadow* or *Antitype*. This in the General, but in Particular,

First, Here are the two Wives of *Abraham*, *Hagar* and *Sarah*, which are the two *Shadows* or *Types*, (being the first Couples) the one a *Bond-woman*, the other a *Free*; these two shadow out the two Testaments, *Hagar* the *Old Testament*, or the *Law*, which was a dispensation of *Bondage*, and *Sarah* the *New Testament*, which is a dispensation of *Freedom*; hereupon the *Gospel* is call'd the *Law of Liberty*, *Jam. 1. 25.* as it teacheth the way to free us from the *Law of Sin and Death*, which binds us over to *Eternal Destruction*, *Joh. 8. 36.*

The second Couple are the two Sons of those two Mothers *Ishmael* and *Isaac*, shadowing out (1.) The *Children of the Flesh*, born *Servants* of the *Bond-Servant* as were the *Carnal Jews* who opposed *Christ*, and as are *all formal Hypocrites*, that have not the Faith of *Abraham*; And (2.) The *Children of the Promise* or *Spirit*, *Free-Born* of the *Free-Woman* as are all the *called and chosen of God*.

The Third Couple is the Son of the *Bond-Woman* *Mocking*, and the Son of the *Free* *Mocked*, *Gen. 21. 9* signifying how the *Seed of the Flesh* would raise *Persecution* against the *Seed of the Spirit*, *Gal. 4. 29.*

The Fourth Couple is the casting out of the *Bond-Woman* and her Son from *Abraham's* Family, and the remaining of the *Free-Woman* and her Son therein, shadowing forth the *Abolition* of the *Old-Testament Dispensation* in the Church (which then was only *Abraham's* Family) and the abiding for ever the *Administration* of the *New-Testament*, *Joh. 8. 35.* *Gal. 4. 30, 31.*

The Fifth Couple is, *Ishmael's* exclusion from the *Inheritance* of *Abraham* (as well as his ejection out of his *Fathers Family*) and *Isaac's* enjoying it, signifying that neither the *Carnal Jews*, nor *formal Hypocrites* shall have any part of that *Eternal Inheritance*, which the *Children of the Promise* shall enjoy. [*The Son of the Bond-Woman shall not be Heir with my Son Isaac*] *Gen. 21. 10.* and *Gal. 4. 30.* under *Abraham's Inheritance* is figured the *Heavenly Blessings in Christ*, and *Life Everlasting* *Gal. 3. 18, 29.* and *4. 7.* and *1 Pet. 1. 4.* which no *Ishmaels* or *reprobates* shall inherit, no such *Dirty Dogs* shall ever *Trample upon that Golden Pavement*, *Rev. 21. 21, 27.* and *22. 15.* So that these words of *Sarah*, were not spoken so much

much *Passionately* as *Prophetically*, foretelling the separation of the *Holy Seed* from the *Prophane* thereby, whereof *Abraham* (through his fond Affection to his Son *Ishmael*) did not yet understand so well as she, who uttered this Speech even from the *Spirit of God*, which was likewise confirmed by *God* himself, *Gen.* 21. 10, 12. and hereupon the *Apostle* doth not record this to be so much the *saying of Sarah*, as the *saying of the Holy Scripture* (which is the Voice of *God* himself, *Gal.* 4. 30.)

The Sixth Couple (which *Paul* bringeth in when treating of this very History, *Gal.* 4. 25, 26.) is *Mount Sinai*, and *Mount Sion* or *Jerusalem* which is above, he saith,

1. This *Hagar* is *Mount Sinai*, which is a Mountain situated in *Arabia* beyond the limits of the Promised Land, and the *Arabians* (some say) do call *Mount Sinai* by the name of *Hagar* which signifies in their Tongue a Pilgrim or Stranger, and so are all they no better than Strangers to the true *Jerusalem*, who are not (saith *Calvin*) the Children of *Abraham's* Faith; from *Hagar* the *Arabians* were called at the first *Hagarens* but since (for more Honours sake) they call themselves *Saracens* as if descended of *Sarah Hagar's* Mistress: These *Saracens* (under the conduct of that grand Impostor *Mahomet*) have been desperate Enemies to the true *Jerusalem*, and great opposers of *Christ* and his Gospel. This *Mount Sinai* (saith *Paul*) answereth to the low *Jerusalem*, that is, to the Jewish Synagogue Born in Bondage, who were killers of *Christ* and of his Prophets, who pleased not *God*, and were contrary to all men, *1 Thes.* 2. 14, 15. so were rather *Ishmaelites* than *Israelites*, *Gen.* 6. 12. whose Hand was against every Man, &c. This *Hagar* is, (that is signifies or prefigures) *Mount Sinai*, or *Jerusalem* the lower which consisted of cursed Scribes and Pharisees in *Christ's* and *Paul's* time, men of low Principles, seeking Justification by the works of the Law, and by a formality of the Covenant of works; these were *Hagar* or *Chagar* (which in the *Arabick* signifies also *petram* a Rock) having Rocky Hearts against *Christ*, who is called the Rock, *1 Cor.* 10. 4. not one drop of true Piety could be squeezed out of them, and now 'tis become a common Proverb, such a one is as hard-hearted as a Jew. Thus *Jerusalem* that now is, (saith the *Apostle*) is in Bondage with her Children, and gendeth to Bondage, which is *Hagar*, *Gal.* 4. 24, 25. they were, as was once said of the Romans, *Homines ad servitutem parati*, so dispirited after their murdering *Christ*, that they truckled under every Aggressor, and like their Brother *Issachar*, became *Asses couching under all burdens*, *Gen.* 49. 14. They were so Degenerated from that Free, Noble, and Heroick Offspring of *Abraham* in their Ancestors days, that they seemed rather to descend from *Hagar* the Bond-woman, than from *Sarah* that Noble Lady and Princess, seeing *Partus sequitur Ventrem*, the Birth follows the Belly. This is the Character of the *Earthly Jerusalem*, so subjected to the Heavy Yoke of Ceremonies, Sacrifices and Circumcision (which the *Hagarens* or *Saracens* observe at this day) that 'tis said; neither they, nor their Fathers were able to bear it, *Acts* 15. 10. Besides, that horrible Dread which was upon their Rebellious Fore-fathers at the giving of the Law upon *Mount-Sinai*, *Exod.* 20. 18, 19. is upon their Spurious and Degenerate Off-spring to this day; and this (saith the *Apostle*) is an Allegory or Figure of the Old Covenant, as *Sarah* is of the New, and New Testament Church, which he calls the *Heavenly* (in opposition to the *Earthly*) *Jerusalem*, which in the Hebrew Tongue, is, *Jerushalajim* in the Dual Number, importing (as their Cabbalists confess) the Upper as well as the Lower *Jerusalem*; and its name [*Jiru-Shalom*] signifies a Vision of Peace, so it well shadoweth the Gospel of Peace, or the New Covenant, *Luke* 2. 14. *Rom.* 5. 1. & 10. 15. *1 Cor.* 7. 15. *Eph.* 2. 17, &c. and this New Covenant is said to come from above, or to be above.

1. Because *God the Father* revealed it, not by descending down into the Mount (as he did at the giving of the Law) but remaining in Heaven, he sent it down by his own Son; this the Author to the *Hebrews* teacheth, *Heb.* 12. 25.

2. Because *Christ* the Head of the Covenant, and of his Covenanted Church, did Descend out of Heaven, and Ascended thither again, from whence he governeth his Church, and maketh good his Covenant (in all) to her.

3. Because the *Christian Church* (in Covenant with *Christ*) hath her being and well-being, her birth and breeding, &c. from above, *John* 3. 3, 5. and hath her Conversation in Heaven while her Commoration is on Earth, *Phil.* 3. 20. *Col.* 3. 2. This Covenant is the Mother that brings forth all Believers, both Jews and Gentiles, and therefore is it called [*Jerusalem above*] not so much from the place where it now is (for the *Christian Church* (wrapp'd up in the Swaddling-bands of the Covenant of Grace) is now below militant on Earth) as from the Fountain and Original from whence it floweth; it came from Heaven, as *John Baptists Baptism* did, *Matth.* 21. 25. and seeketh after heavenly things, *Col.* 3. 1, 2, 3. This is the Allegory when under the True History, lieth hid some sense and signification of higher matters, and nobler mysteries. The *Apostle* here argueth from that which was taken for granted among the *Hebrews*, to wit, that beside the Historical sense of those Scriptures of the Old Testament,

there was another *Anagogical* sense more eminent and spiritual than the literal story: This the Rabbins call *Midrash & Dibre kephullim*, *Verba duplicata*, words that are *Typical* be doubled with things that are *Antitypical*, as *Moses Maimonides* saith. As *Abraham's Family* was then the True Church; so undoubtedly the principal Events that did befall that Family, were as so many lively Types, what should befall to the *Jewish* and *Gentile Churches*. There is a sweet harmony and similitude betwixt *Abraham's Family* and the *Church of God* (his Family) wherein the *Jewish Church* was the first Mother with her Children under bondage of the Law, answerable to *Hagar* the Bond-woman (who was the first Mother in *Abraham's Family*) and her Bond-children; and the *Gentile Church* was but the second Mother answerable to *Sarah*, yet a Free-woman, and brought forth Free Children (as she did *Isaac*) under Gospel-freedom, and *Heirs of the Promise*. Under these figures are represented the *two Covenants*; the *Old* and the *New*, which indeed are but *one* and the same *Covenant of Grace*, if we consider the matter and scope thereof, yet is it called *two*, in respect of the time and manner of its Dispensation, as appeareth after. *Sarah* and *Hagar* (saith *Paul*) signify the *two Testaments* (as the word [*Διαθήκη*] strictly taken is rendered) and a Testament is properly the *Will of the Dead*; but here in a more general sense 'tis taken for the *two Covenants*.

1. That of the *Law* given upon *Mount Sinai*, which generated [an Off-spring] unto Bondage, for the *Jews* served the shadows of many burdensome Ceremonies, and that from a naked fear of punishment, for the *Law* did strike a Terror and a Servile Fear into their Hearts, whereof *Hagar* the Handmaid, and *Sinai* the Mountain (signifying both one thing in the Apostles Phrase) were a Figure.

2. That of the *Gospel*, wherewith that of the *Law*, (notwithstanding its differing Dispensation) did (in its Effect and substance) agree, as the *Law* was our School-master to bring us to *Christ*, *Gal. 3. 24*. The Church in her Childhood was put under a Tutor, which presupposeth an Authority that is only Temporary, and to be grown from, [*manum Ferula subduximus*] the Church is got above those severe Disciplines of Shadows and Ceremonies, all which yet pointed to *Christ*; and this Umbrage of the Jewish Pedagogy lasted until *Christ* (who is the Substance of these Shadows) came into the World: There were (indeed) some false Apostles in the Primitive Times, who would have continued the *slavish Ceremonies of the Law*, in opposition to the *Spiritual Liberty of the Gospel*; such *Paul* found in the Churches of *Galatia*, who would not only make these *two Covenants* diverse, but also contrary; therefore the Apostle writes an Epistle to rectify this mistake, saying, *These things are Allegories, Types and Figures*, shadowing out that one great Truth contained in the *Covenant of Grace*. 'Tis true, the *Covenant of Works* (made with *Adam* before the Fall) and the *Covenant of Grace* (made after the Fall) be two distinct and contrary Covenants: For though they do agree,

1. In having the same Author, God.
2. The same Parties, God and Man.
3. The same End, Gods Glory and Mans Good.

4. The same Tenure, both after a sort be Conditional (though their conditions differ) not Absolute; Yet these two Covenants do differ much: As,

1. In their Terms, Tenure or Conditions; the former requires performing, the latter believing; *Do and live*, saith the first; *Live and do*, saith the second, *Gal. 3. 12*. and *Acts 16. 31*. *Do this and live*, saith the *Covenant of Works*; *Believe and be saved*, saith the *Covenant of Grace*; yet as the former requires a Faith in the Creator (though it knows no Redeemer.) The Jews professed that they believed on God, *John 8. 41*. and *Christ* acknowledged it, *John 14. 1*. They believed, God loved Man as Created Holy, and continuing in that Holiness; whereas the Faith of the Gospel is, that God loveth lost Man, a Sinner in his Saviour, *Tit. 1. 1, 2*. So the latter *Covenant* requires Works, *Tit. 2. 11, 14*. and *Mat. 5. 16*. though it be a *Covenant of Grace*, and not of Works, as the matter of our Justification, as performed by our own strength, and as preceeding a Legal Faith; believing God will love me unto Life, because I have Works first as the ground of this Faith, whereas the Grace of the Gospel requires Faith first, and then Works, *Tit. 3. 8*. *Let them which believe be careful to shew forth good Works*: First live (to wit, by Faith) and then do, this is the Obedience of Faith so called, *Rom. 16. 26*. See that you have then a working Faith; whereas 'tis the usual saying and sentiment of the most and best Divines, that Faith is the Condition of the *Covenant of Grace*: For a right understanding of this Notion, mark well these following Considerations.

The first is, The *Covenant of Grace* is a Free *Covenant*; 'tis a *Covenant of Free Grace*, both in the promising and in the performing part; as *Free Grace* did from all Eternity purpose and propose it, so the same *Free Grace* doth in fulness of time perform and accomplish it:

There

There was no *Obligation on Gods part* to propound a second Covenant to fallen Adam after he had forfeited the first; but this Covenant did flow freely from God, *ex gratia misericordiae*, out of his most gracious and condescending Mercy after the Fall, as the other did, *ex gratia Favoris*, out of Amicable Favour and Friendship to his Creature before the Fall; both were freely given, and both in Paradise: To Adam under his double capacity: No Man can maintain the Dominion and Sovereignty of God that asserts an *Obligation on Gods part* in any Overtures to his Creature before he bind himself firm thereto. The great God is no way Debtor either to Persons or Things until he make himself so (first) by his own free and gracious Promise.

The second Difference betwixt the Covenant of Works and of Grace is, the latter was made with a Mediator, but the former without one, for then there was no disagreement betwixt God and Man before the Fall, but after the Breach was made by Mans first Transgression, there stood need of a Mediator, and Christ is call'd the Mediator of the New Covenant, Heb. 9. 15. and 12. 24. Before sin entred, God and Man were one, and in unity. Hence the Apostle argueth, A Mediator is not a Mediator of one, Gal. 3. 20. but sin became the Makebate, and set God and Man at odds and variance; as Mans Eating Forbidden Fruit was the Transgression of God (his Makers) Law, and when God was one party offended, and Man was the other party offending, then there was need of a Mediator.

NB. 1. If the penitent Prodigal found compassion in his Earthly Fathers Bowels without any Mediator to intercede for him, notwithstanding his high offences, πολλὰ μᾶλλον, how much more may we (if truly penitent) hope to find compassion in our Heavenly Fathers Bowels, Psal. 103. 13. and Mat. 7. 11. having a Mediator, and such a Mediator as *Ουδὲν ἔστι*, God-Man, Christ Jesus is, whom the Father beareth always, John 11. 42. and answers him with good words and comfortable, Zech. 1. 13. Oh sweet.

2. Miserable is the condition of those that never took hold of this Covenant of Grace, Isa. 56. 4, 6, but hopes to be saved by the Covenant of Works; their good deeds cannot outweigh their bad ones, Job 9. 3, &c. If they would wage War against Divine Justice with Ten Thousand good Works, 'twill War against them with Twenty Thousand bad ones and overcome them, & contrd.

3. No better are they that have no Interest in Christ the Mediator, who is our peace, Eph. 2. 13. and by whom all blessings come, John 1. 16, 17. Eph. 1. 7. Psal. 68. 18. and Eph. 4. 8. 2 Cor. 2. 20.

The third Difference betwixt the Covenant of Works, and that of Grace is, In the former, Divine Acceptation begins at the Action, and so goeth on to accept of the Person; the Work renders the Worker or the Person working acceptable to God; but in the latter this Divine Acceptation first begins with the Person, and then goes on to the Action; the Work cannot be accepted before the Worker be so in the beloved one Christ, Eph. 1. 6. In the Covenant of Works God accepts the Person for the Work or Actions sake, but in the Covenant of Grace God accepts, respects and rewards the Work or Action for the Persons sake. This may be thus Illustrated. The Tenure of the Covenant of Works runs thus, [Do and live] upon which Father Ambrose hath an excellent Gloss, saying, God (the Creator) called all his Created things good, and very good, at the end of every Days Creation, yet when he had Created Man, he speaks not one word of the goodness of his Creature Man, not so much as [Tob] good, much less [Meod Tob] very good, and why so? saith he, Homo prius probandus quam approbatus, &c. Man must first be proved before he be approved; but alas, Man [bal Jalin, non pernoctavit] abode not one Night (as the Hebrew signifieth) in his Honourable Estate wherein he was Created, Psal. 49. 12. He failed in his Action, so God accepted not of his Person: But the Tenure of the Covenant of Grace runs thus [Believe and live.] The Worker must be a Believer, before the Work can find Acceptance, according to that saying of Father Augustine, [omnia opera Infidelium sunt tantum splendida peccata] all the Works of Unbelievers are no better than shining sins; their very praying (a Religious Action) as well as Plowing (a Civil Action) is an abomination to the Lord, Prov. 15. 8. with 21. 4. As Copres will turn Wine or Milk into Ink, so Unbelief turns all their Natural, Civil, Moral, or Spiritual Actions into Sin; their Plotting and Plowing mischief, Hos. 7. 15. and 10. 13. is Iniquity, and not only so, but whether they Plow or Play, or Pray, or Eat, or Sleep, to the Impure and Unbelieving all things are impure, Tit. 1. 15. Their very Incense stinks of the Hand which Offereth it, Isa. 1. 13, 14, 15. though of it self it be a most sweet and precious Perfume: Yea, their own Table (much more the Lords Table) becomes a Snare to them, Psal. 69. 22. and their very Prayer (though materially good) is formally bad, and becomes sin, Psal. 109. 7. whereas the Prayer of the Righteous (whose Persons are first accepted) is Gods delight, Prov. 15. 8. his Melodious Musick (even to a Charm or Inchantment, as the Hebrew word *Lachash*,

cbash, *Iſa.* 26. 16. ſignifieth) unto his Ears, *Pſal.* 18. 6. as Honey-drops to his Taſte, *Cant.* 4. 11. and his moſt fragrant perfume to his Smell, *Pſal.* 141. 2. Inſomuch that God-hearing Prayer (aſiſt charmed with their Prayers) breaks out into theſe words, ſaying, *Aſk of me concerning my Sons, and concerning the work of my hands command ye me, Iſa.* 45. 11. Oh the latitude of that Royal Charter! What improvement may fervent Faith make thereof? *Luke* 18. 1; 7. *Jam.* 5. 16, 17. This great Truth concerning the Perſons Acceptance before the Action of any can be accepted, may be exemplified by ſundry Scripture Inſtances; As,

Fiſt, *Gen.* 4. 4. and *Heb.* 11. 4. [God had reſpect to Abel and to his Offering, &c.] Gods Reſpect was there and then fiſt to his Perſon, and then to his Oblation; his Sacrifice was Reſpected by, and accepted of God, becauſe himſelf was juſtified by Faith fiſt. Abel was a Believer, and one under Grace in his Perſon; hereupon Divine Reſpect or Acceptance being fiſt to himſelf, aſcended ſecondly to his Sacrifice: Whereas, on the contrary, Cain was an Unbeliever, and not under Grace; and therefore, though he Offered as well and as good as Abel, God having no reſpect for his Perſon, had as little for his Offering, *Gen.* 4. 5. But unto Cain and his Offering God Reſpected not. Cain was under the Covenant of Works, which was fiſt made betwixt an holy God and an holy Man, wherein Man ſtood upon his own Legs, and by his own ſtrength, and in his own Perſon, without a Prieſt to bear his Sin, to Offer his Sacrifice: Adam had no more need of a Prieſt in his Representative Covenant (wherein he reſented all Mankind deſcending from him) than the Angels have in their Perſonal Covenant, (ſo called, becauſe they had not their Being by Deſcent, (as Mankind hath) but were all Created at once) to wit, while both Adam and Angels ſtood in their Integrity, but when that Covenant was broken, Abel (being a Believer) had a Back-door, and a Surety or High-Prieſt,

1. To preſent his Perſon, as to ſtand in his ſtead, to bear his Name, both upon his heart and upon his ſhoulders.

2. To offer his Sacrifice, &c. This gave Acceptance to his Perſon and Offering, but Cain was an Unbeliever, and all ſuch men have no more benefit by an High-Prieſt, than the Devils have (only to Men there is a poſſibility, and not unto them) while they continue under this broken Covenant; he was under the Covenant of Works, as appeareth by Gods ſaying to him, *If thou doſt well, ſhalt thou not be accepted?* *Gen.* 4. 7. Under which Covenant there can be no Acceptation of the Perſon, while there is found any Imperfection in the Work (not tranſmitted to a Surety,) *Gal.* 3. 10. *Cursed is every one that continueth not in all things contained in the Law*; any one failure in the Work procures a Curſe on the Perſon. This therefore is the compleat Compendium of the Goſpel, that the Work is accepted for the Perſons ſake, not contr.

The ſecond Inſtance in Scripture is, *Judg.* 13. 22, 23. Manoah ſaid to his Wife, *We ſhall ſurely die*: This Opinion did grow (as 'tis ſuppoſed) upon that ground [There ſhall no man ſee me and live] *Exod.* 33. 20. Though what they ſaw was [Merchabab velo Rocheba] The Chariot in which God Rode, but not the Rider, as the Rabbins phraſe is, which Jacob and Moſes had ſeen before theſe two: But his Wife having the ſtronger Faith, ſhores up her fainting Husbands Faith with three ſtrong Arguments, wherein the reaſoneth from the Acceptance of their Oblation, to the Acceptance of their Perſon, ſaying, *If the Lord would ſlay our Perſons, he would not have accepted an Offering at our hands, &c.* where ſhe excellently argueth, 1. That ſeeing God had accepted the Sacrifice which himſelf had commanded; 2. Had Aſcended up marvelouſly in the flame of it; And 3. Had promiſed them, that before they died, they ſhould have a Son, who would begin to Deliver Iſrael, &c. All which were not ſigns of his Anger, but of his Favour to their Perſons. The cogency of her whole Diſcourſe lieth thus; ſeeing in the Covenant of Grace, the Perſon muſt be accepted before the Action or Oblation; when the Offering is accepted, then is the Perſon or Offerer much more.

The third Inſtance in Scripture is, *1 Kings* 18. 23, 24, 29, 38. Two Bullocks were provided for diſcerning the True God from False Gods, the one for Baal's Prophets, to ſacrifice to their Gods, the other was for the Lord's Prophet, Elijab: The former had the fiſt choice; they took one of the Bullocks which they beſt liked. Elijab grants all the Advantages, to prevent all pretences that their God was ſullen, and therefore ſilent; both of them offered the ſame kind of Sacrifice, and if either were better than the other, the Priests of Baal certainly choſe it; the Priviledge was theirs as to both Dignity and Priority: Elijab's Sacrifice did not differ from theirs either in matter or manner, notwithstanding his was accepted, and theirs rejected, becauſe God had no pleaſure in their Perſons, as he had in him. Actions are accepted from Perſons that be purified.

Inference 1. Woe and alas to thoſe yet in the Old Adam, and under the Covenant of Works! let ſuch bring to God a thouſand of Rams, and ten thouſand Rivers of Oil, all their Devotion is but a beautiful Abomination, *Iſa.* 66. 3. God ſaith to them, *I have no pleaſure in your Perſons,*

Persons, neither will I at your hands accept any Oblations, *Mal. 1. 10.* I regard not your selves, therefore I respect not your Services. To the wicked God saith, *What hast thou to do? &c. Psal. 50. 16.*

2. Those in the Covenant of Grace are comforted, that a Cup of cold Water is acceptable from them, more than the many good works the Pharisee boasts of he had done, *Luke 18. 12.* If God hath accepted your Persons, your Works (though never so weak) shall be accepted also. Jacob sought the Blessing by wrong means; yet, though God loved not lying (which might have brought a Curse rather than a Blessing) God saith, *Jacob have I loved*; hence his frailty is pardoned, and the blessing procured.

The Fourth Difference is, the Covenant of works is call'd *fœdus favoris & pactum Amicitiae* a Covenant of Favour and Friendship, but the Covenant of Grace is call'd *Fœdus Redemptionis* ceu *Reconciliationis & pactum misericordiae*: the Covenant of Redemption and Reconciliation of Peace and Mercy: The former was made between the Creator and the Creature, when neither party was at variance, but the latter was made between a Sin-Revenging God, and a Sin-Committing Man, or a Rebellious Sinner, both these Covenants God made with Man in Paradise, according to Adam's double State, while he was placed therein.

First, In his state of *Immocency*, wherein there was then no variance betwixt God and Man, yet this is well called a Covenant of Favour and Friendship, for God as he is Creator, hath an absolute Sovereignty over Man (his Creature) as the Potter hath Power over the Clay, &c. Adams best of Beings (next to Angels) his noble Nature, Life and Dominion over all Created things, were all undeserved Favours, bestowed by his Maker upon him, who might have made him a Worm, and not a Man, yea he might have given to Adam an Image much Inferiour to the Image of God, which consists in Knowledge, Righteousness and Holiness, *Gen. 1. 26. Eph. 4. 24. Col. 3. 10.* All these flowed from God to Man *ex gratia favoris* from a Divine Friendship to him, more especially his entering into a Covenant with him, being a free Agent, and under no obligation to do so: In the five first Verses of *Job 41.* the great God proposeth some posing Facetious and Ironical Questions to that poor mortal man *Job*, concerning that great Sea-Monster the *Whale*, amongst others this is one, he asks him *[will he make a Covenant with thee?]* to wit, will he compound where he cannot Conquer? no he scorns it, as a thing Infinitely below him: the Hebrew reading is *[will he cut a Covenant with thee?]* (alluding to *Jer. 34. 18.* cutting the Calf in Twain, and the contractors passing between to bind the correspondency of their Wills, and themselves to be so cut in pieces in case of either failure) no, his Stomach is too stout to stoop thus low: Oh then how much lower did the Great God stoop, in so Voluntarily (without any Natural Necessity upon him) binding Himself to Man (as well as Man to Himself) in a Covenant, this was wonderful condescension, seeing the distance 'twixt the *Whale* and *Job*, though it was vast, yet was it but Finite, as 'twixt one Creature and another, but the distance 'twixt God and Man (the Creator and the Creature) is Infinite: The Psalmist calls it, *Gods humbling himself*, in vouchsafing to look out of himself upon the Angels in Heaven, *Psal. 113. 4, 5, 6.* how much more low condescension it is in the most high God, to look out of himself upon Man (made a little lower than the Angels, *Psal. 8. 5.*) and to enter into a Covenant with him, wherein, that Man might not think much (as if God were an Austere Master) to yield ready Obedience, he is pleas'd to engage himself in promising an Honourable recompence, even in this very Law Covenant (in the State of Integrity) there were overtures of Divine Favour: As

1. That Man was not made something else worse than Man, but made his Master-Piece in the whole Creation (as before) in the Image of his Maker, who might have made him a Toad or other loathsome Creature.

2. That God gave all Creatures to Man for his use and ease, the Horse to ride upon, and the Fruits of the Earth, &c. to feed upon. Man should not look upon his borrowed Body, and his borrowed Soul, yea all that he is or has, but he must seriously reflect in admiring and adoring Divine Favour, and its out-goings in all, they are all the good gifts of a superlatively good God. When he Rideth, he should bethink himself, whence is it, that I am the Rider, and the weary Horse the Carrier? this is from the goodness of God. So in case of Health, Life and Liberty, &c. Lord, what is man? and who am I? saith David: How many want what I have? But above all,

3. That whereas the Supreme God (out of his uncontrollable Sovereignty) might have commanded work without wages, yet he covenanted to give wages for work, yea such wages as were far beyond the merit of the work. Mans penny-work of poor (as well as pure) Duty, must be so richly rewarded as with a Paradise felicity: There is no proportion between them.

NB. Inference hence; If there were so much Divine Favour and Friendship in the Covenant of Works, as, whereas the absolute Law-giver might never have vouchsafed to look out

168 *The History and Mystery of Sarah, Hagar, &c.* Chap. II.

chash, Isa. 26. 16. signifieth) unto his Ears, *Psal. 18. 6. as Honey-drops to his Taste, Cant. 4. 11. and his most fragrant perfume to his Smell, Psal. 141. 2.* Infomuch that God-hearing Prayer (as if charmed with their Prayers) breaks out into these words, saying, *Ask of me concerning my Sons, and concerning the work of my hands command ye me, Isa. 45. 11.* Oh the latitude of that Royal Charter! What improvement may fervent Faith make thereof? *Luke 18. 1; 7. Jam. 5. 16, 17.* This great Truth concerning the *Persons Acceptance* before the *Action of any can be accepted*, may be exemplified by sundry Scripture Instances; As,

First, *Gen. 4. 4. and Heb. 11. 4. [God had respect to Abel and to his Offering, &c.]* Gods Respect was there and then first to his *Person*, and then to his *Oblation*; his *Sacrifice* was *Respected by*, and *accepted of God*, because himself was justified by Faith first. *Abel* was a *Believer*, and one under Grace in his *Person*; hereupon Divine Respect or Acceptance being first to himself, ascended secondly to his *Sacrifice*: Whereas, on the contrary, *Cain* was an *Unbeliever*, and not under Grace; and therefore, though he Offered as well and as good as *Abel*, God having no respect for his *Person*, had as little for his *Offering*, *Gen. 4. 5.* But unto *Cain* and his *Offering God Respected not*. *Cain* was under the *Covenant of VWorks*, which was first made betwixt an holy God and an *holy Man*, wherein *Man* stood upon his own Legs, and by his own strength, and in his own *Person*, without a Priest to bear his Sin, to Offer his *Sacrifice*: *Adam* had no more need of a Priest in his *Representative Covenant* (wherein he represented all Mankind descending from him) than the *Angels* have in their *Personal Covenant*, (so called, because they had not their Being by Descent, (as Mankind hath) but, were all Created at once) to wit, while both *Adam* and *Angels* stood in their Integrity, but when that *Covenant* was broken, *Abel* (being a Believer) had a Back-door, and a Surety or High-Priest,

1. To present his *Person*, as to stand in his stead, to bear his Name, both upon his heart and upon his shoulders.

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of himself (contenting himself with his own unconceivable Happiness within himself) or might have laid a Law upon Man to make Brick without Straw, and to work without wages, yet is pleased to bargain with him for hire: He *covenants* (as well as *commands*) saying, *Do this and live*.

Thus even the first *Divine Law* (in this *Law-Covenant*) was wonderfully sweetened with some *Divine Love*. A little work (in that easie prohibitive Precept, *Thou shalt not eat forbidden fruit*, &c.) was facilitated with a promise of very great wages. How much more doth the goodness of God abound and overflow in the *Covenant of Grace* made to Man? 2. In his state of *Corruption*, when he had broke the first *Covenant* by his Disobedience, and brought himself under the Curse of that *Covenant*, yea and could by no means cure himself of that Curse, then God freely from himself, and from his own *voluntaria*, or good pleasure of his will, *Eph. 1. 5.* (not from any merit or motive on Mans part) brought in the *Covenant of Reconciliation*, call'd *Fædus Misericordiae aut Gratia*, the *Covenant of Grace and Mercy*. Indeed the *Covenant of Works* was in some sense a *Covenant of Grace*, (though it was not the *Covenant of Grace*) for there can be no *Covenant* between a finite Man, and the infinite God, but there must be some *Grace* in it, some *Gracious Condescensions*. 'Tis true, 'twas rather *Law-Grace*, than *Gospel-Grace*, for there was no *Gospel-Grace* in the first *Covenant*, that *Grace* was the purchase of *Christ's Passion* (that *Lamb slain from the foundation of the World*, *Rev. 13. 8.*) for completing the second *Covenant*; yet if *Grace* be taken (not strictly, but) largely, for *undeserved goodness*, so there were sundry respects of *Grace* in the *Covenant of Works*; *Man* (even before the Fall) could not merit those three *Divine Vouchsafements* aforesaid; God did not grant them out of *Debt*, but out of *Grace*. This second *Covenant* was made also with *Adam in Paradise after the Fall*, *Gen. 3. 15.* as the other was made with him before the Fall, *Gen. 2. 17.* where the Promise is implied in the Threatning expressed, [*Obey and live*] is understood in [*Disobey and die*] where Death is the Curse of that *Covenant*, which being made with *Adam* (as a Representative of *Mankind*) continueth still in force to all that are as yet in him. But there is superabundant *Grace* in the second *Covenant*, therefore it is call'd [*εὐαγγέλιον*] by way of eminency, *The Covenant of Grace*. Though it was a Glorious Condescension in God to look out of himself upon the holy Angels in Heaven, and upon holy *Adam on Earth*, yet is it a far more Glorious Condescension for the holy God to look down so low as sinful *Man*, seeing sin setteth *Man* further below a *Worm*, than a *Worm* is below an *Angel*. The Inference from hence:

1. Oh then! how should we cry out with the Apostle, *ὦ βάθος πλάτους καὶ ὕψους τοῦ Θεοῦ*. Ob the depth of the Riches, both of the wisdom and knowledge of God: *Rom. 11. 33.* We should stand with *Paul* (that great Mirrour and Miracle of Free Grace, *1 Tim. 1. 15.*) upon the banks of this Ocean of the *Covenant of Grace*, and spend our selves in contemplation of the boundless and bottomless, yea endless Dimensions thereof, and in Admiration and Adoration of a gracious God therein. The measure of *Grace* in this *Covenant* is *modus sine modo*, a measure without a measure: Its breadth and length, its height and depth (one Dimension above the three in Philosophy) are all surpassing knowledge, *Eph. 3. 18, 19, 20.* They are *ἀνεξέλεστα*, impervestigable, leaving no vestigia or footsteps for carnal Reason to trace out, and *ἀνεξερεύνητα*, impercrutable, not the sagacity of the greatest Sages, no nor the sapience of the wisest Angels are able to search out, *1 Cor. 1. 20, 21.* & chap. 2. 8, 9. & *1 Pet. 1. 12.* & *1 Tim. 3. 16.* The *Divine Grace* (wrapt up in this *Covenant*) is so deep, that the sins of the vilest sinner in the World cannot sink him beyond the depths thereof, may he be but enabled by Faith to swim thereon; no not a *Manasseh*, who defied God, murdered Men, and defied (or worshipped) Devils; nor *Mary Magdalen*, who was possessed with seven Devils, all dispossessed hereby.

2. But take heed lest any take hold of the Devils *Covenant* instead of Gods, saying, *I shall be saved* (by this *Covenant*) though I live in my sins. Alas! this clause the Devil (that old Deceiver) foisteth into Gods *Covenant*, to make thee die in thy sins too, *John 8. 21, 24.* You had better die in a Ditch, or in a Dungeon, as die in sin; then are ye damned to all eternity. Without holiness no man can see God, *Heb. 12. 14.* 'Tis call'd an holy *Covenant*, *Dan. 11. 30.* If you cause it to indulge you in your unholiness, you make it the Devils *Covenant*, not Gods, who will never own Satans forgeries and interlinings for his own hand-writing. You must be holy, as God and his *Covenant* is; either take it as he tenders it, or you cannot partake of the blessing by it.

NB. The *Arminians* do indeed affirm, that the Lord was under some compulsion and constraint to make the second *Covenant*, for (say they) the *Covenant of Works* was so rigid, that God could not carry it on, and follow it out, unless he should cast Infants into Hell for a sin, which was none of theirs (save only by imputation) and which was pardoned to the first Man who committed it; therefore (say they) God, having a natural Antecedent Love and Desire to save all Mankind, was necessitated to make this *Covenant of Grace* with all Mankind, none excepted.

excepted. See *Corvinus contra Molinæum*, cap. 8. sect. 7. and cap. 9. sect. 5. Answer, This gross mistake doth not only bring the great God into the same strait, which *Darius* (the King) was brought into, when he would have gladly delivered *Daniel*, but could not do it, *Dan.* 6. 14. But also (which is far worse) 'tis to say of God, what the blind Jewish *Talmud* Blasphemously saith of him, that God hath a secret place wherein he afflicts himself, because he *Burnt the Temple*, and deliver'd up the Jews to Captivity, for both which he drops down every Day two Tears into the Ocean, and for Grief daily smites himself upon his Breast with both his Hands: *Talmud Doctrin. fidei Judaicæ ord.* 1. disp. 7. & ord. 5. Tract. 8. 'Tis likewise to say of God as the Turkish *Alcoran* chap. 43. saith, That God and his Angels do with well to *Mahomet* (their Prophet) but cannot free him from Death, which the Fates had Destined. Yea, lastly, This *Arminian* mistake maketh the true *Jehovah* to be no better than what the ignorant Heathens imagined concerning their Impious *Jupiter*, who (they say) doth daily deplore the Irresistible Destinies, when he could not possibly divert them: What is all this but to think wickedly of God, that he is just such a one as our selves? *Psal.* 50. 21. made up of passionate Affections, such as are Desires to have all, both Men and Angels, both Elect and Reprobate to be Eternally Saved, but he cannot help the matter with all his Omnipotency, and therefore must (upon the same account) take on and be sorrowful, that he cannot procure the Salvation of all; thus they do not only put Fetters upon Gods Almighty Hands, but also lay strange Restraints upon the free overflowings of his Free Grace and Goodness.

The second Consideration is, The Covenant of Grace is a free Covenant on Mans part as well as on Gods; as God had no Obstacle or Obstruction in himself (as is aforesaid) to oblige him to it, so neither had he any Objective Idea of good, or Object of Complacency in Man (either seen or foreseen) which moved and drew forth the compassion of God to give saln Man this Covenant of Grace; no, his own Free Grace, and the good pleasure of his Will, *Eph.* 1. 6. was his only Motive, Ground and Foundation thereof: According to that Maxim in Divinity, *Idea Dei non advenit ei aliunde*, God fetcheth not any Motives to or Reasons of his Love from without him, but they flow freely from within himself to saln Man, who was then left without Money, he could pay no price for this New Covenant, *Isa.* 55. 1. 3. God freely gave him this Covenant, as 'tis said concerning *Abraham*, I will give thee my Covenant, *Gen.* 17. 2. So the Hebrew [*Vesteneh Berisbi*] ought to be read and rendred, though it be otherwise in our Translation, which yet reads the like Phrase to a plainer purpose, *Numb.* 25. 12. Hebr. [*Nothen lo etb berisbi Shalom*] I give unto him my Covenant of Peace, both which Scripture Phrases do jointly imply, that the Covenant of Grace is a Free Gift of God to Man: And this great Truth is most Excellently Illustrated from that Intricate (yet Divinely Inspired) Expression, *Deut.* 7. 7, 8. Behold, or lo be loved you, because he loved you, which may seem *idem per idem*, a Womans Reason, yet is it a most manifest Demonstration, that the ground of Gods Love to Man is solely in himself, and comes wholly from himself. *Moses* (that Man of God, who was so oft and so long in the Mount with God) could assign no other Ground or Reason why *Israel* became [*Gnam Segullab*] a peculiar people, *Exod.* 19. 5. *Deut.* 7. 6. *Mal.* 3. 17. (where the same word [*Segullab*] is used and read, (Gods Jewels) in Covenant with their God above all the common Stones of the World, but this, God frankly chus'd them for his Love, and then firmly loved them for his choice. Seeing all the World was his, he might chuse or refuse at his own pleasure; nay, he tells them plainly, 'twas not for your Righteousness, *Deut.* 9. 5. but 'twas done freely, finding no Motive thereunto in them more than in others, 'twas only because he had a delight to love them. *Lo Betfidkathekab, Rak Chashak leahabab otham.* 'Twas not for your Righteousness, 'twas only God delighted to chuse them for his Love, *Deut.* 10. 15. and to rest in his choice, *Zeph.* 3. 17. And with *Moses* agreeth *Samuel* (another Chancellor of Heaven) saying, [*Ho il Jehovab legnash oth etbkem lo legnam*] It pleased the Lord to make you his people, *1 Sam.* 12. 22. the Hebr. *Fail* signifies to Swear, *1 Sam.* 14. 24. It not only pleased God to give them this Covenant, but he also Swore it to them: And with both these two doth *David* also concur, saying, [*Ki Chaphets Bi*] he made over such and such Mercies to me, because he delighted in me, *2 Sam.* 22. 20. Chaphets implies the highest content, even delight; hence the Church is call'd Gods Chephshab, *Isa.* 62. 4. his delight: Thus *David* (speaking of himself) was Gods delight, but speaking of Gods people, he saith, they had their Mercies, [*Kiretsibam*] because God had a favour to them, *Psal.* 44. 3. The word *Raisab* signifies the highest complacency, *Psal.* 149. 4. Thus also *Ezekiel*, chap. 36. 22. and *Jacob*, *Gen.* 32. 10. yea, all the Holy Patriarchs and Prophets did not dare to darken the Glory of Free Grace, but all unanimously exalted it, and gave it the highest honour, themselves mean while sitting down in the Dust under the lowest Abasement.

Inference.

Inference. It follows hence, that no Man can enough admire the *Free Grace of God*, which is the Fundamental Cause of all Divine favours (and not any *Merit* of our own.) *Free Grace* is the Fountain from whence floweth all our *Temporal, Spiritual* and *Eternal Felicity*: Oh what a gracious God must our God undoubtedly be (as he stileth himself, *Exod. 22. 27.*) who will thus humble himself to Man, as to come down to him, and freely put himself into such a condescending capacity, as to become a *Covenanting God* to him and with him, and to make himself (who is absolutely free and unobliged) an *Honourable Debtor* unto Man, as well as Man a poor *Creditor* unto himself, when he did owe nothing to him: Yea, and to make Heaven and *Eternal Happiness* so sure to him, as that all the Orbs above shall sooner break and melt like Snow before the Sun, than that the *Covenant of Promise* (or a title of it) fail.

The Third Consideration is, Faith is only [*quodam modo*] after a sort the condition of this *Covenant of Grace*, which differeth from the *Covenant of works* in this: There be *conditional Promises* to Grace in the *first Covenant*, but there be *absolute Promises* of Grace in the *Second*: The *First Covenant* was *conditional*, given to *Adam* in his *State of Innocency* and so to Grace received before, but the *second Covenant* was *absolute*, given to *Adam* in his *State of Corruption*, when he had lost his former Grace, Promising a New and better Grace in *Christ*: The *first Covenant* did presuppose Grace before it was made with Man, yet doth it not Promise to give Grace to whom it was made, but the *Second* gives all Grace, and presupposeth none preceding to its gift, thus in its own *Intrinsic Nature* and *Essence* it is *absolute* not *conditional*, therefore is it call'd *Διαθήκη a Testament* (wherein Men do *absolutely* dispose of their Goods) but never *συνθήκη*, which properly signifies a *conditional Covenant*, containing a mutual stipulation from both parties, yet as to its *Extrinsic* and *External Dispensation*, it may not be denied that there are (in Relation to us) some *consequent and improper conditions* as appendices of this Covenant. In the substantial part thereof, such as *Faith* and *Repentance*, &c. are, and they are call'd *consequent conditions* and *improper*, not *antecedent* and *proper conditions*; such as do denominate the *Covenant conditional*, because they are *absolutely* undertaken for by *Christ* the Head of the Covenant, and are effectually wrought (in all the *Redeemed*) by the Grace of that Covenant also. So that, though in *Preaching* of the Covenant, there are *conditions*, yet in the making of it there are none, the contract is *absolute* and downright, so without either *If's* or *And's*, God will do both parts of it (both *His* and *Ours*) peremptorily, he will be a God to us, and he will make us a People to him, &c. *Zech. 8. 8.* *Heb. 8. 10.* &c. and the Conditions in the promulgation of the Covenant, (as, if we Believe, Repent &c.) are not *causals*, but *demonstratives*, they are only Blessed Evidences of our Interest in it, not any moving motives causing God to Covenant with us. They do not make the Covenant, but only shew it in such and such Qualifications, not unlike that vulgar saying, if you see such a man, tell him I must speak with him, &c. And if it be him who is my Friend, tell him I must impart my very Heart to him; *Abraham* by Gods giving him his Covenant; (for 'tis ever call'd the *Lords Covenant*) became Gods Friend, and God would not bide any thing from him, but tells him his Heart, *Gen. 18. 17, 18.*

Infer from hence, How should we admire the *freeness* of this *Covenant of Grace*, 'tis call'd the pleasure of God, *Isa. 53. 10.* and the good will of God to Man, *Luke 2. 14.* when the *Covenant of works* was broken by Man, God out of his Sovereignty and Dominion over Man might have ruled Man (ever after by way of command, and upon his Disobedience might have taken him away and sent him to his place, as he saw cause, and as the matter did require; but that then God should so graciously superadd this *New Covenant*, and deal still not only with Man, but even with *sinful Man* in the way of a Covenant, and not only in the way of a Command; How can Man but cry out with *David*, *What can thy Servant say more?* This *Free Grace* of thy Covenant exceedeth not only all my expressions (had I the Tongue of Men and Angels) but also all my apprehensions, *Psal. 31. 19.* *1 Cor. 2. 9.* Oh how great is thy goodness both in respect of its Fountain, *1 Job. 3. 1, 2.* and *Col. 3. 3.* and in respect of its Fulness, much laid out and in Possession, but more laid up and in reversion: is this the manner of Men, O Lord God? I trow not, to be so kind to the Evil, &c. *Luk. 6. 35.* Men use not such kindness to their good Servants (to take care of them and theirs) much less to Evil ones; who am I O Lord? That thou hast brought me hitherto, *2 Sam. 7. 18, 19, 20.* &c. Thus to bring me into the Bonds of the Covenant, *Ezek. 20. 37.* say further with *David*, all the Paths of the Lord are Mercy and Truth, *Psal. 25. 10.* especially, this Path of the Covenant, which was one of his first, *Prov. 8. 22.*

1. There is Divine Mercy in making it to Man.

2. There is Divine Truth in keeping it with Man, his Mercy moved him to make it, and his Truth binds him to perform and keep it. It was Mercy that made the Covenant to Abraham

ham, and it was Truth that perform'd it to Jacob, as the Prophet saith expressly, *Mic. 7. 20.* Hebr. *Thou wilt give, &c.* for all is from Free Gift; and all he doth, is for the sake of the Covenant, *2 Sam. 7. 21.*

The fifth Difference between the two Covenants; As there is more grace in the latter than in the former Covenant; so the Covenant of Works is made with Man standing upon his own leggs, and by his own strength, and leaves him thereunto as altogether to himself; but the Covenant of Grace is made primarily with Christ (who is the Prince of the Covenant, & *primus Fœderatus*, the chief Covenanter) becoming our Surety and Undertaker for Fals Man in all that is required of him. In the first, Man was bound to God, who then found him fully furnished with a sufficiency of strength which he had freely created him with, able enough to do all God bound him unto: But in the second Covenant, God is bound to Man; for when God came to make this Covenant of Grace with Man, he found Man in the Fals Estate, having lost all his strength, Man was then without strength, *Rom. 5. 6.* a poor, impotent, and feeble creature, possessed with a spirit of infirmity, as *John 5. 5.* & *Luke 13. 11.* made up altogether (when he had marr'd himself) of frailty, a compound of weaknesses, unable to do any matter after a gracious and spiritual manner, then comes God and gives Christ to Man, that he might do for him, what was impossible he should do for himself, *Rom. 8. 3.* and in him promiseth a new and better power, *Isa. 40. 29.* even the power of God (not the power of Man in his first Estate) whereby Man should be kept through Faith to Salvation, *1 Pet. 1. 5.* In a word, Adam's life was put into his own hand in the Covenant of Works, but a Believer's life is now put into the hands of Christ. Had Adam stood in his Estate of Integrity, his Reward had been from Debt, and he might have found matter of boasting before God: He might then have said to God, Lord, my strength hath carried me forth to perform thy whole will, &c. Give me my wages for my work, even the life that thou hast promised: To him that works, the wages is counted a debt. There is both *κωχμία* & *ὀφείλημα*, boasting and demanding a due Debt, *Rom. 4. 1, 4.* Adam might then have said as that Elder Son (a Type of one under the Covenant of Works) once said, I have served thee these many years, and never brake I thy Commandment; &c. *Luke 15. 29.* Thus Man might have demanded happiness as a due Debt from God to him; and thus all Legalists and hollow Hypocrites do hold, that God is in their debt, as the Romanist that said [*Calum gratis non accipiam*]. I will either merit Heaven, or I will never have Heaven. But now in the Covenant of Grace 'tis *χάρισμα*, and neither *κωχμία*, nor *ὀφείλημα*, a free-gift, freely given to the person, without respect to any work; or if to the work, yet for the persons sake, but not a due Debt as due unto the work unto which it is promised, as in the Covenant of Works, wherein Man is not justified [*gratis*, or] freely, for his compleat Conformity to the Law, for then 'tis Gods pay for Mans pains; 'tis a giving him only what he hath earned. Though 'tis an act of mercy in God to render unto Man according to his works; so 'tis said expressly, *Psal. 62. 12.* & *Exod. 20. 6.* whereas in this second Covenant, Man is justified freely, *Rom. 3. 24.* The word [*gratis*] puts a difference betwixt the two Covenants. The Grace of the second Covenant doth flow freely from the warm bowels and tender mercies of God to Man: Though this free-grace of God to Man hath infinite and unsearchable Motives and Reasons for its Issues within himself, or in it self, yet hath it no grounds for its Egress to the Creature without himself, or it self; yea the free-grace of God found as much and as good Motives in Cain as in Abel, as in Judas, as in Peter, and in Esau, as in Jacob; both these two Brothers stood upon equal ground as to Divine Election, *Mal. 1. 2, 3.* Was not Esau Jacobs Brother? saith the Lord, yet I have loved Jacob, and hated Esau: Intimating thereby, that the Emanation (or flowings forth) of the Grace of God to Man, hath no other original, but merely the manifestation of the glory of Gods Mercy. The Kingdom of Heaven is not *paratum*, but *paratum*; 'tis not acquired, but prepared, *Matth. 25. 34.* and is not the purchase of good works as those Merit-mongers (the Romanists) say. God will have mercy, upon whom he will have mercy, and whom he will he hardeneth, for the manifestation of the glory of his Justice. God being a free Agent, cannot be unjust to any, because he is bound to none, *Rom. 9. 11, 12, 13.* to 24. & *Eph. 1. 4.* to 8. where the Apostle wadeth into that *profundum sine Fundo*, the bottomless Deep of the Doctrine of Predestination, shewing, that the good pleasure of God is the Reason of Reasons, and so Right a Rule, as Man may not retort upon it, no not for the Resecting of some, that his Mercy might be more manifest in the electing of others.

Inferences hence be, I. Suppose a Man under never so high Attainments, of as excellent Gifts, and of as eminent Parts, and as strong as Adam in his state of Innocency, yet, being under the Covenant of Works only, which leaves him to himself, and to stand by his own strength, when he meets with a Temptation (which in the fals Estate draws forth his corruption) too strong for him, while he is admiring himself in the Looking-Glass of his own Conceit and Fancy, in the very height of his Self-confidence, he is made to stagger, to stumble

and to fall, and his failing strength cannot help him up again, but all his Eminency dwindles away, like a Star from Heaven, and, like a great Candle (suddenly blown out) leaves a stinking Smoke and Savour behind him. This is the Effect of *Man* trusting in his own strength under the first Covenant, and not committing their keeping to God, Jude ver. 24.

2. Suppose a Saint never so weak, and having such a sense of his own weakness, as to think he shall never be able to hold out to the end, yet, being under the Covenant of Grace (which promisseth an Infallible conduct in *perseverance*) and casting himself out of all presumption in himself, into the Arms of Christ in this Covenant; this Soul is sustained against all the strongest Temptations without him, and against all the strongest Corruptions within him, and not only so, but goeth from strength to strength, Psal. 84. 9. groweth stronger and stronger, Job 17. 9. and increaseth with the increase of God, Col. 2. 19. until he come to the measure of the stature of Christ, Eph. 4. 13. Let not then any sincere Soul say (though never so feeble) *I shall one day perish by the Hands of Saul*, 1 Sam. 27. 1. or by the hands of Satan: 'Tis true, thou art not able of thy self, and by thy own strength to stand, but God (in Covenant with thee) is able to make thee stand, Rom. 14. 4. Commit thy self to him in well-doing, as unto a faithful Creator (who will rather unmake all, than thou miscarry) 1 Pet. 4. 19. and as faithful a Covenantant: Paul knew in whom he believed, 2 Tim. 1. 12. he is both able and faithful to fulfil his Covenant: 'Twas a notable saying of Noble Luther, Let Christ who died for my Soul look to the Salvation of it; say and do thou likewise: Ministers can only counsel you, 'tis Christ must keep you, Jude ver. 24. 1 Thes. 5. 24. and 2 Thes. 3. 3. God is faithful to keep from evil.

3. This may serve to discover under what Covenant a Soul is, if a Man be full of his own Righteousness, and boast of his Goodness, not only with comparisons, I am as good as thou, but also with disparisons, I am not such a sinner as this Publican, despising of others, as the proud Pharisee did, Luke 18. 11, 12. and as some in the Church of Laodicea did, saying, *I am Rich, and have need of nothing*, Revel. 3. 17. This is the Spirit of the first Covenant, and the speech of those under it; but when the Soul sees it self poor, naked, blind and miserable in it self; and though enriched with the Gold and unsearchable Riches of Christ, Revel. 3. 17, 18. Eph. 3. 8. yet dare not glory in it self, but gives all the glory to Free Grace, saying (with the penitent Thief, Luke 23. 40.) *I was in the same condemnation, and that justly with others that are Damned, though I have hope to be saved; 'tis not I that makes my self to differ from others*, 1 Cor. 4. 7. but 'tis the Free Grace of God (not the Free Will of Man) that makes the Difference, 'tis not I, but the Grace of God in me, 1 Cor. 15. 10. This is the very Life and Language of the New Covenant. The two Officers of Pharaoh (whereof one was Restored, the other Hanged) were both in one condition, and might have been under the same condemnation, had it not been the pleasure of their Prince (the favour of Pharaoh) to make the Difference: How much more may the great God make a Difference, his Sovereignty, Prerogative and absolute Dominion marking neither Merit nor Demerit from without, as Rom. 9. 22, &c. Where is boasting then? It is excluded, by what Law? by the Law of Works? No, but by the Law of Faith (which is the sum and substance of the Covenant of Grace) Rom. 3. 27. This is directly contrary to the Doctrine of all Romish Merit-Mongers, and their Justification by Works, and so is that, Eph. 2. 9. *We are saved by Grace, and not by Works, lest any Man should boast*, as that Popish Fool Viga did, saying, *Calum gratia non accipiam*, I will not have Heaven but at a Rate; it shall not be a Gift to me, as Rom. 6. 23. Alas, those blind misled, and muzzled Romanists (no better heeding Paul's Epistle to the Romans) do more than lose all their Works of Super-erogation, wherein they glory; but Paul had better learned Christ, Eph. 4. 20. taking shame to himself, and giving glory to Grace, 1 Tim. 1. 13, 14. *All have sinned*, Rom. 3. 23. The Sentence of Death is passed upon all: 'Tis not my Righteousness, Deut. 9. 4, 6. but Gods Grace saves me, Tit. 3. 4, 5.

The time would fail to speak of all the Differences, how the Two Covenants have a (sixth) Difference in their differing Objects; the first was made with Man in his state of Perfection, before the Fall, while he was without sin; but the second was given to Man in his state of Imperfection and Impotency, after the Fall: And when he was drowned in sin, in which state the conditions of the first Covenant are become impossible to be fulfilled by Man, (though they were possible while he was potent and perfect) Rom. 8. 3. Isa. 48. 8. 1 Kings 8. 46. Prov. 20. 9. and 30. 12. Eccles. 7. 20, &c. 1 John 1. 8, &c. Thus the Two Covenants differ'd in Time, (as well as in Object) the one being before and the other after the Fall: How may this provoke Men to come from under the Law (which is an hard Master and imposeth an heavy yoke? Acts 15. 10.) and the first Covenant (which hath impossible as well

well as unbearable conditions) and get under the second Covenant (out of Adam into Christ) the conditions whereof by the Influence of Grace (which the first wanted) are possible, and whose yoke is easy, *Mat. 11. 29, 30.*

Note 1. Well were they called foolish *Galatians, Gal. 3. 1.* because they desired to be under the Law, *Gal. 4. 21.* They had more than a Months mind to put themselves under that cruel Taskmaster, which requir'd such a Tale of Brick, but found no Straw, &c. though the Grace of the Gospel was reveal'd to them, yet were they ambitious of Slavery, yea, of plain Beggery (as 'tis call'd, *ver. 9.*) being willing to live and die under that Covenant they were Born under; this is a desire too Universal, being but Natural and Connatural to all, to continue in that Estate wherein they are Bred as well as Born; this is that which makes so many rejoice in their state of Bondage (as knowing no better) and Dance (as it were) end-ways to Hell with severe (yet insensible) Bolts upon the Feet of their Souls.

Note 2. Though the Covenant of Grace be (through Grace) possible in fulfilling its conditions of Faith and Repentance; yet in the Covenant of Works 'tis impossible to accomplish any compleat Obedience in the state of corruption, and therefore to suppose a Man may now be saved thereby, is (tautologous) to suppose either a New Creation of Man, or that Man is not fallen, but is still in his state of perfection, as Adam was at first, and by consequence, that Man hath no need of Gods Covenant of Grace, as then Adam had not; so the Doctrine of Perfection is a Lying Doctrine.

The seventh Difference is, Those Two Covenants have differing Foundations; the first was founded upon the Free Will of the first Adam, the second is grounded upon the Free Grace (and fulness of Grace) in the second Adam our Dear Redeemer. Hence it is,

1. That God deals alike with the like in the first Covenant, yet puts a difference betwixt such as are alike in the second: The first Covenant is a Covenant of Justice, the second of Mercy; now Justice is due, but Mercy is free. God saith, *I will have mercy upon whom I will*, but saith not, *I will deal justly with whom I will*, for he cannot deal unjustly with any. The Judge of all the Earth will do right, *Gen. 18. 25.* for his passing of judgment is the last and highest Appeal, but he will have mercy upon whom he will, *Rom. 9. 15.* for Mercy is his own, and he may do what he will with his own, and Mans Eye must not be evil, because his is good, *Mat. 20. 14, 15.* therefore 'tis the method of Divine Mercy to be oft manifested upon the most unworthy, and to prefer the younger before the Elder, (as Jacob before Esau, Ephraim before Manasseh, and the Gentiles (the younger Brother in the Parable of the Prodigal, *Luke 15. 12, 25.*) before the Jews the elder.) Yea, the Free Grace of God doth oft take hold of the most graceless, and he sheweth Mercy to the vilest of Sinners, *1 Tim. I. 15.* finding as many Motives (to draw it forth) in the worst as in the best by Nature; whereas according to the first Covenant, where there is no difference in Work, there Justice makes no difference in Wages; and seeing the works of all Mankind are evil in Adam (who was the publick Person, the Parliament-Man representing the whole Country of his Posterity, and the Foundation of the first Covenant) therefore the second Covenant finds all alike Sinners and Objects of Justice, yet sheweth Mercy to some, as it pleaseth God, *Rom. 9. 12, 18, 20. Mic. 7. 18.* Hence it is,

2. That one sin broke the Covenant of Works, but many sins will not break the Covenant of Grace: 'Twas but one offence in Adam that brought guilt and condemnation upon himself, and upon all his Posterity, but the Gift of Grace and Mercy (in the second Covenant) is of many offences unto Justification, *Rom. 5. 16.* Not many sins before our Conversion, nor many sins after it, can break this Covenant, *Psal. 89. 31, 34.*

Take here a short Recapitulation of the aforesaid differences between the Covenant of works and the Covenant of Grace. 1. They differ in Terms, the former being Conditional but the latter Absolute.

2. In Means, the second being with a Mediator, but the first without one.

3. In Manner, the first accepts the Action, and then the Person, but the second accepts the Person first, and then the Action.

4. In the Measure, there was indeed great Grace and undeserved favour in the former, but there is far greater Grace, yea the greatest of all in the latter.

5. In the Matter, the first puts Mans Life and Salvation into his own hands, leaving him to himself, and to manage it by his own Strength, but the second puts them into the hands of Christ, *Col. 3. 3.* who is able to save, *Psal. 89. 19. Isa. 33. 22.* yea to the uttermost, *Heb. 7. 25.*

6. In the object, as well as in the Subject or Matter, the first was made with Man while Sinless and Holy, but the second, when he became Sinful and Unholy, &c.

7. In the *Foundation*, the *first* was founded upon the *Free Will* of *Man*, but the *second* upon the *Free Grace* of *God*. This may help both *Understanding* and *Memory*.

The Eighth Difference is, they differ in their *Duration*, the *first Covenant* is (in some sound sense) abolished, *Col. 2. 14. &c.* but this *second* abideth for ever: Indeed the *Covenant of Works*, stands in force upon all *Men* out of *Christ*, to all Eternity, For

1. By that *Covenant* Sin is imputed; and the *Curse* of that *Covenant* is inflicted for ever.

2. All that now remain under the *first Covenant* (in a *Christless* condition) are still under the *Curse* of that *Covenant* and thereby perish for ever, yet the *first Covenant* is utterly abolished by *Christ*, to all that are in him as their *representative Head*. 'Tis necessary to observe for a right understanding of this great Truth, that the *Covenant of Works* hath a double respect.

The (1.) Respecting *Gods part* and the (2.) Respecting *Mans*.

As it (1.) Respects *God* who is *Unchangeable*, so that *Covenant* must in some sense be *Unchangeable* also, to wit, in the substantial part of it, which is as *Unchangeable* as *Gods Justice*, by this, all the *Sons of Adam*, that do not *Believe* are *Condemned*, and by this *Christ* was brought from *Heaven* to be made under the *Curse* of that *Covenant*, *Gal. 3. 13.* that he might fulfil it for all that *Believe* in him.

(2.) As it Respects *Mans part*, so it is *Changeable* as to its accomplishment by *Man* with whom it was made, it being not built upon *Gods Unchangeable purpose* within himself that it should stand for ever in that first *Paradise Dispensation*, and not be changed, but it was left to the *Liberty* and *Free Will* of *Man*, either to *keep it* or *break it*, as he (himself) best pleased: *God* neither *purposed* nor *promised* to give *Adam* any additional *Grace of influence* whereby he should be caused to keep, this *first Covenant* (as he doth in the *second Covenant*) but only *Life* is promis'd him on condition of his obedience by that *Grace* he was created with: That *God* never intended the *first Covenant Dispensation* in *Paradise* to stand for ever, is evident three ways.

1. The *Scripture* saith nothing of *Adam* after his *Fall*, save only his *begetting* of *Children*, and of his *Dying*, but little of his *Life*, and as little of the *Place of Paradise*, where it was, is not well known, which intimates *God* had a farther design, to lay aside that first *Law-Dispensation*, and to set up the *Covenant of Grace*, given therefore to *Adam* in *Paradise* immediately after his *Fall*.

2. *God* no where saith, that he would be the *God of Adam* (as he oft saith, the *God of Abraham*) for in the *first Covenant* he was to win this *Honour* (by his *Obedience*) and so to wear it. This *Royal Charter* thus dated, expired at his *Disobedience*, *God the Creator* never said, he would be *Adam's God*, (in the *first Covenant*), so as to grant him influences to obey, and to obey to the end, as was to him and to us by *God the Redeemer* in the *Covenant of Grace*, *Ezek. 36. 27. Deut. 30. 6. Jer. 32. 39, 40. &c.*

The 3. Evidence is, The *Lord* did purposely give *Adam* that positive *Law*, of prohibiting his *Eating* the *Fruit* upon pain of *Death*, and did purposely suffer the *Serpent* to tempt him, although he foresaw the *Tempter* would *Master* the *Tempted*. All this was a *Divine design* to have the *first Covenant* abolished, and then to deal with *fallen Man* in the *Dispensation* of a better *Covenant*.

The *first Covenant* gave way for the *Theatre of Grace* to be Acted in the *second*; to be short, the *Law Covenant* is abolished (not only the *Ceremonial Law* under which the *Galatians* were not, but also the *curse* of the *Moral Law*) in sundry Respects.

1. It remains not for *Justification*, for no *Man* is justified by the *Law* in the sight of *God*, *Gal. 3. 11.* for the *Law* promiseth *Life* only on condition of compleat *Obedience*, and this is not to be found in any *Man*, save in the *Man Christ Jesus*.

2. It remains not for *Condemnation*, for *Christ* is the end of the *Law* for *Righteousness*, and he Redeemeth us from the *curse* of it, so that there is no *condemnation* to them that are in *Christ Jesus*, *Rom. 8. 1.* A *Believers* first *Husband* (as to judging and condemning him) is *Dead*, and if he (to wit, the *Law Covenant*) will be *curling* and *condemning* any one in *Christ*, that soul may say, *Uxori lis non intenditur*, the *Law* cannot commence a *Suite* against a *Wife* (under *Covert Baron*) I am Married to *Christ*, Go Sue my *Husband*, *Rom. 7. 2, 3, 4.* Nor,

3. Doth it remain in its *commanding* (any more than in its *condemning*) *Power*, as it hath lost its *Damning*, so its *Domineering Authority*: Thus the *Apostle* argues, Ye are not under the *Law*, but under *Grace*, (that is, not under the *First*, but under the *Second Covenant*, you are not under the *Rigour* and *Irritation*, under the *Curse* and *Coaction* of the *Law*, as *Slaves* under a *Tyrant* forcibly provoking, or *Compelling* and *Curbing* you by *Vertue* of *Sin*; therefore

fore (saith he) *sin shall not have dominion over you*, Rom. 6. 14. rebel it may, but reign it shall not in any under the *Covenant of Grace*. Sin may have a Being and also a Dwelling in a truly Believing Soul, but (like those Beasts in Dan. 7. 12.) hath its *Dominion taken away*, though its *Life be prolong'd for a Time and a Season*: Although it be *dejected* from its *regency*, yet it is not *ejected* from its *inherency*: By this Men may know under what *Covenant they live*: If you be *led by the Spirit* (as your Tutor) into all *goodness, righteousness and truth*, Eph. 5. 9. and fetching you home from all your outtrays, you are *not under the Law*, or *Covenant of Works*, Gal. 5. 18. but are *Sons of God*, Rom. 8. 14. and have received the *Spirit of Sonship* or *Adoption*, Gal. 4. 6. Rom. 8. 13, 15. mortifying the *Flesh*, &c. Thus the *Law*, as a *Covenant*, *Christ* (becoming *sin for us*, and a *curse for us*, and satisfying for all that ever the *first Covenant* required of us, in our stead, and as our *Surety*) hath taken out of the way and Nail'd it to his Cross (with the same Nails wherewith himself was Nailed) Col. 2. 14. So we are *dead to the Law* (and it is *dead to us*) by the *Body of Christ*, Rom. 7. 4. his *Body bearing our sins upon the Tree*, 1 Pet. 2. 24. So that now 'tis only the *Rule of all Righteousness in the Hand of a Mediator*, Gal. 3. 19. and in the *Hand of his Spirit* also, Rom. 7. 9. and 8. 9. without which *subserviency* the *Law* is but a *dead* and a *killing Letter*, 2 Cor. 3. 6. when *Christ is not the Writer, his Spirit the Ink, and Mans Heart is the Table whereon it is written* by the *Finger of God*, Rom. 2. 15: and 6. 17. and Heb. 8. 10. To have the *Law* (from which is our only fear) a *Servant* to the *Gospel*, is our great comfort; now through the over-ruling *Grace of the second Covenant*, the *Law Covenant* is become *David's delight*, Psal. 119. 92. And Oh how he loved Gods *Law*, ver. 97. as his *Rule and Counsellor*, ver. 24. above *Gold*, ver. 127. yea, as his *Comforter* against the *sting of Death*, which is *Sin*, and against the *strength of Sin*, which is the *Law*, not made (by the purchase of *Christ*) *subservient* to the *Gospel*, 1 Cor. 15. 56, 57. where *Blessed Paul* (*Christ's chief Herald*) proclaims *Victory over Sin and Death*, with a *World of Solemnity and Triumph*, through *Christ*, who had *disarm'd Death*, and *unfast'g'd Sin*, by satisfying the *curse of the Law*, as he hath taken away not *Sin* it self, but the *Guilt* of it, so not *Death* it self, but the *Sting* of it; it may now be safely put into our *Bosoms*. How the *second Covenant* is *Everlasting* (though the *first be abolished*) both *à parte ante* and *à parte post* will appear, when I come to speak particularly of its properties, which is a *Spring of comfort* never dried up, *Death* ends other *Covenants* 'twixt *Man and Man*, or *Woman*, &c. but neither *Death* nor *Defections* disannuls this, he is still *Abraham's God*, though *Dead*, he shall *Rise*, he loses none of his.

The last Difference (to omit many others for brevities sake) is, The Two Covenants differ in their *Ends and Effects*.

1. The *first Covenant* was designed only to make way for the Dispensation of the *second*, so that the former is as a *Glass* to discover unto *Man* his *Malady* and *Misery* by *Sin*, but the latter his *Remedy* and *Relief* by *Christ*, 'tis as a *School-master* to *whip us home to him*, Gal. 3. 24.

2. The *first* is to discover *sin*, and so wounds and terrifies the *Soul* of a *Sinner*, as oft to cast *Sparks of Hell-fire* into the *Conscience*, and *Firebrands of dreadful Despair* into the *wounded Spirit*; 'tis a *Judge* to condemn *sin*; if not a *Bridle* to restrain it; but the *second* doth most graciously not only *cover sin*, but also *cure* the *Soul* of *Sin* both in its *guilt* and *filth*, pronouncing a *pardon*, and promising also a *power*; yea, removing the *Curse* and applying the *Blessing*.

3. The *first* is the *Ministration of Death*, and a *Killing Letter*, which, though it proposeth a way to *Life*, yet promiseth no *power* to attain it, and no *pardon* to the *Transgressor* of it, but *curseth* (as well as *accuseth*) and *condemmeth* to *Death*: But the *second* is the *Ministration of Life*, as it communicates the *quickning Spirit* (that *Heavenly Manna*, which is *Rained down* in the *sweet Dews* of *Evangelical Doctrine*, Gal. 3. 2. and 2 Pet. 1. 22.) therefore is it call'd the *Ministration of the Spirit*, 2 Cor. 3. 6, 7, 8. which not only *propoundeth* a way to *Life*, but also *promiseth* such *Operations* of the *Spirit*, as shall *raise up Sinners* from the *Death of Sin*, and restore them to a *Life of Holiness and Happiness*: The words of *David* [*he shall surely die*] was the voice of the *first Covenant* or the *Law*, but the words of *Nathan*, [*thou shalt not die*] 2 Sam. 12. 5, 13. was the voice of the *second Covenant*, or the *Gospel*: In the former you have *David* awarding *Death* to *Sin*, in the latter, *Nathan* awarding *Life* to *Repentance* for *Sin*.

4. The *first Covenant* is so full of *Rigour* and *Exactness*, that it weighs *Obedience* by the *Balance*, and if there be but the least *Grain* wanting, it will *Repute* it too light, and reject it, as not *current Coin* in the *Court of the Covenant of Works*; 'tis like the *Law of the Nazirites*, Numb. 6. 12. If a *Man* did not observe exactly all the *Ceremonies* commanded all the

thirty days of his Separation, but offended in any one Circumstance, either in the middle, or at the end of that term of Time, all his former observances (though never so strictly performed) must be lost, and the Man must begin the World again, he must renew the term of another thirty days, as if he had done nothing at all before; one small pollution (though at unawares contracted) might nullifie many days purification: Thus the Law of Works requirerh a perfect, personal and perpetual Observation and Obedience, yea, and *curseth him that continueth not in all things commanded*, *Dent. 27. 26.* *Gal. 3. 10.* and whosoever keepeth the whole Law, and doth but fail in one point, he is guilty of all, *Jam. 2. 10.* whoever follows not the direction of it to an Hair breadth, must fall under the correction of it to its utmost extremity.

But the Second Covenant Examines or Tries all Obedience (not by the Balance, but) by the Touch Stone, and what it finds sincere that it accepts, though it be imperfect, looking always at Truth more than at Measure, and at the willingness of the offerer, more than at the worthiness of the Offering, *2 Cor. 8. 12.* so low doth Gods highness (in this second Covenant) stoop to our meanness, as to accept of a little of the best, *Gen. 43. 11.* *Sic minimo capitur turris honore Deus.* Many more might be added. As

5. The First Covenant is for humbling the Old Man, and for stopping his Mouth before the Lord, bringing upon him sense of Sin, and fear of wrath, *Rom. 7. 7, 8, 9.* but the second is for exalting and exhilarating the New-Man, not only stopping the Mouth of that Cursing Covenant, but also opening a Believers Mouth in his Blessing the Lord for this Blessed and Blessing Covenant, *2 Sam. 23. 5.* &c. excusing and absolving him from all his Sins in Christ.

6. The First Engendreth to Bondage, causing all the Children of Adam to be Born of the Bond-Woman Hagar, as they are all by Nature the Children of VVrath, *Gal. 4. 2.* and *Eph. 2. 3.* but the Second generateth to Liberty, *2 Cor. 3. 17.* and *Joh. 8. 36.* wherein Christ by his free and noble Spirit (so called, *Psal. 51. 12.*) breeth a man from the Invisible Chains of the Kingdom of Darknes: This Blessed Covenant maketh the Bond-slaves of the Law to become Free-holders of the Gospel.

7. The First leaveth the Soul in the Dark about his Peace and Comfort as to Eternity; but the Second setleth it upon a well grounded tranquillity: A man may do never so many good works, yet cannot he by the first Covenant come up to any certain confidence before God, as that young Pharisee, who thought verily with himself that he had kept all the Commandments, and that he was aforehand with God, yet could he not be quieted in his own mind, but was unsatisfied, doubting whether he had done enough to bring him to Heaven; therefore came he running and congeeing to Christ for further satisfaction, *Mark 10. 17.* *Mat. 19. 16, 20.* and was sent away with a sad Heart, because Christ required that which he was not willing to perform, notwithstanding his [*ἡνίοχος*] *VVhat lack I yet?* Christ could have told him, thou art therefore guilty of the breach of every Commandment, because thou conceitest thy self to be a keeper of all, and thou therefore lackest every thing, because in thy own Thoughts thou lackest nothing, but in the Second Covenant wherein a Man renounces his own Righteousness, and runs for refuge to the Righteousness of Christ, then hath Conscience a Rock of Ages to cast its Anchor of Confidence upon, whereas the other rests upon Sand, no higher than themselves, *Isa. 26. 3.* *Psal. 61. 2.* Waves in swelling Waters get above them, and wash them off, whereas being Justified by Faith, we have Peace with God, *Rom. 5. 1, 2.* a Blessed Calm is lodged in the Conscience, which neither the blowing of the VVind, the falling of the Rain, nor the Torrent of Flouds can take away, *Mat. 7. 24, 26.* all are either Wise or otherwise even Foolish Builders, as *Rom. 10. 3.* &c.

8. The First Covenant is not able to save any man, no not the purest and most Innocent man Adam, now much less, since 'tis weak through the Flesh, *Rom. 8. 3.* hence did Adam fall from that first state of life both Totally and Finally, and if his hope had hang'd upon the First Covenant, he had perish'd Eternally, and all his Posterity with him, yet was he finaliter & objective, predestinated to Glory by the Grace of Christ in the Second Covenant, which was able to save him to the utmost, and did undoubtedly save him, yet not as a publick person (representing all his Posterity, for then we should have been predestinated unto life in Adam, and not in Christ, *Rom. 8. 29, 30.*) but as a single Man, like Abraham and Jacob, &c. laying hold of Christ in the Covenant of Grace, from which he could not totally and finally fall: The first Covenant was left on Earth, where Thieves broke through and stole away the priviledge thereof, but the second was laid up in Heaven, 'tis hid with Christ in God, *Col. 3. 3.* and hath an Inheritance Reserved in Heaven (where no Thieves can come, 'tis out of the reach of Hell and Devil) for us, who are reserved for it, as well as it for us, *1 Pet. 1. 4, 5.* Oh try under what Covenant are ye, ask your Hearts three Questions:

1. *Are ye in that state ye were Bred and Born in?*

2. *VVho*

2. *Who is your Tutor; corrupt Nature, or the Spirit of Grace?*

3. *Do ye hang your Hope on self Righteousness, or on Christ?* As *Adam*, so ye flee from the first for refuge to the second; but if ye despise it there is no remedy, *Mat. 22. 5, 8. Luke 14. 24. Psal. 81. 11, 12. Heb. 10. 26, 39. Psal. 73. 27. and 125. 5. 2 Pet. 2. 20.*

Having dispatched the many Differences between the two Covenants, of *Works* and of *Grace*, I come to the next point of Enquiry, what the *Covenant on Sinai* was, and whether it was a *Covenant of Works*, or a *Covenant of Grace*, or distinct from both, so as to make up a third *Covenant*. To this I answer,

1. *Negatively*, That it could not be distinct from both the other two, for then there would be three *Covenants*, contrary to that Scripture, *Gal. 4. 24. These are the two Covenants*, there cannot be a third *Covenant* twixt *God* and *Man*, save only the two, either that of *Works*, or that of *Grace*, and *God* mentions but one *Covenant* when the first was broken, *Lev. 26. 42, &c.*

2. *Positively*, The *Covenant of Grace* given after the Fall (contradistinct only to that of *Works* before the Fall) hath been always one and the same for substance in all Ages of the Church, though under divers forms of Administration, from *Adam* to *Noah*, from *Noah* to *Abraham*, from *Abraham* to *Moses*, from *Moses* to *David*, and so on, from *David* to *Christ*, and from *Christ* to this day, yea and will be the same without change to the end of the World; therefore the Apostle *Paul* affirmeth, that though he was a *Minister of the New Testament*, *2 Cor. 3. 6.* yet taught he no other Doctrine (concerning any *New Covenant*) but what was taught before by *Moses* and the *Prophets in the Old Testament*, *Acts 26. 22.* and hereupon he declareth, that the *Prophets* and *Apostles* are jointly the *Foundation-Doctrinal* for the Church to build upon, seeing both of them taught *Salvation by Christ only* (who is the *Foundation-Personal*, *1 Cor. 3. 11.*) *Eph. 2. 20.* as also *Rev. 21. 14.*

First *Object*. But if the *Covenant of Moses* upon *Mount Sinai* in the *Old Testament* be not a distinct *Covenant* from that of the *Messias* upon *Mount Sion* in the *New Testament*, why are they called the *Old* and the *New*?

Ans. 1. Negatively, They are not so called as if they had a special Difference, or Distinct Nature betwixt them, no more than betwixt the *Old* and *New Moon*, which are not two differing Moons, but one and the same in differing Appearances: Thus the Doctrine of the *Covenant in the Old Testament*, was the same with that thereof in the *New*; the *Old* being *Evangelium Velatum*, only the *Gospel Veiled*, the *New* being *Lex Revelata*, only the *Law Revealed*, or Accomplished; they do not hold out two *Christs* (the *Seed of the Woman* promised to *salm Adam* was the same in both Testaments) and so not two *Covenants*: Therefore this Distinction of the *Covenant* into *New* and *Old*, is not [*Generis in species*] of a general into special comprized in it, but [*Subjecti in Accidentia*] of a Subject distinguished by its Accidents. The Subject is one and the same in substance related in both Testaments, yet admits of divers Accidents, Accessories or Appendices; as an old *House* or *Habit* may be so decayed as to be repaired and made new again, yet still the same for substance. Thus the *Veil of Shadows* (which covered the *Covenant of Grace* in the *Old Testament*) waxed old, and this was done away by *Christ*, *Heb. 10. 1, &c.*

Ans. 2. Positively (as before *Negatively*) we must know, That this *Covenant of Grace* had sundry *Era's*, *Epocha's*, or *periods of Account* as to its *External Dispensation*, differing in different circumstances and various manners of Administration (all adapted and accommodated to the times wherein they were dispensed) yet all along one and the same for substance in its Essence and *Internal Nature*.

The first *Account* we have of its promulgation, was to *Adam*, *Gen. 3. 15.* when the *Covenant of Works* was violated by his Fall, yet cancelled by his Recovery, being raised up under the *Apple-tree* (by *Christ* the promised *Seed*) *Cant. 8. 5.* then did *God* most graciously, though but darkly, dispense to *salm Adam* the *Covenant of Grace*; for the *Grand Charter* of *Man's* *Salvation* after the Fall, was there dressed up in a form most agreeable to that sad estate into which the *Serpent* by *Satan's* subtilty had involved him; therefore is it worded thus, *The Seed of the Woman* (whom *Satan* in the *Serpent* had seduced) shall break his head, who had bruised her heel.

The second *Account* of the publication of this *Covenant of Grace* was to *Noah* after the Flood, *Gen. 9. 9, 12, 17.* where he had not only the *Ark* (wherein he was saved) but also the *Rain-bow*, as *Tokens* of this *Covenant* accommodated as suitable Symbols and Sacraments to confirm his Faith, that the *World* should no more be drowned for sin, and this *God* (himself) brings in as a Branch of his *Covenant of Peace*, *Isa. 54. 9, 10.* saying, *This is as the waters of Noah*, they shall never Drown the *World*, nor my *Covenant* shall be ever broken, &c. Yea, and still this *Rainbow* is applied as a Sign of *God's* favour to his Church, *Ezek. 1. 28. Revel. 4. 3. and 10. 1.* where *Christ* is said to have a *Rainbow about his Head*, as (*Numinis Faderis*

Faderis & Serenitatis) a Messenger that saith he is faithful in *keeping his Covenant*, and that Storms and Deluges shall be done away and dried up, when the Dragon shall pour out a Flood of Evils upon the Church, *Revel. 12. 15. The Spirit of the Lord shall lift up a Standard against him, Isa. 59. 19.*

The *third Account of this Covenant*, was Gods renewing it with *Abraham*, and that in a clearer manner of manifestation than either of the former, and therefore probably is he honoured with that high Title (three times in Scripture, as before) the *Friend of God*, because God made his Mind known to him (even in secrets) most familiarly, as a Man doth to his Friend. Thus we see how God made and renew'd this *Covenant of Grace* with three publick Persons, all (as Mr. Baxter saith) Representers of Mankind.

1. With *Adam*, to whom when God judged him for his *Sin*, at the same time promis'd a *Saviour*, and through this *Saviour* (promis'd) made a *new Law of Grace* with Man, *Gen. 3. 15.* which short Text God probably did explain to *Adam*, more plainly than is express'd in those few words, as appeareth by his instructing his Sons to Sacrifice, wherein was shadow'd out the Blessed *Saviour*; hence all Mankind are more mercifully dealt with, than according to the rigour of that *violated Law* (which *Adam* had *Sufficient*, though not *effectual* Grace to keep, yet did not) to be shut up (as *Devils*) under Despair, but have many Means and Mercies to bring them to the God of Mercy, which *Cain* and his Off-spring misimproved, as did the Degenerate World also, so all (save eight Persons) perished in the Deluge.

The second publick Person was *Noah* with his House, being saved to be the second Root and Representative of Mankind, God renews this *Covenant* (with some additionals) to them. Though the first Renewal was forfeited in the Flood, Gods *Covenant of Peace* to Man is then *re-inforced*, yet was it rejected by *Cham*, (whose Person and Posterity was therefore Cursed) and after by *Nimrod*, that *Arch-Rebel* and *Master-Builder of Babel's Tower*, who thereby brought the Curse of the *confusion of Tongues*, by which means the knowledge of God was much lost in the loss of the Holy Tongue, and most Men fell to *Idolatry* and *Sensuality*.

The *Third publick Person* (who escaped those two great Evils aforesaid) was *Abraham*, call'd the *Father of the Faithful*, with whom God most familiarly renewed again this *Covenant*, as with his familiar Friend (more fairly and fully than with *Adam* or *Noah*) adding a special Promise to him; that his Seed should be an *Holy Nation*, a *Peculiar People* and that of him the *Messiah* should Spring; for confirming his Hope in both these Promises, God gave him *Circumcision* as the Seal of the *Covenant*, *Gen. 17. 2.* where we find that the *fifth time* of Gods confirming this *Covenant* with *Abraham*, intimating thereby that it is the *prora & puppin* the *First, Second* and *Third*, yea the main point and Strong-hold or Fort-Royal of Mans Salvation, and therefore we should be well Studied in the knowledge of it, and have a well-grounded assurance of our interest in it: This *Covenant* is call'd the *Oath which God Swore unto Abraham*, *Luk. 1. 73.* *ex eo quasi ex eo* an Hedge, which a Man may not break down, lest a *Serpent* bite him, *Eccles. 10. 8.* and we may easily Imagine, that God will not break the Hedge of his own making. This is the *Magna Charta* or Grand Charter that the Faith of *Abraham*, in all his Ten Tryals, and of all the Children of *Abraham*, hold their Hope and Confidence on: And that renewing of the *Covenant* with *Abraham* was accommodated to his then present condition of having no Children, therefore was it given to him in Terms of multiplying his Natural Seed which should receive *Circumcision* as the Seal of the *Covenant*, and of the *Righteousness of Faith*, *Rom. 4. 11.* from whom *Christ* came.

The fourth Period of Renewing the *Covenant of Grace* was with *Moses* (another Eminent publick Person) and by him with all *Israel* after their coming out of *Egypt*, where, as it had before a clearer Manifestation to *Abraham*, (for *Christ* was promis'd to be his Seed, Born of the Woman (*Mary*) descended from *Abraham*) than to *Adam* and *Noah*, so now it had a larger extent, even to the whole Nation of *Jacob* or *Israel*, the Seed of *Abraham* Gods Friend: Hereby the *Israelitish* Nation became a *peculiar people*, nearer to God than any other Nation, as the *Priests* and *Levites* were by a special Separation made nearer to God than the *common people*, which yet were accounted an *Holy Priesthood* also in comparison of the Gentile World, wherein God had some scatterings of Holy Ones, even in *Abraham's* day, (notwithstanding the *Covenants* Renewal personally with him) such as *Holy Shem*, (alive at that time) with *Holy Melchizedeck*, and *Holy Job* with his Friends afterwards; yea, and 'tis improbable that all the Children of *Keturah*, of *Ishmael*, and of *Esau* did forsake the Lord, being all *Circumcised*, and so in some sort (as Mr. Baxter saith) were *Covenanters with God*; however, this is certain, that *Israel's* Embodying into a new Common-wealth, with a *Theocratical* Government in a peculiar manner, receiving a new Body of Divine Laws, as well as their Deliverance out of the *Egyptian Bondage*, were all done by virtue of Gods *Covenant* with

with Abraham unto Jacob or Israel. Thus the Prophet saith, *God will perform (or Hebr. give) his Mercy to Abraham, and his Truth to Jacob, Mic. 7. 20.* 'Tis there call'd *Mercy* to Abraham, for Gods *Mercy* moved him to make the *Covenant* originally (as to the clearest discovery hereof) with Abraham, and his *Truth* bound him to perform it to Jacob, coming in at second Hand under Abraham's *Covenant*, whereof *Divine Mercy* was the *Foundation* as to promising, and *Divine Truth* was the *obligation*, as to performing, according to that in *2 Sam. 7. 18, 21.* *According to thine own Heart, and for thy words (or Covenants) sake, hast thou done all these things;* shewing, when God hath voluntarily made himself a Debtor by promise to his people, he will come off fairly with them in performance, and not be worse (but rather better) than his word. Abraham was the common Head or Root from whom the *Covenant* was conveyed to the Branches Israel (wherein he was a Type of Christ, the Head and Prince of the *Covenant*) *Gal. 3. 16.* to Abraham and to his Seed, Christ, not Christ in Individuo, or Christ Personal only, for Christ (in that sense) had not a Right unto the Promises from Abraham, but rather Abraham from Christ; so it must be meant Christ in aggregate, or Christ Mystical also, that is, the Church or Faithful, whose Father is Abraham, he is the Root, and they are the Branches, *Rom. 11. 16.* It may indeed be taken for both Christ Personal and Mystical, *1 Cor. 12. 12.* Seeing Christ is the Seed in whom all the Nations of the Earth are blessed, *Gen. 22. 18.* with whom the *Covenant* was made primarily and principally, yet accounts not himself a whole Christ, and complete, without he have his Members, who are therefore call'd his fulness, *Eph. 1. 23.*

Inference hence. Having viewed the Plat-form of this *Covenant of Promise*, how it hath been carried on (the same in all Ages) from Adam to Noah, from Noah to Abraham, and so to Israel, and so shall be to the end of the World: How should we fall down upon our Faces, (as Abraham did, *Gen. 17. 3.*) admiring the abundant Goodness of God in vouchsafing to enter into *Covenant* with him, he was astonish'd at this condescension, as David was, when Jonathan (the Heir of the Crown) would vouchsafe to enter into *Covenant* with him a poor Shepherd, *1 Sam. 20. 11, 16, &c.* that was much, but this is a million more. This made Abraham abase himself, as one unworthy to touch the Hand of the most high God, held out in tending this *Covenant*, and abasing himself (even below himself) to such an unworthy Worm hereby lifted up above it self; thus his Children must lie at Gods Foot, *Isa. 41. 2.* and cry, *Who am I Lord?* *2 Sam. 7. 18.*

Second Object. Was not the *Covenant* God made with Moses, and with Israel (as 'tis expressed, *Exod. 34. 27.*) upon Mount Sinai, a *Covenant of Works*, not of Grace in the Moral Law?

Ans. 1. 'Tis call'd indeed a Subservient *Covenant* by great Divines, yet this may not be understood so, as to constitute it a third *Covenant* distinct from both the other two of Works and of Grace, as if that of Works were a Natural, that on Sinai were Legal, or Mosaical, and that of Grace were Evangelical: But Melancthon, *Chron. lib. 4.* assures us, that this three-fold *Covenant* was an old Monkish Dream, whereon the Doctrine of Merits was Designedly as well as Dotingly grounded. The truth is, the Mosaical *Covenant* is a compound of both the two *Covenants*; as to its Inward Essence and Constitution, 'tis a *Covenant of Grace*, but as to its Outward Form and Dispensation, 'tis a Copy of the *Covenant of Works*; as the sequel will evidence. That the whole Doctrine delivered by God to Moses on Mount Sinai, was in its Essence and Substance, the same with the *Covenant of Grace* given before to Adam, Noah and Abraham, appeareth by many Arguments.

Arg. 1. That *Covenant* in which God promiseth to be our God since the Fall, must be the *Covenant of Grace*, and the Preface of the Decalogue saith, *I am the Lord your God, &c.* This God cannot be to Man since he sinned, but in Christ.

Arg. 2. That *Covenant* (as the Law is called, *Deut. 4. 12, 13. & 5. 2, 3.*) which holdeth forth Sin-pardoning Mercy, is the *Covenant of Grace*; but so doth the second Commandment set forth God as shewing mercy to thousands, where pardoning-mercy stands in opposition to a visiting of Iniquity.

Arg. 3. That *Covenant* which is founded upon Mercy, must be the *Covenant of Grace*; but such was this of Sinai, 'twas not a *Covenant of Friendship*, as was that of Works betwixt an holy God and holy Adam in his state of Perfection, but it was a *Covenant of Mercy* with a stiff-necked people, *Deut. 9. 6.* wherein he loved them, not because they were lovely, but because he loved them, *Deut. 7. 7, 8. 1 Sam. 12. 22.* meerly from the good pleasure of his goodness, *2 Thes. 1. 12. & Deut. 7. 9, 12.* God joins *Covenant* and Mercy together, as also *2 Chron. 6. v. 14. 2 Kings 13. 23. & Neh. 1. 5.* to shew his *Covenant* did flow from his Mercy.

Arg. 4. That *Covenant* which was the same with Abraham, is granted by all to be the *Covenant of Grace*; for as that *Covenant* at first found Adam an Apostate; so after it found

Abraham an Idolater, *Josh.* 24. 2. It was not Grace in *faln Adam*, or in Idolatrous *Abraham*, that drew God into Covenant with either of them, but it was Grace in God, that moved him to take the one and the other into Covenant with himself; and thus also took he *stiff-necked Israel*, as before, as he was the God of *Abraham*, and so of *his Seed* by vertue hereof. He brought them out of the Bondage of *Egypt* (which Typified their Freedom from the Bondage of Sin,) so it was the Covenant of Grace, whereof Circumcision was given as a Seal both to *Abraham* and to *Israel*, under this Covenant of *Sinai*, *Rom.* 4. 11. Typing that of the Heart, *Rom.* 2. 29. and the *Apostle* saith, he that is Circumcised is Debtor to the whole Law, *Gal.* 5. 3, &c. which shews it was the Seal of *Sinai's* Covenant; but this of *Sinai* is so, *Deut.* 8. 18. *Levit.* 26. 41, 42. *Exod.* 2. 24. and 3. 6, 7. *Deut.* 6. 10. and 7. 12.

The fifth Argument. That Covenant which was confirmed by the Blood of Sprinkling was a Covenant of Grace, but so was the Covenant on *Sinai*, *Exod.* 24. 5. and behold the Blood of the Covenant (sprinkled upon the Book) which the Lord hath made with you, and sprinkled upon all the people, *ver.* 6, 8. shewing thereby, as by all their Sacrifices (so many Types of *Christ* the Grand Sacrifice) that without shedding of *Christ's* Blood for us, and its sprinkling on us, there could be no Remission of Sin, *Heb.* 9. 19, 20, 21, 22, 23.

The sixth Argument. All the Ceremonies of *Sinai's* Covenant were the shadows of good things to come, and Types of *Christ* who is the Body, *Heb.* 9. 1, &c. All the Ordinances of Worship, and the worldly Sanctuary (there mentioned) belonging to *Sinai's* Covenant are Expounded, as pointing out the Covenant of Grace. The Ceremonial Law was no other than their Gospel.

The seventh Argument. That Covenant made with a Mediator is the Covenant of Grace, and so was that of *Sinai*, *Gal.* 3. 19. *Adam* had no need of one before the Fall; *Israel* had *Moses* their Mediator, not Redemptionis, sed Relationis, wherein he was a Typical Mediator only.

The Second Answer is, The Law pressed upon *Israel* on *Sinai* was not a Covenant of Works, but a darker dispensation of the Covenant of Grace, for the better understanding of this consider four things.

1st. That the Law given upon Mount *Sinai*, is taken either Strictly or Largely.
1. Strictly, as the Moral Law is press'd upon *Israel* for an exact rule of all Righteousness, and promising Life upon condition of personal perfect and perpetual Obedience, so it was indeed given in the form, and as a copy of the Covenant of Works, being materially and for substance the same with that to *Adam* in Innocency, thus the *Apostle* saith, *Rom.* 10. 5, 6. that in this sense the Law is not of Faith, for its Righteousness speaketh in this manner, be that doth them shall live in them, where such a condition is propounded, as neither is, nor can be fulfilled by any Man (save only by the Man *Christ Jesus*) in the *faln* estate: hence *Luther* raiseth an Holy Rapture, saying, the Law speaking thus to any Mortal Man [*Do and Live*] may as well say *Morere, Die out of Hand*, for there is no Man Lives and Sins not, he can as soon cease to Sin as his Pulse to beat, or his Heart to pant, and his Lungs to breath.

2. Largely as the Law contains the whole Doctrine delivered upon Mount *Sinai*, with all the Precepts and Promises which may be reduced thereunto, all the Ceremonies and Sacrifices which were Shews and Shadows of our Saviour, the Body, so 'twas a darker dispensation of the Covenant of Grace to *Israel*.

2^{dly}. Consider, The off-spring of *Abraham* the Jews were of two sorts; there was his Carnal and his Spiritual Seed, represented to us in Gods Promise to *Abraham*, *Gen.* 22. 17. I will multiply thy Seed as the Stars of Heaven, and as the Sand upon the Sea Shore, this latter, call'd also the Dust of the Earth, *Gen.* 13. 15. resembles his Carnal Seed, which (with the Curfed Serpent) did feed upon Dust, but the former, the Stars of Heaven, *Gen.* 15. 5. holds forth his Seed of Believers, all Heaven Born, and shone as Stars in their Generation accordingly, the Lords design was Double in giving his Law on *Sinai*.

First Unto the Carnal Seed it setteth out the Old Covenant of works, which they had broken, and which God would not have wholly blotted out of the Mind and Memory of Men; thus the Law strictly or absolutely taken as it was given to *Adam* as his way to Life, in his first Estate, so it shut up all these Jews under it as legally Dead, except they would flee to *Christ*, seeing they could not attain to any righteousness or Life by the Law simply considered, for 'tis the sum and substance of the Covenant of Works, and begets Children to Bondage, which shall have no Inheritance with the Children of the Promise, who all lay hold on *Christ* in the New Covenant as *Gal.* 4. 21. to the end of the Chapter demonstrateth, where *Paul* speaks of the Law absolutely and properly, as a Law Covenant (strictly taken) in a contradistinction from the Gospel; affirming, how its Children (as those of the Bond-Woman) come short of Righteousness and Salvation, are cast out of the Kingdom, being Persecutors of the Spiritual Seed, the Children of Promise, as now all reprobates are.

The

The Second Design was for the Stars of Heaven, the Spiritual Seed, or Believing Jews to whom the Law on Sinai did darkly shadow out the Covenant of Grace, therefore did it bind them to the observation of the Ceremonial as well as Moral part, the former being a *Metaphorical* or *Figurative Gospel*, as the latter was a *Literal Law*, the Letter whereof was not so much killing (even to the carnal Jews) in Gods Intention, as by their own Corruption, whereby they scorn'd Christ and his Righteousness in the New Covenant, thinking to save themselves by their own Righteousness in a Covenant of Works, Rom. 10. 3. whereas this Covenant on Sinai was not otherwise designed upon a Damning (but only upon a proving) Design; hence Moses saith there, Exod. 20. 20. *Fear not, for God is come to prove you*, he saith not, to damn you; and therein, as Israel avouched the Lord for their God, so God avouched them for his people, Deut. 26. 17, 18. and 29. 10, 11. which could not be done with Man (fain out of the Covenant of Works) but by a Covenant of Grace; and had this Covenant on Sinai been a Covenant of Works, then was God injurious to Israel in calling them back from that Covenant of Grace (given to Abraham their Father, four hundred and thirty years before, Gal. 3. 17.) to this worse Covenant, as if God having begun with them in the Spirit, would now perfect them by the Flesh, Gal. 3. 3. whereas 'tis Gods plain method, to lead his people from Faith to Faith, Rom. 1. 17. and from Grace to Grace, John 1. 16. Job 17. 9. and Prov. 4. 18. but never from Grace to Works.

Object. 3. But then why was the Moral Law (being the sum of the Covenant of Works) given to Israel at Sinai or Horeb, Deut. 29. 1. if it were not that very Covenant?

Answer. 1. Besides all the aforesaid, for farther clearing this great Truth, I shall add, 1. The Law was not given to Israel, as intended they should seek Justification and Salvation thereby, but for a fuller discovery of Sin, and a further conviction of Conscience. 'Tis true, the very Law of Nature did discover Murder to be a sin in Cain, Gen. 4. 9. Whoredom to deserve burning, Gen. 38. 24. with 34. 31. and the Patriarchs could say, God forbid that we should steal, Gen. 44. 7. Yea those two Heathen Kings abhorred Adultery, yea looking and lusting after any Woman, Gen. 12. 17. & 20. 3. the same I might add concerning the breach of all the other Commandments, as (1.) Gen. 35. 2. (2.) Gen. 31. 34. & 35. 5. (3.) Gen. 4. 26. (4.) Gen. 2. 3. & Exod. 16. 23. (5.) Gen. 27. 41. All these were discovered to be sins (before the Law was given by Moses) even by the light of Nature, but in Moses time this light was almost extinguish'd, and this Law was obliterated and blotted out by Israel's conversing so long among the Idolatrous as well as Ignorant People of Egypt. Indeed Adam's Fall broke this Law and Light in pieces, and afterwards it grew dimmer and dimmer daily; yea the Sheards of Gods Image (wherein Man was created, and being broken by his fall) became smaller and smaller, every Age after, so that they could hardly be put together, Men successively marring their own Consciences more and more, and the Devil stepping in to promote it; the Supereminator sowed Tares to choke the good seed, wherefore, lest it should be lost for ever, as a Law in the heart, God caused it to be written for the eye, as well as spoken to the ear. The End why, is expressed by the Apostle, The Law entered that the Offence might abound, Rom. 5. 20. to wit, where it hath abounded in the Conversation, it might now (by the light of the Law) abound also in the Conscience, in great Grief for it, and due Detestation of it, as the greatest evil. He saith also, that, he had not known sin, but by the Law, Rom. 3. 20. and 7. 7. and therefore was the Law added, because of transgressions, Gal. 3. 19. which are discovered by it, Ubi Lex, ibi Lux. Torab Or, Hebr. Gods Law is Mans Light, Prov. 6. 23. laying all open, as 1 Cor. 14. 25. and threatening destruction to transgressors, Rom. 3. 20, 23.

Answer. 2. The Law on Sinai was not given to stand as a Covenant of Life 'twixt God and Israel, by which they might live; for when it was given in its Thunders and Lightnings, they were so affrighted, that they saw, they could not come near the Lord by that Law, wherefore then (saith the Apostle) serveth the Law, Gal. 3. 19. he answers himself, it serveth to chafe us to Christ, v. 24. whom he calls the End of the Law, being accommodated to that Infant-state of the Church, which though an Heir of the Promise in the Covenant of Grace (made to Father Abraham) yet while under Nonage, was also under Tutorage, and so the Law was her School-master to scourge her to Christ, who was able to give her life, which the Law could not give her, Gal. 3. 18, 21, 24. but rather clapt her up close Prisoner (as the word *συνέλαβεν* signifies, as also *επιμαρτύει*, Gal. 3. 22, 23.) from whence she could not possibly escape, unless delivered by her Goel, or Redeeming Angel, Gen. 48. 16. Christ Jesus, the Avenger of blood being at her heels, she must flee for her life to this City of Refuge.

The third Consideration is, That the Apostle in those chapters 3d. and 4th of his Epistle to the Galatians, doth not make the Covenant on Sinai a distinct Covenant from that of Works and that of Grace, to make a third Covenant, but he handleth the Law of Moses in a double notion. 1. Relatively, as it had Relation to that Jewish Church in her minority under a Tutor

184 *The History and Mystery of Sarah, Hagar, &c.* Chap. 11.

Or School-master, and so it had a twofold respect to the Covenant of Grace; the first is antecedent, as it prepar'd them for, and pres'd them to Christ and his Covenant. The second is subsequent or consequent, teaching them how to walk before the Lord unto all pleasing, Col. 1. 10. regulating their lives by that Rule of Righteousness (the Moral Law) then given them even by the Mediator (himself) as well as by Moses, Acts 7. 38. 1 Cor. 10. 4, 9. as well as in the hand of a Mediator, Gal. 3. 19. and so the Law was to Israel, what it was to David, a Companion, a Counsellor and a Comforter, as before. Thus Paul speaks of Sinai's Covenant, Gal. 3. v. 17. and from thence to Gal. 4. 21. as relating to them entering into the same Covenant of Grace made with them in Abraham before; then 2. Paul propounds that Law of Sinai simply and absolutely from v. 21. of chap. the 4th, to the end, as it was a Copy of the Covenant of Works, so he maketh it as an Handmaid subservient to the Gospel, as Hagar was to Sarah, yet begetting Children to bondage, and such as were excluded from the Inheritance; therefore shews them how dangerous it was to be Children of the Law or Covenant of Works in its absolute, proper and simple consideration, which was Hagar, and unless of Sarah or Covenant of Grace, they could not be saved. And as it is a Rule to the Regenerate in Christs hand, Exod. 20. 19. so it leaves the Reprobate without excuse, Rom. 1. 20. if the Law Natural do so, much more the Moral, Rom. 10. 4.

The fourth Consideration is, The Law upon Sinai could not be propounded by God to Israel as a Covenant of Works properly and absolutely, as it was given to Adam in his State of Integrity, for then was Mankind fain, and the keeping of the Law was become impossible to Man, therefore 'tis enough improbable as to God, that he should pres't it upon fain Man (as he had done upon Innocent Adam) being now altogether unable to perform it, save only in the hand of a Mediator, whereof Adam (while he stood) had no need. 'Tis true, God is just in commanding the Law, though it be impossible for us to yield universal obedience to all the Duties commanded in it. For 1. God hath not lost his Power of commanding, though Man hath lost his Power of Obeying. 2. Though the matter be never so crooked to work upon, yet the Rule (which is Regula Regulans, as well as Regulata) the Rule Ruling as well as the Rule Ruled) must needs be a straight Rule. 3. Qualis causa, tale causatum; seeing God is perfect both in esse, and in operari, in essence and operation, his Law must needs be a pure and perfect Law in it self, Psal. 19. 7. 4. Adam had a sufficient stock of strength to keep this Law of Works, at the first, but through the freedom of his own Will, he proved Bankrupt, like an evil Steward, who playeth or maketh away his Lord and Masters money (fully furnishing him to accomplish his commands) whereby he disenableth himself to perform his Masters work and will. So Adam did disenable himself, and (as a publick person) all his posterity whom he represented, and therefore holy Paul, to shew the Malady of fain Mankind, doth declare from Rom. 1. 18. to chap. 7. 13. how all men (both Jews and Gentiles) do come short of Gods glory, and of their own duty, in fulfilling the Law; and that the best of men are but men at the best. The most Regenerate man faileth in the manner, when not in the matter of his obedience; he cannot obey Gods Law totus, or wholly, in respect of himself, as well as of the Law, for every New Man is (as it were) two men; there is a Law in his members (in the fain Estate, but renewed in part only) which warreth against the Law of his mind, Rom. 7. 21, 23. as two Armies in him, Cant. 6. 13.

Having thus seen Mans Malady, the Word and Spirit of God maketh a discovery of Mans Remedy; First, Convincing him of Sin, of Righteousness, and of Judgment, John 16. 8. This is done two ways.

1. By the Law of Works, as in the Hand of a Mediator; it convinceth,

(1.) Of Sin in its Source and Fountain, Jer. 17. 9. and Gen. 6. 5. The Heart is desperately wicked, and is evil, only evil, and continually evil in all its imaginations, 'tis evil Extensive, Intensive and Protensive. The truth of all this, not only the written Word of God, but also our own smarting Experience teacheth us, that till God touch our Hearts with his strong Hand, Isa. 8. 11. and break down Windows into our dark Souls, we never mind God or his good ways. God is neither in our Heads, Psal. 10. 4. nor in our Hearts, Psal. 14. 1. nor in our Words, Psal. 12. 4. nor in our Works or ways, Tit. 1. 16. We are wholly without God in the World, Eph. 2. 12. Thus the Looking-glass of the Law discovers Sin both Original and Actual to the Man whose Eyes are opened, Jam. 1. 23. and Numb. 24. 3. then God and his own Conscience convinceth him of Sin, and condemneth him for it, 1 John 3. 20. as guilty.

(2.) It convinceth of Righteousness, that it is impossible to attain unto it by the Works of the Law, because of the sinfulness of Mans Nature, and weakness of fain Flesh, Rom. 8. 3 and Gal. 2. 16. The Covenant of Works leaveth all Mankind under the curse, Gal. 3. 10. He that can keep some Commandments, and not all, yea that continueth not therein to the end

end is under the curse of God, *Jam.* 2. 10. and this curse containeth the whole wrath of God upon Body and Soul, in this Life and in the next, ready to be poured forth upon us continually, both at Home and Abroad, *Levit.* 26. 16, 18, 21, 24, 28. and *Deut.* 28. 16, to 20, &c. *John* 3. 18, 36. *Job* 18. 15. *Brimstone* abideth upon his Head and House, ready to take Fire from the Flames of the Lords anger, if Grace prevent not its Execution, Now every Mans guilty Conscience doth convince him that he is a breaker of Gods Law times without number, so is under Gods curse, but cannot thereby have the Blessing of *Justification*. And,

(3.) The Law convinceth accordingly of Judgment that will follow and fall upon all the people of Gods curse, *Isa.* 34. 5. That Christ (the Judge of the World) will come armed with Flames of Fire to render vengeance on all them that know not God and obey not his Gospel, *2 Thes.* 1. 7, 8. all such as have rejected the tenders of Grace, and refused him for their Mediator, but chuse rather to remain in their Natural Unregenerate Estate under the Law or Covenant of Works, though they have been forewarned to flee from the wrath to come, *Mat.* 3. 7. What can such expect but a fearful coming of Judgment which shall devour Christs Adversaries, *Heb.* 10. 27. 'Tis a fearful thing (and beyond the frightful fancies of melancholy men) to fall into the hands of the living God, *v.* 31. Though Judgment be not speedily executed, *Eccles.* 8. 11, yet must it be certainly expected, *Heb.* 9. 27. and when it comes, oh how dreadful will it be! all the fancied Fears, Fires, Racks, Strappado's, Scalding Lead, Boiling Pitch, Running Bell-metal, felt as well as fancied, are but dim shadows of that wrath of God (which none can Avoid or Abide) and that to all Eternity, 'tis call'd the Damnation of Hell, *Matth.* 23. 23. which hath pain without pity, misery without mercy, and torments without end, and past all imaginations. If Gods present wrath be so unbearable, *Prov.* 18. 14. as 'tis able to break the back of the mightiest Monarch, *Dan.* 5. 6. It made *Belshazzars* knees knock against each other with trembling: It made *Judas* chuse an Halter rather than undergo it, *Matth.* 27. 3, 4, &c. and well he might, seeing holy *Job* (with whom God was but in jest, as it were, in comparison of *Judas*) did prefer strangling and any kind of Death, before such a life, *Job* 7. 15. yet all this was but present wrath, and nothing at all to the wrath to come; the worst Winter is yet to come, and come it will; that Winter-weather never rots in the Sky, nor dies (as we say) in the Dams-belly. This wrath to come is a phrase of speech that wraps up in it all manner of Woes, the never quenched Fire, and the never dying Worm. Vast Seas of Vengeance, wide Rivers of Fire and Brimstone, unutterable and unnumberable Tortures and Torments are involv'd in this wrath to come. All present Racking, Roasting, we read of; Hanging, Stabbing, Stoning, Tearing off the flesh with Thorns of the Wilderness, with Saws and Harrows of Iron, baling off the Skin by hands over mens heads, and all other exquisite and unheard of Cruelties whatsoever, *Heb.* 11. 35, 36, 37. and our Martyrologists mention; yet all these are but a flea-biting, as the prick of a pin, and as a flick with the finger (those present and passant things) to the wrath to come, wherein Gods wrath as well as the Devils will break loose upon sinners, that think light of a Saviour, *Matth.* 22. 5. and *Heb.* 2. 3. & *Luke* 19. v. 27. and shift off offers of Grace, *Heb.* 12. 25.

Inferences hence 1. How can we find in our hearts to slight Christ! oh blest and kiss the Son of God! *Psal.* 2. 12. who hath born for us the brunt of this insupportable burden, of this Eternity of Extremity, in comparison whereof all the afore-mentioned miseries that may befall Mankind in this World, are but as a painted Fire to this wrath to come; even according to Mans Fear, so is Gods Wrath, *Psal.* 90. 11. Let a man fancy or fear never so much, he shall be sure to feel more when Gods wrath falls upon him, yet our dear Redeemer knew the power of Gods anger for us, when he cried out, *Eloi, Eloi*, in the three hours Darkness, not only all the powers of Darkness set upon him with their utmost might and malice, but (which was more than all) his Fathers favour was suspended from him, and his wrath was upon him, and all to save us from the wrath to come, *Matth.* 27. 45. 1 *Thes.* 1. 10.

The second Inference, How hateful ought sin to be to us, which always hales Hell at the heels of it. Sin no where appeareth more sinful, that when 'tis beheld upon the back of a Crucified Christ, where God caused all the sins of his chosen and called to meet upon him, *Isa.* 53. 4, 5. Oh! search then (by a Reflect Act) under what Covenant are ye? Is it nothing to lose an Immortal Soul? nothing to purchase an Everliving Death? where the Soul, as *Moses Bush*, shall be ever burning, but never consumed. Under the first Covenant, Christless men take much pains (with the Pharisees) for Eternal pains. The Curse of that Covenant will come on you; if not translated into the second by Regeneration; and if new, then happy creatures for ever.

The Second Way wherein God convinceth man of Sin, Righteousness, and Judgment, is by the Gospel and Covenant of Grace, which is an higher way, and a more raised method and

step than the first is, to wit, by the *Law and Covenant of works*: for *Christ oft Promises* the sending of the Comforter, that his *Comfortless Disciples* might once observe it as an ineffable favour *Promised*; to wit, the pouring out of the Spirit (the best of all things) upon all *Flesh* (the worst of all things) *Joh. 2. 28. Joh. 14. 16, 26. and Joh. 16. 7. and when he is come v. 8. he will convince the World, &c. v. 9, 10, 11. the word is [ἐλεγεῖν] so reprove and undeceive the World, yea so clearly convince them, that they shall have nothing to pretend for their gross mistakes (formerly taken with) but shall unavoidably acknowledge both the hatefulnes of every Act of Sin, and the necessity of obtaining Christs Righteousness, lest they fall under the Judgment and Condemnation of Christ whom they Condemned, yet God Justified, and Constituted him to be Judge of Quick and Dead, Acts 17. 31. More particularly, the Spirit shall clear up by such convincing and undeniable Arguments,*

1. Of the *heinousness* of that *Mother-Sin, Unbelief*, which was the *First Sin*, and is still the Root Sin, of all the rest, *Heb. 3. 12. rejecting the remedy proposed in the Gospel, giving the God of Truth the lie, 1 Joh. 5. 10. and subjecting a Man to the Rigour, Irritation, Coaction and Curse of the Law of Works.*

2. Of the *Excellency of Christs Righteousness*, which is the only saving *Righteousness*, both Imputed in the Grace of *Justification* and Imparted in the Grace of *Sanctification*: and *Christ becoming our surety*, must acquit us of all our Sins, before he could go to his Father, or, by his going to him he obtained to become our Righteousness, *1 Cor. 1. 30. without which no Man can go whither he is gone, Heb. 12. 14. And*

3. Of *Judgment*. That the Son of Man now judged by the *World*, shall appear the Judge of the *World*, seeing the Prince of the World (as *Satan* accounts himself, *Luke 4. 6.*) is judged by him in part already, *Luke 10. 18. Joh. 12. 31. &c. casting him out of his strong-holds, 2 Cor. 10. 4. yea out of his Heaven of Mens Hearts, Heb. 2. 14. How much more all his Slaves and Subjects? In a word, If we be Believers, and so partake of Christs Righteousness, then will Christ bring forth Judgment unto Victory, Mat. 12. 20. both in our Sanctification (perfecting it in us, though we be but bruised Reeds, and such smoking Candlewicks, as have more Smoak than Light in us,) and in our Glorification also, but if we be Unbelievers rejecting Christs Righteousness, we shall be Damned with the Devil and his Angels in the Damnation of Hell, *Mat. 23. 23. and Mat. 25. 41. for Christ will come with his mighty Angels, in flaming Fire, to render Vengeance upon the disobedient Unbelievers, who have rejected his Grace tendered to them, and disregarded his forewarnings of Wrath to come, 2 Thes. 1. 7, 8, 9, 10. in a word, the Spirit comes and convinceth with undeniable Arguments (as the word ἐλεγεῖν signifies) that Man hath Destroyed himself, but in Christ is his help, Hos. 13. 9. He, Adam, or It, Adams Sin, or one, the First Man, or somewhat hath marr'd thee; the Hebrew word there is capable of all these readings whatever it was (saith God) it was not I, who made Man upright, but he Invented many shifts and shirking tricks of sinful devices, Eccles. 7. 29. both Angels and Men God made subject to change, by the freedom of their own will (referring to himself the incommunicable property of being naturally unchangeable) so that many Angels did on their own accord fall from their first estate, and became Devils, and Satan (one of them) by the Serpent seduced our First Parents to break the Covenant of Works, whereby they and all their Posterity (being in their Loins as Fruit and Branches are in the Root, all under that Covenant) became both liable to Eternal Death, and unable to recover Life by themselves, yea by Nature are at enmity with God, and all Spiritual good, *Rom. 8. 7. and inclined to evil, only and continually; this is our Original Sin, that bitter Root of all our Actual Transgressions in thought, word and deed: This is Mans Malady, but his Remedy is in Christ (in me (saith he) is thy help, Hos. 13. 9. When Man is neither able to help himself, nor (indeed) is willing to be helped by God out of this woful Estate, but is rather inclined to lye still insensible of it, allowing of Sin, yea, and wallowing in Sin; yet the most gracious God, even then (when Man like a Child had easily broke the Glass, which all the Men in the World could not piece up again) reveals a way in his Word to save Sinners (in this desperate condition) for the Glory of his Free Grace by vertue of another Covenant of Redemption made betwixt the Father and the Son, before the World began, Tit. 1. 2. and 2 Tim. 1. 9. as the second Adam, and Mans Surety.***

The fourth Objection. If there be another Covenant besides that of Works and of Grace, this makes three Covenants.

Answer the first, There be but two Covenants betwixt God and Man, the Covenant of Friendship and Favour before the Fall, and the Covenant of Mercy and Pence after the Fall of the first Adam, as is aforesaid; yet may there be, and is another Covenant betwixt God the Father and God the Son, betwixt Jehovah and Jesus, and that from all Eternity before the World began; this was not a Covenant *ad idem*, between the same parties, therefore not a third.

Answer

Answer the second. The Scripture is clear in declaring that there was a Covenant betwixt the Father and the Son transacting the whole matter of Mans Salvation therein, in which they two,

1. Were the Parties (both free) who Contracted this Covenant.

2. There were Articles or Terms thereof propounded on each Hand.

3. There is also mentioned a mutual, free and full consent on both sides; yea, and,

4. This mutual compact and stipulation doth oblige them each to other in their parts of the Covenant.

1. The Parties, the Father (who had the first Hand in this deep design of Grace) was free, and (being the first cause and last end of all things, Rom. 11. 36.) could not be a Debtor to any, yet himself loved, John 16. 27. and so loved Man, John 3. 16. while Man was only in Gods Eternal Thoughts, as to become a Debtor to him in entering into this Covenant for his Salvation; and the Son, as God, John 1. 2. and equal with God, Phil. 2. 6, 7. was as free as the Father, and not bound to any Duty but by his own consent, yet made himself a Debtor,

2. The Terms or Articles of this Covenant, were,

(1.) On the Fathers part:

1. Something the Father did require of the Son, to wit, both, to take upon him the form of a Servant (yea, of an evil Servant that might be beaten and bruised) Phil. 2. 7. Heb. 2. 14. and in that form to perform whatever was necessary for Gods Satisfaction and for Mans Salvation.

2. And something the Father did promise to the Son, as Assistance, Isa. 42. 1, 6. Acceptance, Revel. 8. 4. and a blessed Success in having a chosen Seed to serve him, and to be saved by him, Isa. 53. 10, 11, 12. and Psal. 2. 8, &c.

(2.) The Articles of Agreement on the Sons part, were,

1. His voluntary undertaking, (Isa. 38. 14.) to become his Fathers Servant, Isa. 42. 1. saying, Behold I come to do thy will, O God, as 'tis written in the Volume of thy Decrees, (so some do sense ἐν Κερανίῳ τῶ Βιβλίῳ) Psal. 40. 6, 7, 8. and thus Christ saith, He laid down his life according to his Fathers Commandment, John 10. 18. and took it again by the same compact also. And,

2. Christ by this Covenant acknowledgeth himself bound to his Father (as Jacob was to Laban by some foregoing Contract between them, Gen. 31. 39, 40.) to keep all given to him, that none of the Elect might be lost, John 17. 2, 12. and 6. 37, 39. he will be answerable and accountable for both dead and living.

Inference. Oh what strong Consolation doth this afford, That the Father hath given me to his Son, and that his Son hath undertaken for me to the last, and that I be not lost, John 6. 39, 40, &c. * Oh my Happiness, that I am not my own Undertaker, but that both the Father (who gave me) and the Son who keeps me) have jointly given me a Bond under their own Hand, of the truth hereof: Woe to those Arminian and Socinian Opinionists, who make themselves their own Keepers as well as Givers, undertaking all for themselves.

(3.) To those Articles both Parties freely agreed, for Christ as God, and Coequal with God, could have no command impos'd upon him without his own free and voluntary consent, having no Bond before on him.

(4.) By this Agreement both the Father and the Son bound themselves to all the Articles of this Covenant, the Father to Elect, and to give the Elected to the Son, the Son to Redeem, and to keep the Redeemed for the Father.

Inferences. 1. How should we love God the Father, who himself loved us, John 16. 27. and so loved us as cannot be express'd bow, John 3. 16. that his Heart was so Engaged in his good will to Man, Luke 2. 14. that long before Man was Man, much less a sick Man, yet he provides both Physick and a Physician for him, by an Eternal designation, 1 Pet. 1. 20. wherein he had also an Eternal Delectation, Prov. 8. 22, 30, 31. There was a Coexistence of the two Persons, the Son was with the Father in the beginning of his way, and the Father delighted in the Son, as he was the Fore-ordained Surety and Mediator for Man: In this Delight was spent all that vast space of Eternity by themselves in a bare expectation of its Actual Application, as if he had long'd (as it were) for the Marriage-day of Man and his Mediator; such prodigious Glory was wrapt up in this Eternal purpose of Grace, Eph. 3. 11. as if he thought long (with Abraham, to speak with reverence) until Immanuel's day should dawn, John 8. 56. yet all these many Myriads of Ages Christ was [Fom, Fom] daily his delight: Great was Gods love manifested to Man in making him a meet Helper in time, but 'twas much greater in providing him a meet Mediator before all time, before either Man or Mountains were made, and so before Man could take notice of his necessity thereof. This shews

shews how marvelously the *Fathers Heart* was engaged in a design of Grace to *Man*, with whom he might have justly proceeded (being at liberty) to prosecute the curse of the *Covenant of Works*, and never have treated with his *Son* about *Saving Man*.

Inference 2. How should we love the *Son of God*, who might have refused to be sent, (as well as the *Father* might to have sent him) yet *Christ came*, though upon hard terms, *Zech.* 13. 7. and became a *Servant* to God in this great and gracious design; he made himself of no Reputation, *Phil.* 2. 7. submitted to fulfil all Righteousness, *Mat.* 3. 15. therefore began he at the beginning of *Mans sin*, and carry'd on his *Redemption work* to the end thereof, as he was *Conceived and Born* of the *Virgin Mary* (to take away *Mans Sin* contracted in his Conception and Birth) he lived a life of sorrows and sufferings, (to take away our life-sins) and he died that shameful and cursed Death of the Cross, to save us from the curse of Death Eternal, and all along *God was in Christ reconciling the World to himself*, 2 *Cor.* 5. 19. both the *World of Jews* and that of *Gentiles*, therefore submitted he to the Seals of both Law and Gospel. He was Circumcised, *Luke* 2. 21. Baptized, *Mat.* 3. 16. took the Passover, *Mat.* 26. 18. and the Lords Supper, *ver.* 26. though he needed none of them either to take away his sin, for he was sinless, *Heb.* 4. 15, &c. or to strengthen his Faith, for he had no weakness in it, *Heb.* 2. 13. and *Isa.* 49. 5. and 50. 6, 7, 8, 9. All this was to shew that *Christ* was under the *Covenant of Redemption* with the *Father*, distinct from that *Covenant of Reconciliation* with Sinners, whereby all the Seals become proper to a *Covenanted people* (and not common to strangers thereunto, *Gen.* 17. 7. *Exod.* 12. 48. *Mat.* 28. 20. *Col.* 2. 11, 12, &c.) but *Christ* receiv'd the Seals by a command from the former *Covenant of Redemption* and Surety-ship for us, which he had compacted with the *Father* (not as we poor Sinners receive them as Seals of the *Covenant of Grace and Reconciliation*) to expiate all our Sins in them. We should all Ride at this *Anchor of Hope* in *Christ*, who pass'd through all these Ordinances with delight, *Psal.* 40. 8. as if they had been his Meat and Drink, *John* 4. 34. and took sin out of them, as he pass'd under them: And by doing and suffering all the good pleasure of his *Father*, *Isa.* 50. 5, 6. and 53. 2, 3, 4, 5, 7, 8, 9, 10, 11, 12. *John* 10. 17, 18. and 12. 49, 50. and 17. 4, 6. He purchas'd and demanded not only his own Glory, *John* 17. 5. but also the Glory of all his Redeemed (given to him) according to the Articles of Agreement betwixt him and his *Father* in that *Covenant*, *ver.* 24. where *Christ* saith not [*Father I wish*] but [*Father I will*] as equal with God. This being the great End (first in intention, though last in execution) why he humbled himself to be the Sworn Priest, Prophet and King of his Church.

3. *Inference*, Oh how should we love God and the Lord *Jesus Christ*, 1 *Cor.* 16. 22. who hath sworn to be all these to us, *Psal.* 110. 4. *Heb.* 7. 21, what God barely saith, he may Repent of, upon a reserve of our Repentance as *Jonah* 3. 2. and 1 *Sam.* 2. 30. but what God Swears, is irreversible, the *Father* will not Repent, no not to Sacrifice his Son (though *Abraham* might relent to slay his *Isaac*) and the Son will not Repent of being Sacrificed, though then he had *Dolores Parturientis*, *Job.* 16. 21. strong pangs of Travail, *Heb.* 5. 7. and was much strained till it was accomplish'd, *Luk.* 12. 50. here is sure footing for our Faith, though the *Father* and the Son might justly break *Covenant* with us (because we break *Covenant* with them) yet will they not break *Covenant* one with the other, for they have sworn each to other and will not Repent, as sure as the Sins of the Patriarchs and Prophets which are past, *Rom.* 3. 25. are remitted by this Lamb slain from the foundation of the World, *Rev.* 13. 8. and before the World, even ever the same, *Heb.* 13. 8. He took away all the transgressions of them that were under the first Testament, *Heb.* 9. 15. and they are all set down with him in his Kingdom, *Mat.* 8. 11. and *Luke* 16. 23. so sure shall all our sins (if Redeemed) be Remitted also, and we Reign with *Christ* in Heavenly places, *Eph.* 1. 3, 4, 5. and as sure as God hath put down all Persecuting Powers in former Ages, so he will those of this Age, for he hath said, All knees shall bow to *Christ*, *Phil.* 2. 8. *Psal.* 2. 8. and bids his Son, Sit at his right hand, till all his Foes be made his Footstool, *Psal.* 110. 1, and *Heb.* 10. 13. there is a Spirit, *Zech.* 6. 8. that in a way of Providence will never leave stirring up of Spirits till this be accomplished, even the weak shall be as David, *Zech.* 12. 8. to effect it, oh let prayer be made for *Christ*, *Psal.* 72. 15. that the *Father* may perform his Promise to his Son both for his Friends and Foes. This shews how our Prayers for *Christ*, *Psal.* 72. 15. gratifie the *Fathers Bowels* as *Joab Davids*, 2 *Sam.* 13. last and 14. 1.

The Fourth *Inference* is, Oh the strong consolation, that this *Eternal Covenant* of Redemption (which gives a Being and Life to the *Temporal Covenant* of Reconciliation) affordeth to our Faith, fixing first upon that former *Covenant* betwixt *Jehovah* and *Jesus*: Considering,

1. How the *Father* (*el Shaddai*) loved us so (before we were) the designs, Decrees and fore-ordains his Son to be our Redeemer before the World began, to make him the beginning of his ways,

ways, Prov. 8. 22. *primus Federatus*, the first Covenant in the *VVomb* of Gods *Eternal Decree*, we reckon it a great Favour, when a *Friend* will plead for us in our absence, or when a *Father* will purchase an Inheritance for a Child Unborn; yet all this God designed *Christ* to do for us before we were, yea before the *Mountains*, or *Man*, or the *VVorld* were, v. 23, 24. while we were *Creables* onely, and not *Creature*, capable only to be Created, but not yet *Creatures* actually: for *known* to God were all his works (not only) from (but also) before the beginning of the *VVorld*, *Act*. 15. 18.

2. Consider, That this Bargain was struck up 'twixt the *Father* and the *Son*, not only before we were, but from Eternity, 'twas *Everlasting Love*, Jer. 31. 3. *a parte ante* as well as *Post*, the Covenant of *Reconciliation* to *Adam*, and to *Abraham*, &c. was but a *Yesterday* Covenant in comparison of this Covenant of *Redemption* 'twixt the *Father* and *Son* for us, which was from Eternity. It cannot be said that there was a Beginning of their Love to us; whatsoever was before the *VVorld* and *Time*, (which was Created with the *World*) must needs be *Eternal*. designs of Gods good *VVill* to *Man*, Luke 2. 14. are no younger than God himself. How many are Gods thoughts (of Love) to usward? Psal. 40. 5. *David cannot reckon them* by retail (not knowing where to begin them below Eternity) therefore he doth it by whole-Sale shewing the Original of those thoughts to arise out of this *Eternal* Covenant of the *Father* with the *Son*, v. 6, 7. &c. the *Father* delighted in those thoughts of Love to the Elect from *Everlasting*, and the *Son* delighted in them too, Prov. 8. 30, 31. *God* began to love us in *Christ*, as soon as he began to be himself, and to love himself and his *Son*, which indeed had no beginning, but was from *Eternity*: Oh how should this in dear Gods Love to us! dear is that Love of a *Friend* to us, that hath been extended from their very *Infancy* and continueth unto their *Death* upon us? How much dearer must Gods Love to us be, which hath been from *Eternity* and will be to *Eternity*; as it had no beginning so it can have no *End*, but lasts as long as God lasteth; this platform is *profundum sine fundo*.

3. Consider, that our *Persons* should be taken into the same Covenant with the *Son* of God, as soon as *Christ* was *Elected*, we were *Elected in him*, Eph. 1. 3, 4. and accepted in him, v. 5, 6. so brought into this Matrimonial Covenant of being betrothed to God himself, *Hos*. 2. 19. wherein the *Son* said to the *Father*, *Here am I*, and the *Children thou hast given me*, *Isa*. 8. 18. all brought into an Union above that of Angels: As *Christ*s coming under our Covenant (to be made under the Law for us) was his lowest abasement, so his taking us into his Covenant (to have interest in his Sonship and Righteousness) is our highest advancement.

4. Consider, There is a more glorious *Emanation* or flowing forth of this *Eternal* Love of God to *Man*, and a greater manifestation thereof in suffering *Man* to fall, and raising him up again by *Christ*, than if he had given Life and Salvation to him in a way of *Innocency*, without ever falling into sin at all. The poor blind *Pagans* do indeed object against this great Truth, saying, That if their *Heathen-Gods* do not hinder wickedness when they can and may hinder it, they bring themselves under an unavoidable necessity of punishing men for that wickedness. There be some *Socinians* and *Arminians* also that are not ashamed to symbolize with the *Pagans* herein, being burdened with the same seeming Reason, saying, Why would God suffer sin to enter into the *World*, which he might have hindered, knowing he should be thereby under a necessity either of tormenting sinful men in *Hell*, or his *Innocent Son* (*Christ*) on *Earth*; yea both these must be tormented.

Ans. 1. 'Tis no less than blasphemy to say, that the great God wanted either *Wisdom* or *Power* to prevent the entrance of sin into the *World*, seeing he is Infinite in both; his *Infinite Wisdom* could have designed another way than *sin*s entrance, and his *Infinite Power* could have accomplished that design for prevention of sin.

2. Though *Divine Power* had undoubtedly a Dominion over sin, either to prevent it, or to permit it; yet *Divine Wisdom* thought it best of all to permit it, upon Reasons weighty in themselves, yet unsearchable to our humane capacities; *VVhat* man knoweth the deep mysteries of the mind of God? or who hath been his Counsellor? *Rom*. 11. 34. 'Twas blasphemy in *Alphonso* the wife (the fool rather) to say, had he been of Gods Counsel at the first, he could have amended many things that now are in the *World*.

3. If we consider the State of *Innocency* under the Covenant of *VVorks* simply as it respects *Man* only, so it had been better and more excellent morally, that *Man* had never sinned, and never been sick, so as to need a Physician: But if we consider *Mans* condition in that first Estate relatively, as it had a respect to a more universal good, to wit, the *Glory* of God, in the flowings forth of his *Free Grace*, and the greater manifestation of his Infinite Love; there is more *Divine Excellency* in *Mans* falling by sin, and rising again by *Christ* in the Covenant of *Grace*. Gospel-Repentance, or *Godly-Penitency* (wherein Faith fetcheth in Healing from *Jesus* for a sin-sick Soul) is better than a *Legal-Innocency*, a Gospel-rising, than a *Law standing*; upon many accounts. As,

1. This was the way which the Infinite Wisdom of God invented to make the best evidence of his *Love to Man*, as 'tis said of *sinful Man*, that he *sought out many Inventions*, *Eccles. 7. v. 29*. So may we say of the *most holy God*, that he sought out a world of Inventions for the Excursion of his Love to Man, and among all sorts of ways his Wisdom could invent (and that in an Eternity of time too) he pitcheth upon this as the best way to let *Man* fall into sin, and to become an Enemy to God, that his *great Love* (as 'tis call'd, *Eph. 2. 4.*) might be the more manifest, which would not have appeared so great, if *Man* had not sinned: To *love Man* as a Friend who had never displeased him all his life (as that *Elder Brother* said to his *Father*, *Luke 15. 29*) was over-low a way of love for him who is called *Love it self*, 1 *John 4. 8*, 16. No, *Man* must be a sinner, a *God-offending creature*, and this must be the way whereby *God* commendeth his *Love to Man*, *Rom. 5. 8, 10*. Such an unsearchable way of hidden Wisdom's inventing, as neither *Height*, nor *Depth*, nor *Breadth*, nor *Length* thereof could ever be found out by *Man*, who must endeavour to *Admire* it, but must not undertake to *Express* it, *Rom. 11. 33*. & *Eph. 3. 18, 19, 20*. *Who art thou, O man! that dare chat and argue with the most wise God?* who found out this way for glorifying his own *Justice* upon some, and his *Mercy* upon others, *Rom. 9. 20*, &c. Oh *Mercy, Mercy, Mercy!* presupposeth *Misery*, *primum Dei donum est Amor*; as he is *Goodness*, so he is *Love*, and he laid this platform from all Eternity, to let out his *Love* in a way of *Mercy*, permitting *Man* to fall into *Misery*, merely that it might serve (as a *Soil*) to set off the *Love of God* the more.

The second *Account* is, As this was *Gods way* to set forth his *Love to Man* the more; so 'tis to raise up *Man's Love to God* the more. That great sinner (the *Woman* that washed *Christ's feet* with her tears, and wiped them with her hair) loved much, because *Christ* had forgiven her much, *Luke 7. 38*. to 48. She loved him not only more than *Simon* there (who never had sinned so foully as she had done) but even more than the blessed *Virgin*, of whom we never read, that she did so manifest her love to *Christ* in such actions, as this greater sinner did, who had a deeper sense, and a more powerful feeling of Divine Compassions obliging her to return love for love, yea proportionably measure for measure, more than many that had never so sinned. *Christ* saith something to this in *Luke 15. 7*. *There is more joy in Heaven over one sinner that repenteth, than over ninety nine Just persons, that need no repentance*; for such the *Pharisees* conceited themselves to be, they were not sick of sin, so slighted they *Christ* the *Physician*, as he oft told them; and thus it is with most men, when a *Physician* comes to visit them in their Health, he hath then the face of a man only, but if upon a bed of sickness they send for him, he hath then to them the face of an *Angel*, Oh! *welcom, welcom*, a thousand times *welcom*. And assuredly the penitent *Prodigal*, the poor forlorn *Son*, could not chuse but feel and find stronger obligations to love his compassionate *Father* more after his Return and kind Reception, than if he had never relinquished his *Fathers Family*, and spent his All in a far *Countray*, *Luke 15. 13, 20*. to 32. yea better than his *Elder Brother* that staid at home. *Austin* said, the greater sinner I have been, the greater skill hath my *Physician* shewn in curing me. Hence may it well be questioned, whether *God* be more glorified by *Innocency* or by *Penitency*. *God* would never have suffered *Evil* to be, unless he knew how to bring forth the greatest Good out of the greatest *Evil*; he would not have suffered sin to enter, were it not for promoting both the *Glory of his Love* to us, and the *Grace of our Love* to him; hereupon the Character of *Pompey* [ἐχθρὸς πατρὸς φίλων τέκνων] is well given to *Repentance*, which is a fair *Daughter* of a very foul *Mother*, to wit, *Sin*. Herein the Wisdom of *God* is glorified, being the most sublime *Chymist* to extract best Antidotes out of worst Poisons.

The third *Account*; *God* might have kept all *Men* (yea and all *Angels*) in a sinless condition, as so many Courtiers to proclaim the *Glory of Creation-love*, and *Law-Goodness*, and of the never broken *Covenant of Works*; so *Innocency* might have been maintained by the common Influences of a *Law-Love* both in *Adam* and *Angels* (to neither of which *God* ever promised perseverance) but had this been so, the *World* would never have had place for the *Ark of Gods Glory*, *Jesus Christ*, and the fulness of the *Godhead*, had never dwelt bodily in the *Manhood*, *Col. 2. 9*. There would have been no Relation 'twixt a *Saviour* and a *Sinner*, had not *Man* been sick; there had been no *Physician* to dyet and *salve* him, the most high had never emptied himself of his *Glory of the Godhead* to be united to a *Lump of Clay*, there had never been such an high and honourable *Bridegroom* for such a low and sinful *Spouse*; *Death* should never have conquered *Death*, nor sinful *Dust* made glorious *Kings* casting down their *Crowns* before the *Lamb*, &c. then no *Redemption-Love*, no *Covenant of Grace* or *Gospel*. All which were *Gods Eternal purpose*, *Eph. 3. 11*. to be made known in time by the *Church to Angels and Men*, v. 3, 5, 9, 10.

Inferences hence. 1. How ought we to *love God in time*, that loved us before all time? 2. That fetched us out of that vast *Mother Nothing*, to make of us *Vessels of Mercy*, putting Trumpets
into

into our hands to proclaim his praises ; we might have been in *Judas's place*, and *be in ours* ; how might we be now frying in the Furnace of Hell ! 3. We have but a *little love to bestow, give it all to God*, Gen. 43. 11. who loved thee with great love, Eph. 2. 4. and that from Eternity, and will let thee blacken his fair Love with thy feeble and sinful Love. Man hath many more Motives to admire this Covenant of Redemption (which gave being and life to the Covenant of Grace and of Reconciliation) in Meditation.

As (1.) That not only the *Father* and the *Son* were thus deeply concerned (and that from all Eternity, as is aforesaid) but also the *Holy Spirit* is concerned in it. Though *God the Father* be the *Author*, and *God the Son* is the *Mediator* of it, yet *God the Holy Ghost* is likewise the *Seal* of this blessed Covenant, as the sequel may make more manifest. For,

First, *God the Father* was the *Author* and *Original* or *Fountain* thereof ; 'twas *Jehovah Elshaddai*, Gen. 17. 1, 2. The *Father* had the first hand in it ; I will do it, *I even I*, Gen. 9. 9. which emphatical Duplication of the person [I] importeth both the propriety of the *Author*, and the certainty of the *Action*. The *Father* made the first motion for bringing Mankind into the bond of the Covenant, Ezek. 20. 37. It was the *Fathers honour* to be first in their *Redemption*, as it was the *Womans dishonour* to be first in their *Transgression*, 1 Tim. 2. 14. 'Twas the *Father* who was the *Fountain* ; *God (the Father) was in Christ (the Son) reconciling the World* to himself, 2 Cor. 5. 19. It was the *Father* that gave *Christ (the Son)* for a Covenant to the World, Isa. 42. 6. and 44. 8. *John* 3. 16. & 16. 27.

Secondly, *God the Son* was concerned as *Mediator* of this Covenant, Heb. 12. 24. The *Father* drew the first Platform of Mans Redemption in his own bosom, propounds this to the *Son who lay in his Fathers bosom*, Job. 1. 18. The *Son* freely consents to be sent out of his *Fathers bosom* into the World, saying, *Here am I, send me*, Isa. 6. 8. And, *lo I come to do thy will*, O *God*, Heb. 10. 7, 9, 10. As the *Father* gave *Christ* for a Covenant, not only when *Christ* came into the World, but before the World was, even in his *Eternal Counsel*, when he elected us in him : So the *Son* was willing to be given, and to be sent, and to perform all his part of the *Fathers Platform* personally upon Earth, where he willingly lived a miserable life, and after died a cursed death in our Nature and stead, whereby he became the *Mediator of the Covenant*, Heb. 8. 6. and *Surety* for it, Heb. 7. 22. he, being *God-Man*, was both *Adapted* to be the ground of *Man's Union with God*, and enabled to maintain *Man's Communion with him*. Hence this our *Immanuel*, Isa. 7. 14. is call'd the *Angel of the Covenant*, Mal. 3. 1. for having so great a hand in striking up this Covenant of Redemption, whereof (as the *Father* is the *Fountain*, so) he is the *Foundation*, being the *Beginning of Gods way*, Prov. 8. 22. And all *Promises* are propounded, ratified and accomplished in him, 2 Cor. 1. 20, 21. *Christ* is the *Messenger* to make it known, as well as the *Mediator* to maintain it, 1 Tim. 2. 5. Hence he is call'd, the *Prince of Peace*, Isa. 9. 6. and according to the *Septuagint* there, *μεγαλὸς ὁ βουλῆς ἁγγελος*, the *Angel of the great Counsel* and Covenant.

Thirdly, *God the Holy Spirit*, as he was the *Witness* of this *Eternal Contract* and Covenant, Heb. 10. 15, 16, &c. bringing all to light ; so he is also the *Seal* of this Covenant, Eph. 1. 13. This Covenant is a Covenant of *Promise*, and the *Spirit* of this Covenant is the *Spirit of Promise* : As the *Son* was promised by this Covenant to transact all that was required for *Gods Satisfaction*, and *Mans Salvation* from without Man ; so the *Spirit* was promised by the same Covenant to transact all that was required for the *Sanctification of the Spirit*, and *Belief of the Truth* (2 Thes. 2. 13.) from within Man, appertaining to the Election of Grace. The *Holy Ghost* therefore must be given (as well as *Christ*, who is one Comforter) as another Comforter, Job. 14. 16, 17. The *Father* sends the *Son*, and the *Son* from the *Father* sends the *Spirit*, Job. 14. 26. & Acts 2. 2. The *Spirit* comes both as a *Witness*, as a *Seal*, and as an *Earnest* to confirm this Covenant. As *Faith* is *Man's Seal*, so the *Spirit* is *God's Seal*, Job. 3. 33. Eph. 4. 30. not only by confirming the Promises of the Covenant to the Soul, but also by engraving the Image of the Covenant in the Soul of Man : And he is the *Earnest* also, Eph. 1. 14. & 2 Cor. 1. 21, 22. not only as binding the bargain, but also as part of the payment, so call'd the *first-fruits* thereof, therefore *Chrysostom* saith, Should not *God* give the Inheritance promised, he would come to the loss, in losing his *Earnest*. How then ought we to love all the Three Persons in the Trinity, seeing *Opera Trinitatis* (not only) *ad extra*, (but also in this respect) *ad intra* (soo) *sunt indivisa* ; they did all personally concur in this great work of *Man's Redemption*, in the *Eternal*, *External* and *Internal* part thereof.

1. The *Father* first framed the main Model, and made the first motion hereof, calling things that are not, as certain, as if they were, Rom. 4. 17. he fore-ordaining (as well as fore-knowing and fore-seeing *Man's Fall*) said then (out of his *omnipotencia*, or love of *God to Man*, Tit. 3. 4.) Deliver him from going down into the Pit, I have found a *Ransom*, Job 33. 24. then was the *Father* gracious to man, so as to find out his *Son* a *Ransom*, an *Atonement* for him, or a Cover for

for his sin, as a Sore is covered with a Plaister, or as the curling Covenant of the Law was covered with the Mercy-seat, the guilt and filth of his sin shall be forgiven him, *1am.* 5: 15. and he shall not go down into the Infernal Pit; to all this the Son,

2. Gave his Hand (as is the manner of contracting Covenants, *Ezek.* 17. 18. *Jer.* 50. 15.) to the Father, that he would be the Grand Undertaker herein, *Isa.* 38. 14. (which is understood of the second Person, to whom sick *Hezekiah* turneth from the Father in his Pathetical Prayer. Thus *Christ* was the beginning of Gods way, *Prov.* 8. 22. The Fathers Covenant with the Son was the first out-going of God to his Creature Man, and this was *Christs* delight, *ver.* 30. and thus he became the Lamb slain from (yea, before) the Foundation of the World in this Eternal Covenant, *Revel.* 13. 8. And for all this unutterable compliance in the Son to the Father touching this Covenant, *Christ* expressly affirmeth, that the Father loved him before the Worlds Foundation, *John* 17. 24. And,

3. The Holy Spirit was concern'd in managing this Covenant of Redemption. As,

1. He must overshadow the Virgin Mary, *Mat.* 1. 20. *Luke* 1. 35. as he had overshadow'd the confused Chaos, in the Creation, bringing all into form, *Gen.* 1. 3. so curiously framing *Christs* Body in her Womb she knew not how, *Eph.* 4. 9. *Psal.* 139. 14, 15.

2. He must take up his Temple in all those whom the Father hath given to the Son, *1 Cor.* 3. 16. and 6. 17. and *Rom.* 8. 11, 14. and *2 Tim.* 1. 14. that he may preserve them both in Grace and for Glory; and were it not for the indwelling of this Holy Spirit, in Saints, did he turn us over to be secured by Gifts of the Spirit only, the Devil would make an hard shift to blast the best Gifts in the World, as he blasted those excellent Gifts in Adam at the beginning of the World, which far excell'd in degree any Gifts we can receive. *Christ* hath charg'd his Spirit with all his Redeemed in this Dark forlorn World, and way-less Wilderness that none of his should be lost therein; and this Spirit is a Spirit of Power, *2 Tim.* 1. 7. and greater (or stronger) is he that is in them, than he that is in the World, to wit, the Devil, call'd the God of this World, *2 Cor.* 4. 4. *1 John* 4. 4. so that neither Men nor Devils can draw them away Totally and Finally from God: God puts his Spirit into all his, and causeth them to walk in his Statutes, *Ezek.* 36. 27. and if at any time (as indeed many times) they be dead, this quickening Spirit doth quicken them in their way, *Psal.* 119. 40, 37, 25, 149. and 143. 11. *Rom.* 8. 11. and *1 Cor.* 15. 45. *Christ* sendeth the Spirit to dwell with us, and to abide in us, *Joh.* 14. 16, 17. *Christ* sets the Spirit at work, and the Spirit sets Faith at work, and by this mighty power of God, we are preserved to his Heavenly Kingdom, *1 Pet.* 1. 5. *Timothy's* transcendent Gifts would soon have evaporated, had they not been kept by the Holy Ghost that dwelled in him, *2 Tim.* 1. 14. This abiding Spirit carries on his work to perfection, *Isa.* 59. 21. and *Psal.* 138. 8. and *Phil.* 1. 6. He is a foolish Builder that cannot finish when he begins a Foundation: Thus all the three be concern'd. I meddle not with the *Antelapsarian* or *Sublapsarian* Notion; for *non datur prius & posterius in Deo*, God beholds all things, *uno intuitu*, at one glance altogether.

NB. 1. The first Sin of Man was indeed primarily against God the Father, as it was a Breach of his Command, yet was it principally against God the Son, as it was a vain Affectation of becoming like God in Knowledge and Wisdom, which is only proper and peculiar to *Christ* in his Hypostatical Union, call'd the Wisdom of God. In the first Sin of Man was sown the Seed of that (only) unpardonable Sin against the Holy Ghost under the New Covenant; therefore *Christ* and the Spirit are concern'd.

2. Meditate, how this Covenant was made 'twixt two Persons that cannot Lie, and that before the World began, *Tit.* 1. 2. as *Christ* was God, he cannot Lie no more than his Father; to pray now for the coming of *Christs* Kingdom, doth as much gratifie the Fathers Bowels, as *Joab's* Requesting for *Absalom*, *2 Sam.* 13. last, and 14. 1. God will make good his Covenant to his Son. *Christ* was *Heres Natus*, and is *Heres Constitutus*, a Born Heir, and a Made Heir; God will not let him want his Lordship of all, *Acts* 10. 36.

3. Meditate, God loves his Saints from Eternity, yea, while *Children of wrath*, *Eph.* 2. 3. *Amore Benevolentiae*, though not *Complacentie*, until called according to his purpose, *Rom.* 8. 28. Paul puts Purpose and Grace together, *2 Tim.* 1. 9. Gods Eternal purpose is made to appear in calling to Grace, *Tit.* 1. 2. and 3. 4. *Decretum patrie seu intentionis & finis* brings forth *Decretum viae, medii & executionis*, making us first holy, then happy, *Rom.* 5. 8, 9, 10.

4. Meditate, Look on your selves in *Christ* as the Father doth who Elected us with him as well as in him. God is love, not said so of any other Attributes. *Christ* is the Burning-glass that contracts the Beams of Gods Love (diffused to all the World) on the Saints Elected and Accepted in him; hence have they the same Love *Christ* hath, *John* 17. 23.

Having spoke thus much to the Covenant of Redemption (made 'twixt the Father and the Son)

Son) before Time, I come now to Treat upon the Covenant of Reconciliation tendred by the Most Holy God to *faln and finful Man*, having many Periods or Terms of publication, (as is above said.) 1. To *Adam* immediately after his *Fall*. 2. To *Noah* after the *Deluge*. 3. To *Abraham*, having *Circumcision* as its Seal, &c. 4. To *Moses*, and by him as by a Mediator to *Israel*, as above. To all which may be added, 5. The same was Renewed to *David*, *Psal.* 89. 3. God swore his Covenant unto his Servant *David*, which is called, the sure Mercies of *David*, *Isa.* 55. 3. and *Acts* 13. 34. By vertue of this Covenant *Christ* is call'd the Son of *David* often, and *David* Gods Servant, *Ezek.* 37. 24, 25. who in the form of a Servant, *Phil.* 2. 7. and *Isa.* 42. 1. came to do his Fathers will, *Heb.* 10. 7, 8, 9. and therefore this good Servant, (*John* 4. 34.) shall be promoted from his state of Humiliation to be King over my people in his state of Exaltation, *Hos.* 3. 5. And 'tis this Covenant which promisseth that the Tabernacle of this *David* (Mytical) which hath been *faln down*, shall be raised up, *Amos* 9. 11. This was done in the days of the Gospel, when *Christ* the Branch sprang out of the dry Root of *Jesse*; and when that Noble Family was sunk so low, as from *David* the King to *Joseph* the Carpenter, *Christ* then gave a lift to his *faln Tabernacle* the Church. This was done in the Primitive Times by him and his Apostles, but this Everlasting Covenant (*Ezek.* 37. 26.) doth assure us, that not only the Tabernacle, but also the Throne of *David* in process of time shall be raised up and established for ever, *2 Sam.* 7. 13, 16. *Dan.* 7. 14. *Revel.* 11. 15, 17. All the Kingdoms of the World are *Christs* by Inheritance, Donation, &c. as he is now the King of Nations, (more rightly than *Tidal* was, *Gen.* 14. 1. because his Army consisted of sundry *Gojim* or Nations) but all these Kingdoms shall be his also, as King of Saints, *Revel.* 15. 3. There shall be but one Lord, and his Name one, *Zech.* 14. 9. when he shall be King over all the Earth, at the sounding of the seventh Angel; then *Jehovah*, who is but one, *Deut.* 6. 4. shall have but one way of Worship, all false Worships being abolished. The Father will give the Son not only the Tabernacle, but also the Throne or Kingdom of his Father *David*, *Luke* 1. 31, 32. This was begun in *Christs* state of Humiliation, and it shall certainly be accomplished in his state of Exaltation, *Heb.* 10. 12, 13. therefore the sixth Epocha or Period of this Covenants publication is lodged in *Christs* grand Prophet of the Church, the Covenant of Reconciliation comes at last to be made known by the Reconciler himself (our blessed Redeemer) *Heb.* 1. 1, 2. whereas God, who in divers manners spake to our Fathers, hath in these last days spoke to us by his Son. 'Twas but darkly deliver'd to *Adam*, more plainly to *Abraham*, clearer to *David*; now it coming to *Christs* (the Son of *David*) turn, helving in the Bosom of God the Father, hath most clearly declared it, giving us a Transcript of those Eternal Transactions betwixt him and his Father in the Bosom of Eternity, *John* 1. 18. Yea, *Christ* (himself) is call'd the Covenant (it self) *Isa.* 42. 6. I have given thee for a Covenant of the people, (to wit, *Jews*) and for a light to the Gentiles; 'tis not said a Covenant, but a light to them, because the Covenant of Grace in the New Testament Times, (when the Gentiles were called) was not a new or another Covenant, specifically differing from that of the Old Testament Times to the *Jews*, but was the same in substance (as before) and the same *Christ* was exhibited in both, and unto both; only in various Administrations: *Rebekah Veiled and Unveiled*, *Gen.* 24. 65. was the same in Person, though not the same in Habit and Attire: The same Covenant was Veiled in *Moses*, *2 Cor.* 3. 13. but it was Unveiled in the *Messias*, *ver.* 18. *Mat.* 13. 16, 17. Now the Gentiles wanted only New Light (not a New Covenant) to enlighten them in the knowledge of the Old (yet same) Covenant; whereunto through Ignorance they had before been strangers, *Eph.* 2. 12. therefore *Christ* came as the light of the World, *John* 8. 12. enlightning every Man (both *Jews* and *Gentiles*) that come into the World, *John* 1. 9. And as it is in respect of the Sun of the Firmament, the further it is from Rising, the less light it giveth, and the nearer to its Rising, the more: So it is with the Sun of Righteousness, *Mal.* 4. 2. The further that the Times were from *Christs* coming, the less light they had, and the nearer to *Christ*, the more light sprung up. Therefore the Covenant of Promise was more dark to *Adam*, more clear to *Abraham* and to *David*, but most clear in Gospel Times; this Glory was reserved for *Christ* the Churches Sun and Prophet.

This Covenant of Grace and Reconciliation falls under a Threefold Consideration.

1. In its Name. 2. In its Nature. 3. In its Attributes and Excellencies. First, Of its Name. (1.) In Hebrew is *Berith*, which admits of various Etymologies or Derivations. At,

1. *Berith*, is derived of *Barab*, *elegit*, *chosen* because persons are chosen into it; this is wonderful condescension, that the most high Gbd (who is no way obliged, but became many ways disobliged) should vouchsafe to chuse poor, sorry Man into Covenant with himself. This is below that Monstrous creature *Leviathan*, the *VVhale*, to make a Covenant with Man, *Job.* 41. 4.

as before, yet is it not below the most Infinitely Great Creator, oh how doth Gods *φιλανθρωπία* or Love to man, Tit. 3. 4. out shine his *φιλανγελία* or Love to Angels, in chusing *salv* Man and his nature (catching hold of it, when falling into the Bottomless Pit, as the word [*ἡμλαυβείσαι*] signifies) and not *salv* Angels or their nature, Heb. 2. 16.

2. 'Tis derived of *Barab* as it signifies *Comedit*, or Feasting together, because it was the custom of Oriental Countreys to establish Covenants by Feasting together, Gen. 26. 30. and 'tis yet the custom of our own (as well as other) Countreys, that when the Bridegroom and Bride have enter'd into the Covenant of God, (as Marriage is call'd, Prov. 2. 17.) this is confirmed by a Marriage Feast, Dinner or Supper, they Eat and Drink or Board together, before they Bed together. Thus also, they that Feast with Christ in his holy Mountain of Ordinances, or at his holy Supper, have a confirmation of his Covenant and can say, *This is our Lord*, Isa. 25. 6, 9. thus the Elders of Israel saw God, and did Eat and Drink, Exod. 24. 11. when God made his Covenant at Horeb with them; thus also, 'tis pleaded, *We have Eat and Drunk in thy presence*, Luk. 13. 26. which holds out, though it be a Comfortable, yet is it not an Infallible Sign to confirm the Covenant, for some do Eat *panem Domini*, not *panem Dominum*, as *Austins* Phrase is: The Bread of the Lord, not the Bread which is the Lord: they rest satisfied with the Shell, but reach not to enjoy the Kernel, to wit, that which is *Meat* indeed, and *Drink* indeed, Job. 6. 55. those Christ calls no better than *workers of Iniquity*; others are of opinion, that *Berith* comes from *Barab* to Feed or Eat, because the First Covenant 'twixt God and Man concern'd Mans Eating or Feeding on the Fruit of Paradise.

The 3. Derivation of *Berith* is from *Bara*, *creavit*, for the Covenant of Grace was a new Creation of the old Man *salv* into Sin by breaking the Covenant of Works; thus by the Grace of this Covenant of Grace, we are said to be Gods workmanship Created in Christ Jesus to good works, &c. Eph. 2. 10. and made new Creatures, Gal. 6. 15.

The 4. Derivation of *Berith* is from *Barar*, *purgavit*, to purge or purifie from Dross; and this is Gods work which he doth for all he brings into the bonds of this Covenant of Grace, he purifieth them to himself a peculiar People, Tit. 2. 14. he purges away their Dross, fits them for his use and Sanctifies them for his Service, 2 Tim. 2. 21. The Master Scours his Vessels of Mercy (better than of Silver or Gold) and makes them as bright as Angels before he place them upon these Celestial Shelves of the Glorious Mansions prepared for them, Job. 14. 2.

The 5. Etymology of *Berith*, some etymologists derive it from *Barar* which signifies not only to Clarifie, but also to Declare, because this Covenant is a timely declaration of Gods good Will to Man, Luk. 2. 14. which he conceived in himself before all time, as before; 'tis only a Transcript of the Eternal Covenant betwixt the Father and the Son, the good Will of him that dwelt in the Bush, Deut. 33. 16. or that dwelt bodily in the Flesh of Christ, Col. 2. 9. here-upon the Covenant of Grace is call'd the Gospel, quasi God-spel, out of which man may spell glad tydings (as the word *εὐαγγέλιον*, or *Evangelium* signifies) from God to him, the Gospel being the best News in the World from God to Man, and from Heaven to Earth, no better Tydings can be told, than that Divine Justice is satisfied, that the Wrath of God is appeased towards offending man, that sinful man is reconciled to the most Holy God, and that Paradise (which man by his sin had shut against himself) is now opened by the Merit and Spirit of Christ for him again, &c.

The 6th. is rather a witty Descant, than a regular Derivation, *Berith* having a cognation with *Karath*, and affinity with *Bathar*, wherewith 'tis oft used, the former word signifying to cut in twain, is joined with *Berith*, Isa. 55. 3. So, I will make, is in Hebrew, I will cut a Covenant, and the latter, signifying, divided in the midst as at Covenant-cutting, Jer. 34. 18. Gen. 15. 10. Hence they therefore do derive *Berith* from the likeness of *Caph* to *Beith* Hebrew Letters.

This was the Antient manner of cutting Covenants, or (according to our reading) making them, they cut the Calf in twain, wishing to themselves so to be cut asunder, if they break their part of the Covenant: This was the Federal Rite both among Jews (as before) and Gentiles also. *Virgil* speaks of this Ceremony,

—Et Cæsà jungebant Fœdera porcà. *Æneid.* lib. 8.

So doth *Homer*, *Livy* and *Tully*, &c. God also threatneth to cut the wicked Servant in twain [*διελοποιήσει*] for forgetting the Covenant of his God, Matth. 24. 51. that is, shall tear his soul from his body by main force, Job 27. 8. Throw him out of the World by (so were) an *Ejectione Firma*, or Writ of Ejectment, and hurt him into Hell, there to undergo most exquisite Torments; such as they did, which were *sawn asunder*, Heb. 11. 37. He will hew them in pieces, as *Samuel* did *Agag*, 1 Sam. 15. 33. Such as speak Amis of the God of Heaven,

ven, shall be cut in pieces, and their houses made a Dunghil, Dan. 3. 29. 'Twas a fearful thing for those Enemies of Gods Daniel, to fall into the paws and jaws of those fierce Lions which had mastery over them, and brake all their bones to pieces, ere they could reach the bottom of the Den, Dan. 6. 24. How much more fearful a thing it is, to fall into the punishing hands of the living God? Heb. 10. 31. Such shall have the Cauts of their hearts torn in sunder, when God roars as a Lion against them, Hos. 5. 14. & 13. 8. Oh consider this, ye that forget God and his Covenant, lest he tear you in pieces, and there be none to deliver you, Psal. 50. 22. You had far better anger all the Witches in the World, yea all the Devils in Hell, than this God of Heaven. Thus much of the Hebrew name, *Berith* first considered. (2.) The Greek name, (1.) Διαθήκη, which primarily signifies a Testament whereby men absolutely dispose of their goods in their last Will proved in Court, and approved by it, from Διαθήσκειν, to dispose, both these two words are put together, Acts 3. 25. & Διαθήκης ἡς διέδοτε, Ye are the Children of the Covenant which God made, or disposed of: There the Primitive Verb and Derivative Noun are placed together by the Holy Spirit. The same we find, Heb. 8. 10. & 10. 16. which the old Latine Version interprets to *dispose by Testament*: And so with the Septuagint [Διαθήκεν Διαθήκην] frequently occurreth, as Gen. 21. 27, 32. & 26. 28. & 31. 44, &c. which answereth well to [*Karath Berith*] to strike or cut a Covenant in the Hebrew phrase. (2.) Συμβολή, a Compact or Covenant properly conditional, depending upon the mutual Stipulation of both parties therein concerned. Drusius saith, that the Hebrew word *Berith* signifies both συμβολήν & Διαθήκην (which in Greek (he saith) are Synonyma's) upon Heb. 9. 16, 17. I do find that in the Apocrypha the word for Covenant is συμβολή all along, and not Διαθήκη, as Wisd. 1. 16. & 1 Macch. 10. 26. & 2 Macch. 13. 25. & 24. 26. But Criticks do observe, that the word *Berith* (used seven times, Gen. 9. 9, 11, 12, 13, 15, 16, 17. and elsewhere) is always rendred by the Septuagint (Διαθήκη (as it is always expressed in the New Testament) and never συμβολή (which properly signifies a conditional Covenant) except in Isa. 28. 15, 18. where the Covenant with Death is mentioned: Hebr. cut a Covenant, as Isa. 55. 3. wherein the conditions whereupon the Covenant was made, were precisely and exactly on both sides determined, and (as it were) cut out, and so the Covenant depended upon the Mutual Stipulation of both the parties, as is storied of the man that contracted with Death, not to seize upon him without giving due warning; content, saith Death, whereupon he indulged himself in all ways of voluptuousness, in the midst whereof Death came to claim his due; the man replied, no, Death, thou hast not given me due warning, therefore I must not yet be thy due Prize; but Death rejoined, O man! inasmuch as thou hast been sometimes afflicted with Head-ach, Tooth-ach, &c. thou hast been duly warned by me, though thou didst not take the warning, therefore now is the time I must take thee away; and accordingly Death did so. Oh that secure Sinners would meditate upon Gods disannulling all their Covenants with Death, and Agreements with Hell, and not say in their Thraasonical Hyperboles, Nos ab omni malo sumus securissimi, we are Shot-free, and shall Scape scot-free, though the Prophets and Preachers prate, and tell us a talk of Death and Hell; notwithstanding all their politick Bug-bears to keep men in Awe, we shall yet dance upon their Graves; The Lion is not so fierce as he is painted, nor the Devil so black as he is represented. Good fellows shall have good quarter with the Devil, say our Modern Atheists: They reckon thus, but they reckon without their Host, who disannuls all, Jer. 6. 19. (3.) The Latine name for Covenant is (1.) Fœdus, quasi fiat Fides, be faithful in it; or 'tis so called [a Fædo animalis in Fædere diviso] from some filthy beast divided in two parts, and the parties concerned in the Covenant passing between the parts, as before, &c. The use of this Ceremony was customary, not only among the Hebrews, Gen. 15. 9, 10. & Jer. 34. 18. but also among the Heathens (as above.) Roman Histories tell us, how it was their Custom at making of Covenants, to cut that filthy creature (a Sow) in twain (as the Hebrews cut the Calf, &c.) and when the Sow was divided, the Fœciales or Heraulds gave one half to one party, and the other half to the other, saying, So God divide you in sunder, if you break this Covenant; and let God do this so much the more, as he is more able. This agreeth with that of Virgil afore-cited.

—Et Cæsa jungebant Fœdera porca.

The second Latine name is *pactum à pacando*, from pacifying, quasi pace-factum, made in peace; for there is no making of Covenants betwixt contrary parties, until their minds be pacified each to other. Thus when the offended God is willing to make a Covenant with offending Man, it argues his anger is pacified towards us: Which Mercy should oblige us to Duty, that is, not to be unfaithful like our Fathers, but stedfast in his Covenant, Psal. 78. 8, 37, 57. which the other name seems to import, Fœdus quasi fiat Fides, Faith and Faithfulness

ness is required; whoever break *Gods Covenant*, sooner or later break their own *peace*, if not their own Souls, as *Zedekiah* did, *Ezek.* 17. 14, 16, 18, 20. God faith there, *As I live*, so sure will I punish *Perjury*, &c. he being deeply engaged, and highly concerned therein; a sin *hateful to God*, and *hurtful to man*; *Paul* puts it among the black bed-roll of Villanies, *2. Tim.* 3. 3. (4.) The English name, *Covenant*, *quasi convenient*, à *convenire*, or two parties coming together into one, and concurring in one matter, as *pactum est*, *quasi pace factum*, an Agreement peaceably made betwixt two differing parties.

The second thing to be considered, after the *Name*, is the *Nature* of this *Covenant*, which our *Lord Jesus* (the *Angel* and *Mediator* thereof) calls a *Testament*, *Matth.* 26. 28. Those two names strictly taken, have various differences. As,

1. A *Covenant* is the Agreement betwixt two at the least, but a *Testament* is a Declaration of the Will of one only.

2. The two Parties betwixt whom a *Covenant* is passed, must be both living at that time, but a *Testament* takes its date at the Death of the Testator, being invalid and of no force until the maker of it die.

3. A *Covenant* is ratified by the mutual consent of both Parties to the Conditions thereof, but a *Testament* absolutely dependeth upon the good will and pleasure of the Testator, and therefore is it call'd a *Man's Will*, wherein he is pleased to bequeath such and such Legacies to those he beareth a good will unto, whether *Relations* or *Strangers*, meerly of his own grace and benevolence: Notwithstanding this Difference in a threefold respect, yet are they promiscuously taken in Scripture, as *Gal.* 3. 15. *Heb.* 9. 15, 16, &c. All which does demonstrate to us the *Nature* of this *Covenant*; 'tis not only so, but 'tis also a *Testament*; wherein, 1. The Testator is *Christ*. 2. The *Heirs* or *Legacees* are the *Saints*. 3. The *Legacies* which are given thereby, be the *Gifts* of the *Spirit*, and the *Graces* thereof. 4. The *Executor* is the *Holy Ghost*, that *Spirit* of *Truth*, which leadeth into a true possession of all therein promised. 5. The *Witnesses* are the *Apostles* and *Martyrs*, &c. 6. The *Will* is the *Bible*. 7. The *Seat* the *Sacraments*. 8. *God* the *Supervisor*. 9. The *Court* wherein it's proved. (1.) *Upper* is the *Court* of *Heaven*. And (2.) The *lower* is the *Court* of our *Consciences*. 10. The *Term*, it lasts for ever and ever. Nay, and which is more for our comfort, the Testator himself, though he did die, yet lives again to become his own *Administrator*, *Heb.* 9. 15. The *Devil* (himself) cannot disappoint it.

Having declared how the *Nature* of a *Covenant* (strictly taken) differs from a *Testament*, I come in the next place to shew how it differs from a *Promise*, though it be called both a *Testament* and a *Promise*, or the *covenant* of *Promise*, *Eph.* 2. 12. The excellency of it is made most evident in the exceeding great and gracious *Promise* of it, *2. Pet.* 1. 4. and therefore is this *New Covenant* of the *Gospel* prefer'd before the *Old Covenant* of the *Law*, as being *stablished upon better Promises*, *Heb.* 8. 6. yet is the *Covenant* more than a *Promise* because it is a *Compound* of all *Gods Gracious Promises* to *Man* in *Christ*; as a *constellation* differs from a *Star*, so doth the *Covenant* differ from a *Promise*: 'Tis not any single *Star*, that shines alone, which constitutes or is called a *constellation*, the art of *Astrology* saith, there be a 1000 *Stars* of Note, all which (that they may be better known) are reduced to only fourty eight *Constellations*; in the *North* twenty one, in the *South* fifteen, and in the *Zodiac* (or middle betwixt) twelve; which in all amount to the number afore said: Thus it may be said here, that there be more than a 1000 *Promises* scattered up and down in the *Heavens* of *Holy Scripture*, each of them shining forth not only with their *single*, but also with their *singular* splendor and illustrious Beauty, but still the *Covenant* is the grand *Constellation* or rather *Firmament*, consisting of an happy *Conjunction* of all those distinct *Promises*, whether they be *Promises* of *Grace* or of *Grace*, of giving *Christ*, of pardoning *Mercy*, of purifying *Grace*, and a 1000 more for *Temporal*, *Spiritual* and *Eternal Blessings*, both *privative* for removing *Evil*, and *positive* for receiving *Good*, whether the good things of the *Throne*, or of the *Footstool*. They are all the *Branches* of this blessed *Tree of Life*, they do all happily Centre as so many *circumferences* or parallel lines in this gracious *Covenant*, it being nothing else but a *Confluence* and *Collection* or compound of all the *Promises*, as the *Sea* is of all the *Rivers*, the *Firmament* of all the *Stars*, they do all meet together in them, as the *Beams* do in the *Sun*, or *Lines* in the *Center*. Thus it may be said also, that the *Covenant* is not a single *strong hold* or *Tower*, but even a whole *City* of refuge, into which the *Righteous* run and are safe, *Prov.* 18. 10. yea when the proud *Waves* of *Temptation* and Boisterous *Billows* of *Tribulation*, have beat upon them, here have they cast the *Anchor* of their *Hope* successfully and rode out the *Storm* safely; for *Rocks* and *Mountains* may depart, but this *Covenant* cannot fail, *Isa.* 54. 10, 11. Thus the *Nature* of the *Covenant*, may be most seen in the *Promises*; what is said of *Godliness*, *1. Tim.* 4. 8. that it bath the *Promises* of the *Life* that now is, and of that which is to come, may more abundantly be

be said of the *Covenant* (from whence *Godliness* cometh) it being the *Grand Charter* (the *Magna Charta*) of a *Christians* Hope for both Worlds, both for *Safety here*, and for *Salvation hereafter*. The *Covenant* is (indeed) a *Promise*, but every individual *Promise* is not the *Covenant*, they are not convertible *Terms*, neither is it yet a bare *Promise*, but 'tis also confirmed by an *Oath*, *Heb. 6. 17.* not because God (the *Covenant maker*) is *unfaithful*; and needing such a *Sacred Bond*, but because Man is *incredulous*, and will not believe God upon his bare word. There be two things that make any matter more credible.

1st. The *Quality* of the *Person*.

2^{dly}. The *manner* of the *Speech*. The

1st. 'Tis the *God of Truth* who cannot *Lie* that speaks in the *Covenant*, [*I will be a God to them, and they shall be to me a people*] *Heb. 8. 10, &c.* Here the *Quality* of the *Person* speaking is enough to beget *Belief*; if the word of a *King* be look'd upon so *Sacred* a matter, as to be held as *inviolable* as the *Laws of Medes and Persians*; how much more the *Word* of the most *Highb* God (*King of Kings* and *Lord of Lords*, *Revel. 19. 16.*) a *God of Truth*, *Deut. 32. 4.* who cannot *Lie*, *Tit. 1. 2.* (as *Gods Children* are *Children that will not Lie*, *Isa. 63. 8.*) nay, 'tis impossible for *God to Lie*, *Heb. 6. 18.* for that would not imply *potency* but *impotency*, and *infirmity*, which cannot consist with *Omnipotency*, and so would (if so) *Ungod* God himself, as his *Love* moved him to make the *Promise*, so his *Truth* binds him to perform it. The

2^{dly}. Is the *manner* of the *Speech*; if the *Word* seriously spoken be also confirmed with an *Oath*, (which sometimes helpeth *Truth* in necessity, and cleareth *Mens Innocency* betwixt *Man and Man*, *Exod. 22. 11.*) this maketh a *Promise* more credible: 'Tis a vulgar saying, An *Honest Mans word* is as good as a *Bond*, how much more is the *word of the most True God*, whose word is sufficient of it self to render it credible? Yet *God* tendering *Mans Infirmity*, though his *word* cannot be made more true than it is in it self, because it may be made more credible in respect of us, therefore hath he bound it with an *Oath*, *yea*, and set to his *Seal* too; how then should we rest assured concerning the *Truth* and *Faithfulness* of the *Covenant*? *God* hath not barely spoke it, but he hath solemnly *Swore* it, (both which are two *Immutable things*, *Heb. 6. 17, 18.*) *yea*, and *Sealed* it to us also with a double *Seal*.

1. With the *Broad Seal* of his *Sacraments*.

2. With the *Privy Seal* of his *Spirit*. The *Sacraments* are *Gods Visible Oaths* (as it were) to us; he taketh the *Body and Blood of his Son* into his hand, and solemnly sweareth to bestow upon us all the *purchases of Christs passion*, they are *Gods Broad Seal*, and his *Spirit* is the *Privy Seal*, whereby after our believing we are assured of *Gods Love*, *Eph. 1. 13.* after *Faith of Adherence comes in the Faith of Evidence*; *Recumbency on Christ* brings *Assurance* from him, and *Assurance* is *Gods Seal*, as *Faith* is our *Seal*. He that believeth, sets to his *Seal* that *God is true*, *John 3. 33.* We yield first our *Assent* and *Consent* of *Faith*, leaning upon the *Lord Christ*, and laying the whole stress of our *Salvation* upon him; hereby the *Contract* is made, and then *God* puts his *Seal* to the *Contract*. *God* honours our *Sealing to his Truth* by his *Sealing with his Spirit*, which is not only *Gods Seal*, but also his *Earnest*, not a *Pawn*, which must be return'd again, but an *Earnest*, which is part of payment, and assures or binds the *Bargain*: Should not therefore the *joy of the Lord* be our *strength*? *Neb. 8. 10.* And the *Covenant* conveys to us most *strong Consolation*, far better than the *Comforts of Philosophy*, which *Plato* calleth *λογος ἡ ψυχαιος*, *Toys and Trifles*, and *Socrates* did find them no better when he came to *Die*: *Yea*, and *Cicero* when he applyed his *Philosophical Cordials* as *Anodynes* and *Antidotes* to some *Disconsolate pangs* that were upon him, cryed out upon this *Experiment* of their being ineffectual, *Nescio quo modo Imbecillior Medicina quam Morbus*, I know not what is the matter that my *Disease* or *Malady* is too hard for my *Medicine* or *Remedy*: But the *Consolations of Gods Covenant* are strong in themselves, and therefore should not be small to us, *Job 15. 11.* We should cast our *Anchor of Hope* (which is a *sure and stedfast Anchor*) always upward, and fasten it, not in the depths of the *Sea*, but in the height of *Heaven*, whereof it gets firm hold and sure possession, *Heb. 6. 19.*

Inferences hence are, 1. 'Tis the *Blood of this Covenant*, that must raise up *Mankind out of the Pit*, into which they are fallen by the first *Sin*, *Zech. 9. 11.* All *Mankind*, to wit, both *Jews* and *Gentiles* are fallen into a *Pit* wherein there is no *Water* (of *Comfort*) for them in themselves, and herein they are detained as so many *Prisoners* in the *Prison* of this *waterless or comfortless Pit*.

As first, The *Jews*, who for *contempt* of *Christ* and his *Gospel*, *John 1. 11.* *Acts 13. 46.* with *chap. 3. 14.* and *7. 51.* have *rejection for rejection*, they are trodden under foot as *Prisoners* in the *Pit*, *Isa. 51. 23.* who were once the *highest of Nations*, *Deut. 4. 7, 8.* and *26. 19.* and *33. 29.* and whose *Land* was the *glory of all Lands*, *Ezek. 20. 6.* now *wrath is come upon them to the utmost*, *1 Thes. 2. 16.* let all places and people beware of re-

jecting *Christ* and his Gospel, *Heb.* 2. 3. and 10. 29, &c. and *John* 15. 22. *Mat.* 11. 21, 22, 23, 24. This Sin makes Grace (it self) to become our Enemy, 1 *Sam.* 2. 25. *Mercy* Triumphs over *Justice*, *Jam.* 2. 13. before Grace be offered, but when that is rejected, *Mercy* joins with *Justice* against us. This is to Convert the very means of Conversion into a Sin: Though the *Jews* be at present as *Prisoners in the Pit*, wherein is no *Water*, but *Mud*, as in *Joseph's Pit*, *Gen.* 37. 24. and in *Jeremy's Dungeon*, *Jer.* 38. 6. yet are they *Prisoners of Hope* by virtue of this Covenant, *Zech.* 9. 11, 12. *Israel* (or the Ten Tribes) had indeed a *Bill of Divorce*, *Jer.* 3. 8. so was not restored again, but was utterly ruin'd by the *Assyrians*, 2 *Kings* 17. 6. *Ezek.* 23. 9. but *Judah* (or the Two Tribes) had no *Bill of Divorce*, *Isa.* 50. 1. therefore were they delivered out of the dirty Dungeon of the *Babylonish Bondage*; which was but the beginning of their Covenant-blessing. There is yet a greater to follow, foretold here by *Zechary*, and that after the coming of *Christ*, *Zech.* 9. 9. yea after the Death of *Christ*, *Zech.* 12. 10. though he speak after the Prophetick manner as a thing past, (as *Babylon is fallen*, *Isa.* 21. 9. *Jer.* 51. 8. and *Rev.* 14. 8.) yet he Prophesieth of bringing the *Jews* out of their present Prison of Rejection, while the *Gentiles* are brought into the Presence-chamber during their Imprisonment. This is imported in that Emphatical Phrase, *Zech.* 9. 13. *As for thee also, O Sion, thou shalt be sawed*, (as well as the *Gentiles*;) though thou hast for a time been suspended from *Christ's* Bed and Board, yet in time this Covenant shall release thee, yea, and *Ephraim*, the Ten Tribes too; the two Sticks shall become one in the Hand of the Lord, *Ezek.* 37. 16, 17. so all *Israel* shall be saved, *Rom.* 11. 23, 25, 26. *Isa.* 59. 20, 21. Thus *Zechary's* promise of Peace is to *Ephraim* as well as *Judah*, and to the *Gentiles*, *Zech.* 9. 10. and he points out the time, saying, *When I have raised up thy Sons, O Sion, against thy Sons, O Greece*, *ver.* 13. which cannot be meant of *Alexander's Successors*. For,

1. They greatly grieved the *Jews*.

2. The Ten Tribes had nothing to do with them.

3. They were all long before *Christ*, but the Prophet speaks of what was to befall them after; therefore 'tis not improbable this *Prince of Greece* must be meant the *Great Turk* (who is Lord of it at this day) against whom *Judah* and *Ephraim* shall have a glorious Victory.

Secondly, The *Gentiles*, to wit, *Christians* shall be brought out of the *Babylonish Pit* also by the Blood of this Covenant. As the *Eastern Babylon* oppressed the *Jews* at that time the Church of God, so *Rome* and *Antichrist* the *Western Babylon* afflicts the Church of God now, and hath done so for a long time, therefore are we called to come out of this *Babel*, as the *Jews* were out of that, 2 *Cor.* 6. 17. *Revel.* 18. 2, 4. with *Jer.* 51. 6, 45. *Zech.* 2. 6, 7. *Isa.* 48. 20. and 52. 11. and *Jer.* 50. 8. Whatever the Prophets spoke of the *Eastern Babel*, the *Apostles* apply it to the *Western*, which may not be construed a misapplying, because the one was a Type, and the other the Antitype. Therefore as sure as God brought the godly *Jews* out of the Pit of the *Eastern Babylon*, so sure he will bring the believing *Gentiles* out of the Pit of the *Western*, and both by the Blood of this Blessed Covenant. Gods Covenant was confirmed by the Blood of Sacrifices in the Old Testament, *Exod.* 24. 8. *Heb.* 9. 19, &c. but by the Blood of *Christ* in the New; (whereof the former was but a Shadow) therefore *Christ* calls the Cup in the Supper, *My Blood of the New Testament* or Covenant, *Mat.* 20. 28. and by the Blood of this Everlasting Covenant he makes us perfect to do his will in every good work, *Heb.* 13. 20, 21.

The Second Inference is, If the Covenant of Grace be one and the same in both Testaments for substance, the Old and New Covenant differing only (as hath been demonstrated) in diversity of administration, then the Identity or Sameness of this Everlasting Covenant in the Old and New Testament, doth lay a good Foundation, for communicating Baptism to the Infant Children of Believers, seeing the Old and New Covenants are the same, and the Signs or Seals of them, (to wit, Circumcision and Baptism) are in signification the same, *Rom.* 4. 11. &c. and the Children of the Faithful have the same Right and Relation to the Covenant now, as they had heretofore: Therefore as the Law (which was a narrower Dispensation) did admit of Children to Circumcision, so much more must the Gospel (being of a larger extent to *Jews* and *Gentiles*) embrace Children to Baptism, in token of their Being in Covenant now as well as then, God saying to us as well as to them in his Covenant, *I will be your God* and the *God of your Seed*: The Covenant made with *Abraham*, *Gen.* 17. 7. is the same made with all the Faithful to the end of the World; hereupon is he called the Father of the Faithful, *Rom.* 4. 17. Hereupon that Gospel Promise in that Evangelical Prophet, *Isa.* 59. 20. is made to Faithful Parents and to their Seed, even for ever: As the *Apostle* Interprets that whereon it dependeth, *Rom.* 11. 26. with 23, 24. which words, having respect to the Call of the *Jews*, plainly hold

hold forth that the very Children of the *Jews* have still in those Gospel times (notwithstanding their present rejection) an interest in this *Everlasting Covenant*, and in due time (as before) they shall be brought out of the *Pit and Prison*, (wherein they are now captivated) by Vertue of the *Blood* of this *Covenant* made with their Fathers, for they are *beloved for their Fathers sake*, *Rom. 11. 28.* as their Fathers took hold of the *Covenant*, so the *Covenant* takes hold of their Children, and their Childrens Children, even for ever, otherwise it would not be *Everlasting*: And in Gospel times *Jew and Gentile are all one in Christ*, *Col. 3. 11.* The Blessing of *Abraham* (the *Hebrew*) cometh now upon all *Believing Gentiles*, *Gal. 3. 14, 17.* not *Disannulled by the Law* (given 400 years after) but is *confirmed by Christ* [*καταβεβαιωται ἐν χριστῷ*] Ratified by God with respect to *Christ*. Beza. Consider (for confirming this Truth further)

First, This exceedingly advanceth the *Grace of God* in his *Covenant* to make *Children Confe-derate* with their Parents therein.

Secondly, 'Tis one of the *great inducements* which the Scripture useth to draw Men in to Believe, *Acts 2. 38, 39.* and *3. 25. &c.*

Thirdly, Otherwise the Gospel hath not better *Promises* (as is expressly said *Heb. 8. 6.*) than the *Law*; if Children be *included for Circumcision*, and *excluded from Baptism*.

Fourthly, 'Tis the *only Difference* that God hath put betwixt the Children of Believers and those of Strangers.

Fifthly, 'Tis the *only Ground* Believers can have for the Salvation of those their Children which Die in their Infancy. They must either be in the *Covenant* or they cannot be saved, excluding them from the one is an excluding them from the other, for God conveys Salvation no other way but by *Covenant*; had *Adam* stood, he should have been saved by a *Covenant of Works*, when that was broke a *New Covenant* was given to the *Woman* and her Seed, for conveying Life and Salvation; still it must be convey'd by a *Covenant Way*.

Sixthly, There can be no *Inconvenience* (in admitting Children into the *New Covenant* fellowship) *Named*, but the same *Inconveniencies* may be as well supposed to reach those under the *Old*, there being the same reason in both *Covenants*.

The third Inference is, If the nature of the *Old and New Covenant* be one and the same for substance (differing only as the *Old and New Moon* in different Appearances) then it follows hence, that the *Old Testament* is not out of date, but is of use to us under the *New*. That it was not a *Temporary Testament*, or a *Bond* and *Covenant cancell'd* by the coming of *Christ*, as to the substantial Truth contained in it, may be thus demonstrat'd.

The first Argument. *David* calls Gods Word *Ner*, a *Lantern*, and *Or*, a *Light*, *Psal. 119. v. 105.* The former is for use in the night, and the latter is more profitable and comfortable in the day; intimating hereby, that as God created two great Luminaries, *Gen. 1. 14, 15.* the *lesser*, to wit, the *Moon* to guide the night, and the *greater*, to wit, the *Sun*, to guide the day; so hath he made the *Old Testament* as the *Moon*, or as *Dauids Lantern* and *Candle* to direct mans feet aright in the *night-time* of the Worlds Ignorance, and of the *Churches Nonage*; but he hath given the *New Testament* as the *Sun*, or *Dauids Day-light*, to order our steps in a right path during the Day and Sun-shine of the Gospel. What the *Sun* and *Moon* are for service to the *World*, that the *Old and New Testament* are for usefulness to the *Church*. The *Old Testament* is *Novum Involutum*, the *New Veiled*; the *New* is, *Vetus Revelatum*, the *Old Revealed*; and as the *Moon* borrows light from the *Sun*, so the dark passages in the *Old Testament* receive light from the *New*.

The second Argument. The Church is said to have *two Breasts* (as *Twins*) wherewith to feed her Children, *Cant. 4. 5.* with *sincere Milk*, *1 Pet. 2. 2.* This can bear no better sense than to signify the *two Testaments*, which like *Breasts* and *Twins*, have an harmonious correspondence each with other, and those *Breasts of Consolation* (so called, *Isa. 66. 11.*) are both *fair and full*, yea strutting out, and even akeing to be drawn, that the *Churches Children* may suck and be satisfied, growing up and increasing with the increase of God, to a full stature in *Christ*, *Col. 2. 19.* & *Eph. 4. 13.* Those *two Breasts* are also suitable and equally matched as *Twins*, so are the *two Testaments* in sundry respects; for as the *Old Testament* hath four sorts of Books, to wit, *Legal, Historical, Sapiential* and *Prophetical*, so hath the *New* in a due proportion, as *Evangelical* answerable to the *Legal*: The *Acts of the Apostles* to the *Historical*; The *Epistles* to the *Sapiential* or *Dogmatical*, for in them *Paul* principally presseth *Faith*, *Peter Hope*, and *John Charity*, and lastly, the *Revelation*, &c. to the *Prophetical*; so that there is a wonderful Conformity of the one *Testament* to the other, not only in the *Sameness of Sense*, but also in this *Quadriformity of parts* also. This seems mystically to be signified in *Ezekiels Vision* of the *Wheel with four faces*, and his *Wheel within a Wheel*, implying the *Old Testament* in the *New*, and the *New Testament* in the *Old*, and these two *Breasts* for *Christs Babes* are near each other, and as like as near, and so is the *Milk* in them alike pure, alike sweet and nourish-

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ing: They are but bad Nurses who would reduce the *Babes of Christ* to one *Breast*, seeing the like sincere Milk is found in both these *Breasts*; what the one *Testament* teacheth, the other teacheth also, they being like the two *Cherubims* in the Temple, which had their faces looking toward the *Ark*, and were beaten out of one piece of Gold, *Exod.* 37. 7. So doth both the *Testaments* look towards *Christ* (the *Ark*) containing all one and the same *Doctrine* for substance, to wit, leading us to the *Faith* and *Obedience of Christ*. *Alma Mater Ecclesia*, must have two *Breasts*, the *Church*, as well as the *World*, which hath two *Breasts*, or rather *Botches*, *Profit* and *Pleasure*.

The third Argument. Whatever *Divine Promise* or *Precept* (so far as it contains a *Moral Equity* of universal concern) is found in the *Old Testament*, the same hath a *Divine Authority* therein to us under the *New*: Hence *Promises* made to any *Old Testament Believer*, where no Reason in special is expressed why it should not be peculiar to him, may be appropriated also by a *New Testament Believer*, and he must act *Faith* upon it, as made to him. Thus the *Promise* made personally to *Joshuah*, *Josh.* 1. 5. *I will not fail thee, nor forsake thee*, (which is five times renewed in Scripture) is universally propounded to the *Faith* of every *New Testament Believer*, *Heb.* 13. 5. which we all may press and press again till we have expressed all the sweetness out of it, never leaving to suck (as the Child at its Mothers Breast) so long as a drop will come; yea keeps sucking still, till fresh Milk flows into those *Breasts of Consolation*, *Isa.* 66. 11. We should labour to see our own names writ upon every *Promise* to secure it for us.

Hence also *Precepts* as well as *Promises* do concern us under the *New Testament*, as much as those to whom they were personally propounded. Thus *Hosea* saith, God found Jacob in Bethel (*Gen.* 28. 18. and especially 35. 9, 4, 15.) there he spake with us, *Hos.* 12. 4. who were then in his loins, and promised (in him) to take the Lord for our God, and we are to hold our selves no less concerned therein than Jacob was. The like expression is found in *Psal.* 66. 6. at the Drying up of the Red Sea and Jordan: There did we (saith David in the Churches name) rejoice in him: What [we] could this be, but the [we] our selves, who were then in the loins of our Fore-fathers, so had some share in their Joy? And thus also *Psal.* 102. what God spake to the Afflicted [that he would regard the Crys of the Desitute, and not despise their prayer, v. 16, 17.] the same he spake to us; for 'tis said, v. 18. This shall be written for the Generations to come, to wit, that the poor Shrub had sped so well in prayer, and whatever else God said in that *Psalme*, or indeed in any other *Book of holy Scripture*, *Rom.* 15. 4.

Hence the Fourth Argument is from *Rom.* 15. 4. Whatsoever was written before our times, was written for our Learning in this time. This *Paul* saith upon occasion of his alledging a text out of the *Old Testament*, *Psal.* 69. 9. which that Evangelical Doctor did not look upon as a Bond cancell'd, and out of date, nor disdain them as some do now, but whereas he might have proved his point as well by other sayings in the *New Testament*, and those also as pertinent (as learned *Pareus* observeth upon that place) yet he purposely quoteth an *Old Testament* proof, and thereby presseth the point of Duty by Authority taken from thence: It seems this great Doctor of the Gentiles was not of the same opinion with those *Jesuits* who say, that the *Epistles* of the *Apostles* were intended only for the use of those Persons and Churches to whom they were first written; how much more all the *Books of the Prophets* in the *Old Testament*, must be antiquated, and not concern us, as some *Jesuited Enthusiasts* say in our Day, preferring their own Phantastick Revelations above the Rule of Scripture though both *Testaments* were writ by *Divine Inspiration*? We must rather be of Godly *Josiah's* Mind, who saith (concerning *Moses* many hundred years before him) that *Moses* wrote for us, *2 Kin.* 22. 13. the *Book of the Law* which *Moses* wrote with his own hand, v. 8. and *2 Chron.* 34. 14. and ordered to be laid up in the sides of the *Ark*, *Deut.* 31. 26. this *Book* (good *Josiah* reckoned) did speak to them in his Day, and feared that great Wrath was kindled against them, because they had not hitherto hearkened to do all that was written (as he saith) concerning us: Reckoning aright, that General Directions Recorded in Gods Word do Infallibly concern all Ages, as *1 Cor.* 10. 6, 11. or likewise of Blessed *Stephens* Mind, who, speaking of such as live in the Days of the *New Testament*, saith, that *Moses* received the lively Oracles of God, to give them unto us, *Act.* 7. 38. *Moses* did indeed deliver those Oracles to the Fathers of the old Testament, but they receiv'd them to give them unto us under the *New*, and thus the writings of all the other Prophets (after *Moses*) were written for us and for our Learning, for *Paul's* learning, and for the learning of that famous Church of Rome (the fame of whose Faith, was publish'd through the World, *Rom.* 1. 8.) how much more for our Learning, who come far short of their high Attainments, and cannot pretend to a greater Perfection?

The fifth Argument. If the *Old Testament* was disannulled by the Death of *Christ*, then the Church was without a Canon or Rule from that time (for many years) until the *N. Testament* was written; but this is to suppose what may not be supposed. For those Scriptures in which

Timothy

Timothy had been trained up [and *belonged*] from a Child, and wherein *Paul* exhorts him to continue, they being profitable to teach, reprove, &c. 2 *Tim.* 3. 15, 16. must be the Scriptures of the *Old Testament*, seeing at the time of *Timothy's* Childhood none of the *New Testament* was written, for *Timothy* was taken into *Paul's* Fellowship before any either Gospel or Epistle was published; some of the Epistles were writ before any of the Gospels, as that of the first to the *Thessalonians*, yet this was writ after *Timothy* had joined himself to *Paul*; for *Paul's* Preaching to the *Thessalonians* must be before his writing to them (as appeareth by many passages in that Epistle) yet *Timothy* was taken into *Paul's* company before *Paul* Preached there, for the former was done, *Acts* 16. 1, 2, 3. but the latter not till afterward, *Acts* 17. 1, &c. So that the first *New Testament* Scripture not being writ when *Timothy* was grown up and received into *Paul's* Society; see *Lightfoot's* *Harmony* and *Chronology* for this; It necessarily follows, that those Scriptures wherein *Timothy* was trained up from his Childhood, were the Scriptures of the *Old Testament*; yet *Paul's* Testimony of those very Scriptures, was, that they were Divinely Inspired, and profitable to teach Truth, to convince Error, to reprove Vice, to instruct in Righteousness, and to make wise unto Salvation, *v.* 15, 16. The consequence then is evident from hence, that the *Old Testament* could not be look'd upon or supposed by the Church as an obsolete and cancell'd Bond, or that the Church was then without a Canon.

The sixth Argument. If the Scriptures of the *Old Testament* were given by Divine Inspiration, 2 *Tim.* 3. 16. And if the holy men of God (the Prophets) wrote them as they were (*διερωσμένοι*) moved by the Holy Ghost, 2 *Pet.* 1. 21. and their Writings were therefore called The Oracles of God, *Rom.* 3. 2. then (without all controversy) there must be the same holy and heavenly Truth or Divine Doctrine found in them, as is in the Scriptures of the *New Testament*: There being but one Spirit (as there is but one God, one Faith) breathing in both Testaments, *Eph.* 4. 4. 'Twas this one Spirit which inspired the Pen-men of them both, who is the Spirit of Truth, *John* 14. 17. leading both the Prophets and the Apostles into one and the same Truth, *John* 16. 13, 14, 15. Therefore the Books of both should be received with the same Spirit of Faith, 1 *Cor.* 4. 13. and neither of them ought to be refused.

NB. 1. To reject the *Old Testament*, is to reject the Holy Spirit that speaks in it.

2. 'Tis not only rejecting, but resisting the Holy Ghost, as *Stephen* charges the Stiff-necked Jews for rejecting the words of the Prophets, which they had spoke to them by the Spirit, *Acts* 7. 51. Let none now commit the same sin.

3. It can come from no other, than from the Inspiration of the Devil to reject the *Old Testament*, which was writ by the Inspiration of God; contrary products must proceed from contrary principles.

The seventh Argument. If the *Old Testament* Scriptures be profitable for such blessed uses as are afore-mentioned, then they who cast them away as unprofitable, are not only Enemies to the Churches Profit and Edification, and are Friends to Error, Vice, and sinful Folly; all which three (the Apostle declareth) are disappointed by those Scriptures, convincing Error, reprov'g Vice, and making wise to Salvation; but are also Blasphemers against God and his holy Spirit, that did dictate and indite them. There be blasphemous deeds as well as blasphemous words, *Ezek.* 20. 27. Now, to blaspheme any part of the holy Scriptures (either by word or deed) is Blasphemy in an high degree, and (at least) borders near upon that unpardonable sin against the Holy Ghost, *Matth.* 12. 31, 32. That Opinion (of rejecting any part of the holy Canon of the Scriptures) which is undoubtedly very hateful to God, as well as hurtful to men, can never be a good Opinion: 'Tis not Heaven, but Hell-born.

The eighth Argument. If the Prophets as well as the Apostles be the Doctrinal Foundation of the Church (as Christ is the Personal thereof, 1 *Cor.* 3. 11.) then the Books of the Prophets (*Moses*, &c.) may not be rejected; But the Antecedent is clear from *Eph.* 2. 19, 20. (speaking of a Gospel-Church: Therefore the Consequent must be clear also.

Mark well, *Paul* puts no difference betwixt the Doctrines of the Prophets, and that of the Apostles, he makes them not two, but one only Foundation, therefore we cannot be true Christians, nor indeed a true Church (as the Ephesians were, and that of Ephesus was) unless we be Built upon both; such as remove themselves from the Foundation of the Prophets, may (ere long) make as little matter of Building upon the Apostles, not regarding any written Word at all, but rather resting on their own Revelations of a pretended Spirit: The Prophets and Apostles making but one Foundation, he that stands besides the one, must stand besides the other also, because both be but one, and we must Build upon both, or we can Build upon neither. It may be said, that Antinomians (truly so called) deal with the Prophets, as Papists do with the Protestants who condemn that in Calvin, &c. which they commend in Augustine, &c. so these seem to receive truth from an Apostle, yet dare reject the same truth from a Prophet; what is this, but to regard Names more than Things in them both? which (indeed)

is no better than to *disregard* the Writings of both the *Old* and the *New*.

The ninth Argument. If the Doctrine of the *Law* and of the *Prophets* must *abide for ever*, then none may presume to despise them, &c. but the foregoing is true; therefore the following is so: This is plainly proved, *Mat.* 5. 17, 18. all the *Scriptures* of the *Old Testament* are comprehended under these two Names [the *Law* and the *Prophets*] *Mat.* 7. 12. the *Prophets* being all the Interpreters of *Moses Law*, and certainly, none can abrogate that *Law* but *Christ*, who is our *Law-giver*, *Isa.* 33. 22. yet *Christ* saith expressly, *he came not* [*καταλύναι*] to *dissolve* or *loose* the *Law*, but [*πληρῶσαι*] to *accomplish* it, and so to *establish* it in the hand of a *Mediator* (better and greater than *Moses*) *Gal.* 3. 19. as that *Heaven* and *Earth* should sooner pass away, than one *For* or one *Tittle* should pass from the *Law*. This was a needful Doctrine in *Christ's* Time, because the *Pharisees* would then have made void some part of the *Law* with their *Traditions*, *Mat.* 15. 3, 4. *Mark* 7. 13. & *Mat.* 23. 4. How much more needful is this Doctrine in our own Time, when *Antinomians* now would make all the whole *Law* void, and not obligatory to any Believer? The Blessed *Apostle Paul* (who was a pure Gospel Preacher, and a most strenuous assertor of Free-Grace) saw in his Day an Emergent Necessity of affirming this great Truth, saying, *We establish the Law*, *Rom.* 3. 31. which yet some men cry down, calling *Repentance* a *Legal Grace*, *Humiliation* a back-door to *Heaven*, and grieving that they have grieved so much for their Sins, &c. undoubtedly, the *Moral Law* is in the hand of a *Mediator* as an *Everlasting Rule* of *Righteousness* to the end of the *World*, yea and the *Ceremonial Law*, is rightly called an *Ordinance of Eternity*, *Exod.* 12, 14. as it stands firm for ever in the things those *Ceremonies* did signify, let us not then think to build some *New* fine (yet false) *Golden Bridge* to *Heaven*, Promising *Pardon* and *Paradise* to *Sinners*, as *Sinners*, and freeing *Men* from *Doubting*, while in the *Bonds of Iniquity*; This is a fair easy step, and like the finding out of the new *Norih West* passage to the *Indies*, which hath brought Shipwreck upon all its undertakers. The *Law* must be our *School-Master* to bring unto *Christ*, *Gal.* 3. 24. 'tis to us, what *Paul's* Sister's Son was to him, *Act.* 23. 16, 17, 18. to shew us our Danger, and to send us to the chief Captain of our Salvation, *Heb.* 2. 10. who came not to destroy, but to fulfil the *Law*.

The tenth Argument. 'Twas the practice of *Christ* and all his *Apostles* to make use of the *Scriptures* of the *Old Testament*. This is obvious in all parts of the *New Testament*, to every ones eye and observation: Neither can we stop the Mouth of any gain-saying *Jew* but by Testimonies drawn from the *Old Testament* (as *Paul* did, *Act.* 9. 22, &c.) which the *Jews* do acknowledge, and not from the *New* which he acknowledgeth not; for principles must be granted by both parties; *contra negantes principia non est disputandum*. Besides, it might further be urged, that many great Truths (taken for granted by all sober Minds) have yet no grounds of a *Divine story* but what is drawn out of the *Old Testament*; as that it is lawful for *Magistrates* to punish *Sabbath-breakers*, that it is unlawful for a *Man* to *Marry* his *Sister*, &c. or that the *People* may upon *Emergency* ordain without *Officers*, according to *Numb.* 8. 10. These and many other Truths have no other proof but from the *Old Testament*, all which do declare that it's *Divine Authority* continueth still under the *New*, and that rules may be drawn from it in all matters which are not *Ceremonial* or *Judicial*, but of a *Moral* and *Common* (and so of a continuing) equity: Whatever is unrepeal'd, stands still in full force and vertue, 'tis a sufficient proof (in such cases) though out of the *Old Testament*, to justify many practices under the *New*, they are both useful for Rules, and therefore *Christ* calls him a good *Scribe* or *Teacher* of the *Church*, who brings forth the precious treasure of Truth out of the treasury of both the *Old* and *New Testament*, *Mat.* 13. 52.

It follows hence, We must take heed of all *Novel Notions* which hold no Harmony with the *Antient Truths*: We should contend for the (Doctrine of) *Faith*, which was once (that is, of old) delivered to the *Saints*, *Jude* ver. 8. 'Tis one of the Sins of our Times (and that none of the least Sins) to despise *Antient Truths*. The Lord complains how the *Rasse Prophets* had led his people from the *Antient paths*, *Jer.* 18. 13, 14, 15, 16. which he calleth a leaving the *Snow* of *Lebanon*, whereby the thirsty Traveller used oft to be cooled and comforted, and therefore in no wise to be left. This Sin God calls not only a *forsaking*, but also a *forgetting* of God, and of all things in the *World* God cannot abide to be forgotten; this he calls a very horrible thing, and filthiness in a *Virgin*, (which is most abominable) in as much as they had forsaken the *Antient paths*, *Heb.* paths of *Antiquity* or of *Eternity*, such paths as were chalked out by the *Law* of *Moses*, and walked in by the *Patriarchs* and *Prophets*, God tells them plainly, their Sin was no less than a *Land-desolating Sin*: Should not we then shun *introduced paths*, as dangerous, and beware of *new Lights* that never bring *new Hearts*; and avoid such *new Notions* as rather indulge than mortify *old Corruptions*: We should have an holy *Jealousie*, or a *Jealous Eye* upon that which is *Novelty*: No *Man* (saith *Christ*) having drunk

drunk old Wine, straightway desireth new, for he saith the old is better, Luke 5. 39. importing that the Rule of Gods Word is Antient and Eternal, but the Dreams and Dotages of the Pharisees were New, Upstart, Mushroom, Earth-sprung, yea, Hell-sprung Opinions; and the Old Heaven-born Institutions of God must needs be far better than whatever Novel Inventions of Men obtruded on the Church either by Jewish or Popish Pharisees: God therefore calls us to enquire after the old way, which is the only way to give right Rest to our Souls, Jer. 6. 16. and even in Gospel times, the Apostle John commends to us that which was from the beginning, 1 John 2. 7. and so again, ver. 24. Let that abide in you, which ye have heard from the beginning. The Light of the Sun which shines at Noon (under which we are) is the same that shone in the Morning of the World to the Patriarchs, &c. we must follow their footsteps, Heb. 6. 12. A Scripture Faith and Scripture Life are the best of all. And in 1 Tim. 6. 20. If for *νενομασθης*, we read *κατανομασθης* (as Beza observes from Chrysostom, Basil, Ambrose and Augustine) there is Chrysostom's Note (alleg'd by Serranus) of singular use, *κατανομασθης* ἀποστασθης δὲ τὴν νενομασθίαν ἐκπεσόντα, we must put away Novelities that we may avoid Vanities: There is some new Light (so called) that darkens the Mind with Pride, Vanity and Villany too, like new VVines, Luke 5. 39. which vapour up into the Head, but have neither Grace for the Heart, nor Comfort for the Conscience. The old way brings Life and Peace.

Lastly, the Nature of this Covenant may be further Illustrated by its sundry Attributes and Excellencies, especially Four: To wit, 'tis 1. A Free. 2. A Firm, or Lasting, even an Everlasting. 3. A Full. 4. An Holy Covenant; all which are Summarily comprehended in that Text, Isa. 55. 3. quoted by the Apostle, Act. 13. 34. As

First, 'Tis Free, therefore God saith there, he will give, he saith not he will sell his Covenant to Man; and he there also calls it Mercy; meer Mercy excludes all Merit. This Covenant is made with sinners without Price or Hire, ver. 1. 2. 'Tis a deed of gift truly so called, 'tis not said, God sold, but gave his Son, Job. 3. 16. Gods Covenant with Man is not like those Covenants that are made 'twixt Man and Man, wherein the one Party expects advantage Reciprocally from the other: Thus Abimelech made a Covenant with Isaac, Gen. 26. 28. This was a benefit to both Parties. For, 1. Abimelech saw that God was with Isaac, and therefore he could not be an Enemy to Isaac, but he must be an Enemy to God, and if Isaac were against him, Isaac's God would be against him also: Hereupon he concludes (as the best Measure he could take) a Covenant of Peace with him: Yea, 2. And Isaac was also a Gainer hereby, for he gained his own Peace, and peaceably enjoyed those Wells of Water about which (before this) there had been sundry strivings (as the Names Ezek and Sitnah signifie) from v. 15. to 22. till God gave him the Well Rehoboth, making Rooms for him in the Land: Oh! that Europes Abimelechs would wisely consider this (according to Davids Counsel) [be wise, O ye Kings] Psal. 2. 10. So far as they are against Gods Isaacs, so far they are against Isaacs God, and Isaacs God against them, and so they become [ἐσθλαχοι] Fighters against God himself, Act. 5. 39. And who ever hardened himself against God and prospered? Job 9. 4. Name one Man (saith Job there) either among Tongue-Smiters or among Hand-Smiters, who hath escaped Scot-free; none ever hardened his own Heart against God, but God hath hardened his own Hand against him, and hasten'd his Destruction. Thus Abimelech (whose Name signifies my Father the King) secured his own Peace, and the Peace of his Posterity, by this Covenant, v. 29. &c. The like Remarks might be made upon that Covenant, 'twixt the Shechemites and Jacob, mutual Advantage was expected each from other thereby, Gen. 34. 23. &c. but in this Covenant of Grace, God looks for no benefit by us in his with us (Mans goodness extends not to God, Job 22. 3. tho Gods goodness extends to Man; see Psal. 16. 2. 3.) 'Tis only to bestow his bounty on us, what God doth herein, he doth it freely, I will love them freely, saith the Lord, Hos. 14. 4. Therefore is it called the Covenant of Grace, or of free Grace, and that in two respects, 1st. In proposing it to us; *Idem Dei non advenit ei aliunde*, there is no motive in Man to move God in tending his Covenant to Man, 'tis his own Grace, his good pleasure only, we come to him without Silver, without Price, yet may we come and be welcome, and be taken into Covenant with him, Isa. 55. 1. 3. Hence this is expressed oft in Scripture by the word *Nathan*, which in Hebrew signifies to give, Gen. 17. 2. Heb. I will give thee my Covenant, as Act. 7. 8. And thus God is said to give the Covenant of Priesthood as a gift unto Rhinebas, Numb. 25. 12. &c. And thus God expresses himself, he loved Israel in his Covenant for no other reason but because he loved them, Deut. 7. 7, 8. That the Covenant is free in its being propounded to us, may be further Demonstrated, As, 1. God gives it first to Man, and not Man to God; who hath given unto him first? Rom. 11. 35. He leaves us first, Job. 15. 16. 1 Joh. 4. 19. He is found of those that sought him not, Isa. 65. 1. Man (in the false Estate) hath nothing to give to God but what he must first receive from God: 2. When God seek

us first, (as the *Man* doth the *Virgin* for Marriage) he finds neither *Beauty* nor *Dowry* to draw him (as the *Man* may), *Ezek.* 16. 6. 5. 8. 3. But enough God finds to debar him, as 1. *Unfaithfulness* in the first Covenant, which *Adam* broke and we in him, *Deut.* 32. 15. *Rom.* 3. 22, 23. and 5. 14. 1 *Cor.* 15. 22, 45. &c. 2. *Enmity* against the second Covenant, *Rom.* 8. 7. Crooked, cross and contrary to him as *Darkness* to *Light*. Such and no better doth the Covenant find us, as the *Scorning Jews*, *Act.* 2. 13, 37. and *Raging Saul*, *Act.* 9. 1, 5. 4. And sometimes God chuses the worst (as him, 1 *Tim.* 1. 15. the worst of *Sinners*, *Publicans* and *Harlots*) and leaves the better (the *righteous Pharisees*) behind, *Matth.* 21. 31. 32. To whom he saith, *Friend I do thee no wrong*, thou hast as much as I owe thee, *Matth.* 20. 13. *God is no Debtor to Man*, neither doth he owe any thing to any Man, but will have *Mercy upon whom he will*, *Rom.* 9. 15. &c. See *Ezek.* 3. 7, 8. *Job.* 14. 22. *Matth.* 11. 23, 25. 1 *Sam.* 12. 22. 1 *Cor.* 1. 27, 28, 29. All is from *free Grace* in propounding. 2dly. In performing it as well as promising and propounding it, not as if God were free to perform or not to perform it, for he cannot alter the Oath that is gone out of his Lips, *Psal.* 89. 34. But though *Faith*, *Repentance* and *Obedience* be required on our part, yet consider, (1.) At the best, and in the best, those *Graces* can carry no proportion of *Merit* to the reward promised, 'tis still, the gift of God, which is *Eternal Life*, *Rom.* 6. 23. (2.) Those very *Graces* are promised to us and performed in us by the Covenant, wherein the active part lies all upon Gods part, [I will be a God to you, and you shall be a People to me, *Heb.* 8. 10.] That is, I will make you so, you cannot make your selves so: (3.) Consider, *Christ* is the first gift in the Covenant, *Jf.* 4. 2. 6. wherein the Father gives himself and his Son to us, and with him freely gives us all those *Graces*, *Rom.* 8. 32. Even all things pertaining to *Life* and *Godliness*, *Eph.* 1. 3. 1 *Tim.* 4. 8. 2 *Pet.* 1. 3. So that 'tis *Mercy* that performs all to Abraham, *Mic.* 7. 20. And the *Saints* are exhorted to look for the *Mercy* in *Christ* unto *Eternal Life*, *Jud.* v. 21. And are called the *Heirs of the Grace of this Life Eternal*, 1 *Pet.* 3. 7. Because *Grace* is the cause, both of Gods promising it, and of his performing it; the performance hath in it as much free *Grace* as the promise, seeing we all fall short of Gods *Glory*, *Rom.* 3. 23. and of our own Duty, *Luke* 17. 10. The best can never have worth enough with their best to merit *Heaven*, or purchase happiness in way of *Justice*, it must be given in a way of *Mercy*; *Mans grace cannot merit Gods Glory*.

In a word, every Article of this Covenant, is *free Grace*, the whole Gospel is the word of Gods *Grace*, *Act.* 20. 32. And the *Grace of God*, *Col.* 1. 6. *Faith* is the gift of *Grace*, *Eph.* 2. 8. *Phil.* 1. 29. *Remission* is from the *Riches of Grace*, *Eph.* 1. 7. *Col.* 1. 14. *Justification* is freely from *Grace*, *Rom.* 3. 24. *Yea* and *Salvation* is given by *Grace*, 2 *Tim.* 1. 9. And all the way thereunto; every *Influence of Grace* comes from *Grace*, *Joh.* 15. 5. *Phil.* 2. 13. As doth *Christ* himself, *Joh.* 3. 16.

Inference hence. 1. *Magnifie* the *Glory* of the free *Grace of God*, as blessed *Paul* often did, *Eph.* 1. 6. and 2. 4. and 1 *Tim.* 1. 13, 14. &c. Add nothing to it, mix nothing with it, this debases it, and darkens the glory of *Grace*; admire it with *David*, 2 *Sam.* 7. 18. 21. *Psal.* 115. 1. And *Adore* it with *Abraham*, falling down to worship, *Gen.* 17. 2. 3. Give *Grace* the *Glory*, that gives you both *Grace* and *Glory*.

2. Inference, let not unworthiness discourage, 'tis only for such as see it, and are sensible of it, and a contrary state and temper of the Heart in self-admiration secludes such self-admirers. He pays best for *Heaven* that sees he hath nothing to pay for it: A thousand Worlds cannot purchase it, yet is it freely given, hang your hope upon the free *grace of God* not the free will of *Man*.

NB. When *Despair* Dejects, apply absolute promises; when *security* and *presumption* prevails, apply conditional; both in their seasons are very useful to Souls, well applied.

The Second Excellency of the Covenant, 'Tis Firm as well as Free, yea 'tis Firm because 'tis Free; had this Second Covenant stood upon *Mans Obedience* as the first did, it had not been a firm and sure Covenant, for the Free Will of *Man* (even in the state of *innocency*) was but a slippery Foundation, much more is it now in the *Falln estate*, but it stands upon the Free *Grace of God*, *Rom.* 4. 16. and not upon any thing in us, or to be done by us: therefore hath it the more certainty. The Covenant of Works was not firm, because it was not free, but depended upon the mutability of *Mans Will*, and therefore *Mans Will* being changeable, that Covenant was changeable also; but the Covenant of *Grace* hath no such dependency on *Mans mutable Will*, seeing 'tis grounded upon the immutable good Will and Pleasure of an unchangeable God, it must be Free and therefore is it Firm, nothing can hinder Free *Grace* from its effectual operation of what, and on whom it will, though a Promise of *Wages* upon condition of Works may, yet a Promise of Free *Grace* cannot be prevented; besides, 'tis built upon the unchangeable Purpose of God, for *Paul* puts Purpose and *Grace* together, 2 *Tim.* 1. 9. now this Divine Purpose

is such a *sure Foundation* as cannot be shaken, 2 Tim. 2. 19. *The Lord knoweth them that are his*, both in respect of the *freeness* of his Election and of the *Firmness* of his Affection, howbeit this knowledge (*God hath of his*) is carried secret, as a River under ground till he calls us and separates us from the rest of Sinners, hence are we call'd [*the called according to his Purpose*] Rom. 8. 28. and this purpose is call'd a Promise, Tit. 1. 2. not as if any Promise of Eternal Life could be made to us (before the World began) in Person, but (1.) Because the Father did then Purpose it in himself, and according to that his Purpose, did also (2.) Promise it to his Son for us, and in our behalf, in that Eternal Covenant, between them, and (3.) According to that Eternal Purpose in himself, and that Eternal Promise to Christ, the Promise of Eternal Life is made in time to us in our own persons; hereupon the Apostle grounds the firmness of the Covenant of Promise upon the stability of Gods Counsel or Purpose, Heb. 6. 17. so that unless Gods Counsel or Purpose change, the Covenant or Promise is unchangeable, but God is in one Mind, and who can turn him? Job. 23. 13. ever the same, Heb. 13. 8. and [I am] is his Name, Exod. 3. 14.

NB. First, Here then lyes our strongest consolation, and the best Anchor hold for our Hope, Heb. 6. 18. The Covenant of Redemption before time was Promises conceal'd, and the Covenant of reconciliation in time was purposes Revealed; yea and in it we see also, performances for the future, so Ensured (by Christ who keeps the Ensuring Office) as if they were Accomplishments at present, and so two Eternities meet together in the Covenant, that *a parte ante*, before the World, and that *a parte post*, both during and after the World, assuring happiness to all in the Covenant, which must needs be unchangeable, As (1.) 'Twas founded upon two unchangeable Bottoms, Gods Word and his Oath, Heb. 6. 17, 18. (2.) 'Twas Contracted 'twixt two unchangeable persons, the Father and the Son, the Father promising for many Souls and (Jews being too little) Gentiles also cost the Son so much Blood, every Drop was Covenantanted for. (3.) 'Twas made before an unchangeable Witness, the Spirit, Job. 5. 32, 36, 37. Heb. 9. 14. whereupon 'tis call'd an Everlasting Covenant, Isa. 55. 3. and Heb. 13. 20. and 2 Sam. 23. 5. Herein David placed all his Salvation, as containing in it the sure Mercies of David or Christ, Act. 13. 34. 'tis not Yea and Nay, but Yea and Amen, 2 Cor. 1. 19, 20. not one word of it can fail, Josh. 21. 45. and 23. 14. 1 Kin. 8. 56. 'tis a sure word, 2 Pet. 1. 19. and 'tis more easy for Mountains to move out of their places, Isa. 54. 10. and for the course of Night and Day to cease, Jer. 33. 20, 21. than for this firm Covenant to fail, none ever took hold of it and could say, There is a Lie in my hand, as, Isa. 44. 20. As God cannot Lie, Tit. 1. 5. so nor his Covenant, Psal. 89. 33, 34, 35. 'tis impossible, Heb. 6. 18.

NB. Secondly, This Covenant is so firm, sure and lasting, that it is Perpetual and Everlasting, it includes in it the two Eternities, that *a parte ante* before the World began, and that *a parte post*, when the World shall have an end, yet the Covenant shall last for ever, being (as in Moses phrase) from Everlasting to Everlasting, Psal. 90. 2. Gen. 17. 7, 13. Jer. 32. 40. Isa. 55. 3. Heb. 13. 20. hence 'tis call'd a stablish'd Covenant, Gen. 17. 7. and a Covenant of Salt, 2 Chron. 13. 5. because it stands fast, Psal. 89. 28. and faileth or corrupteth not, as the things that are Salted last long. Hereupon all the Blessings of this Covenant are call'd Everlasting: As, (1.) Pardon, Jer. 31. 33. (2.) Joy, Isa. 35. 10. (3.) Life, Job. 3. 16. And, (4.) Salvation, Isa. 45. 17. for all flows from an Everlasting Fountain, the unchangeable God, Mal. 3. 5. and all are manag'd in an Everlasting Channel by an unchangeable Mediator, Heb. 13. 8. who brings in Everlasting Righteousness, Dan. 9. 24. And how should this (1.) Refresh us, and Relieve us against the Cordolium's and Discouragements both of Desolation and Death, neither of which can put an end to this Everlasting Covenant? And, (2.) Ravish us also, seeing David was Ravish'd with Covenant Mercy, made known to him only for a great while to come, that is, so far as Christ's time, 2 Sam. 7. 18, 19. How much more we for Covenant Mercy (the sure Mercies of David) that reaches beyond all time, even for ever and for ever, this Everlasting Covenant, is a spring of Everlasting comfort, we shall never grieve for the loss of it as of Temporal Comfort.

Thirdly, 'Tis a full Covenant as well as free and firm; 'tis *Alvearium Divini Mellis*, an Hive topful of Heavenly-Honey, even all God is and has, for herein the great God saith to his Servants, as the King of Israel did once say to the King of Syria, Behold I am thine, and all that I have, 1 Kin. 20. 4. thus God saith to us in his Covenant, all I am, and all I have shall be yours, I will be your God, Gen. 17. 7. & Jer. 31. 33. and all are yours, 1 Cor. 3. 22. Oh what a large Charter and Portion have the People of God here!

1. All God is, 'Tis as great a portion as God is, he is an Infinite God, and the Heaven of Heavens contain him not, 1 Kings 8. 27. yet this Covenant contains and comprehends (or shuts up as it were) the Incomprehensible God, I am your God; this is truly call'd an exceeding great

and precious Promise, 2 Pet. 1. 4. greater than that of Balak to Balaam, Numb. 22. 17. which was great Honour, and greater than that of Abashuerus to Esther, Estb. 5. 6. which was half of his Kingdom, yea, greater than that of the Tempter to Christ, Mat. 4. 10. which was all the Kingdoms of the World, &c. if he that promis'd had been able to perform it: Yet this surmounts all, even ten thousand Worlds, and ten Heavens into the Bargain, in as much as the Creator is ten thousand times more than all his Creatures; he hath made or may make; Oh what can God say more, than *I will be yours*! as God, *having no greater to Swear by, Sware by himself*, Heb. 6. 13. so God, willing to bestow his Benevolence on Man, and having no greater thing to give, *giveth us himself*. Consider God,

1. In his Nature, *quantus quantus est*, how great, and how good soever he is, yet gives *be his whole self* to us, as the Bridegroom gives up his whole self to his Bride. Or consider him,

2. Personally.

1. As God the Father, so he Covenants to be a Father to us, 2 Cor. 6. 17. Exod. 4. 22. Jer. 31. 20. and (as it were) *son of us*, Psal. 103. 13. and 147. ver. 11.

2. As God the Son, to be our Mediator, to take up all Controversies, and to bring us to glory, John 17. 24. *Ransoming from death*, Hof. 13. 14. and *reserving us for Life*.

3. God the Holy Ghost performs and perfects all that the Father purposeth, and the Son purchaseth, Heb. 10. 15, 16. *writing the Law in our Hearts, washing us from our Sins, and witnessing with our Spirits that all is ours*; so that here is a mighty bundle of Mercies given to *worthless Man* by the *most worthy God* in this one clause, [*I will be your God*] 'tis not call'd a Mercy in the singular, but Mercies in the plural number, Isa. 55. 3. all sorts and degrees of Mercy suitable to *Mans manifold Misery, Temporal, Spiritual and Eternal*; no greater Gift can be given from the Creator to the Creature, whether Men or Angels. The Excellency of this Portion or Gift is manifold. As,

1st. Proportioned to all *Mans wants* whereof he is made up by the Fall, God is *all good* to Man who is *all evil* to God. God is *bonum congruum*; the Plaster or Salve is broad enough for the Sore; he is *Elshaddai*, an *All-sufficient* and a *Sole-sufficient* God, Gen. 17. 1. The Hebrew comes of *Shad Mamma*, a full Breast for an hungry Babe: There is in God both sufficiency and suitableness to *Mans misery*. God is both,

1. *Eminently good*, whatever Excellencies lye scattered in the Creature, they are all *concentrated in God* (from whom they come) as all Beams in the Sun, and as all drops in the Ocean. All Dainties (according to the vulgar saying) are found in this one Dish: All the lesser Pearls in the World are contain'd virtually in this one Diamond. The Excellency of the Creature is oft single, wanting other excellent Adjuncts, as Honour hath not always Parentage, nor Learning Vertue, [*& vice versa*] &c. No Created Being can be a capacious Continent or Receptacle of all perfections, but God is *all excellent things*, as Sun, Shield, Fountain, &c. Psal. 84. 11. and Jer. 2. 13, &c. Yea, he is *all good Persons* too, as Friend, Father, Master, Husband, &c. Jam. 2. 23. Isa. 41. 8. 2 Chron. 20. 7. John 15. 15. Isa. 9. 6. Col. 4. 1. Isa. 54. 5. Jer. 31. 32. yet God is more than all those *Relative Terms*, the *minus* includes the *minus*. And,

2. God is *Superlatively* (as well as *Eminently*) good. All Excellencies found in any Creature, is in a more transcendent manner both *found* and *founded* in the Creator: Man may be *wise* to a degree in the *concrete*, but God is infinitely so in the very *abstract*, he is *Wisdom* it self, and so of all Gods other Attributes.

2^{dly}. As this Portion of *Jacob*, Jer. 10. 16. even *all God is* (the best portion in the World) hath in it a *proportion*, so it gives a *propriety*, for 'tis not said only, *I will be a God*, but *I will be your God*, which giveth Believers *propriety* in God, as *they are not their own*, 1 Cor. 6. 19. So we may say (with Reverence) *neither is God his own, all God is, is theirs*, 1 Cor. 3. 21, 22. He hath given himself away (as it were) from himself to them. Yea, and,

3^{dly}. They have not only a *propriety* in this proportionable Portion, but they have also some Possession of it, at least in its *primitiis* or *First-fruits*, the Pawn and Pledge of the full Harvest of Glory, the Earnest-penny of the whole Inheritance; 'tis true, the *Riches of a Christian* lyes most in *Reversion*, he hath yet something in *possession*, as now and then a *Kiss of Love* from Christ, Cant. 1. 1, 2. now and then some *Fellowship with the Father*, 1 John 1. 3. though he hath more in *Reversion*, 1 Cor. 2. 9. Psal. 31. 19. God *lays out something on them*, though he *lays up much more for them*: They have most in their *Hope*, yet have they a little in their *Hand and Hold*: There be other Excellencies of this great Grant [*I will be your God*] which for brevities sake shall only be glanced upon; as,

4^{thly}. The *Gratuitous Donation* of it, those [*μεγαλὰ τὰ θεῶν*] the *mighty things of God*, Acts 2. 11. [*τὰ βάθρὰ τῶν θεῶν*] the *profound things of God*, 1 Cor. 2. 10. yea, *God himself*, all [*χρησιμὰ ἡμῶν*] *freely given*, ver. 12. to us Worms.

5. The

5thly. The *Eternal Duration*, 'tis a portion that will last so long as *God lives and lasts*, 'tis an inexhaustible treasure; Divine *Mercy* in the *Covenant* is *bottomless, boundless and endless Mercy*.

6thly. This *Portion* Proclaims a perpetual pacification betwixt God and Man, he will not be a Devil, but a God to us, though the God of the *World* (our God) might have given *Man* up to the God of *this World* (as the Devil is call'd 2 Cor. 4. 4.) for breaking the first *Covenant* with him, yet that he himself should give himself to us, oh cry, *Grace, Grace* to it! *Zech. 4. 7.* 'tis such *Grace* as the very *Angels* long to look or peep into it, 1 Pet. 1. 12. and *David* sings upon *Gods Power*, but sings aloud of his *Mercy*. *Psal. 59. 10, 16.* the *Psalmist* will sound out the Praises of the God of his *Mercy*, and Tune his Harp to every of his Attributes, yet the Attribute of *Mercy* shall have the highest Note: and he saith, *My Soul makes its boast in the God of my Mercy*, *Psal. 34. 2.* and 44. 8. and *God* boasts as much of his *Portion* his People, *Deut. 32. 9.* and of his propriety in them: *God* saith to *Satan*, *Hast thou considered my Servant Job?* that he is a none-such, &c. *Job 1. 8.* and yet more emphatically, saith *Christ* of his Spouse, *My Vineyard which is mine*, *Cant. 8. 12.* his propriety in his People is such, that one single *Relative* [*mine*] is not enough to express it, but he doubles that possessive as if he found a sweetness in the sound of it; he twice repeats it, saying, *My Vineyard which is mine is ever before me*; *Christ* seems there to roll this word [*My and Mine*] under his Tongue, and to hold it in his Mouth (as Children do *Sugar*, and *Sinners* do *sin*, *Job 20. 12, 13.*) as if he had been loth over-soon to lose his delight in it, and over-hastily to part with the luscious Relish of it: And if *Christ*'s Eye be ever over it, and it be always before him under his look of love, because it is his own by *Donation*, *Conquest* and *Purchase*, (every one likes and loves their own things best) what can the *Adversaries* of his *Vineyard* (his Church) expect? but that in due time he will make their *Carcases* to *Dung* and *Manure* it, and he will water the Roots of its tender *Vines* with their very *Blood*, seeing they would spoil that which cost him his most precious *Blood*, 1 Pet. 1. 18, 19. *Isa. 27. 2, 3.* &c. If *Christ* delight so much in his people as his *Portion*, how much more should they delight in him as their *Portion*, *Lam. 3. 24.* The Lord is my *Portion*, saith my Soul, therefore will I hope in him, he is every godly Souls *Portion* so fully and entirely as if he were only theirs, and yet is he severally so without Division and Distinction, yea, and successively so in all Ages of the World, *Psal. 73. 26.* and 119. 57. and 142. 5. but sad is the *Portion* of *Sinners*, *Luke 12. 46.* [*All God is*] must be a rich and unparalleled *Portion*, *Jer. 10. 16.* Especially if

2dly. There be added to the other [*All God has*] *Habet omnia, qui habet habentem omnia*; that Man hath all things (saith *Austin*) who hath God that hath all things. What is it that is good for Man which God hath not? 'Tis said he will withhold no good thing from us, *Psal. 84. 11.* The good things that God has (to make ours) are many, yea, all that are so, for every good thing comes from a good God, *Jam. 1. 17.* All are of and through him, *Rom. 11. 35.*

First, (More particularly) The Attributes of the Father are made ours by this *Covenant*. As,

1. God has *Wisdom*, and 'tis made ours for our *Direction*; most Men are undone by becoming Gods to themselves (according to *Satans* early suggestion) *Gen. 3. 5.* and so leaning upon their own understandings, *Prov. 3. 5, 6, 7.* He that trusts his own Heart is a Fool, *Prov. 28. 26.* 'Tis as a *Bramble* that will scratch us, if not scorch and burn us, if we trust in its shadow, *Judg. 9. 15*, &c. He that is in this *Covenant* with God, must in all cases ask Counsel at his Mouth, and aim at his Glory; his *Wisdom* was never set fast, in delivering either his Church in general, or his Children in particular, he doth all things well, *Mark 7. 37.* ordering all Occurrences in the height and perfection of *Wisdom*.

2. God has *Power*, and 'tis made ours for our *Protection*. Oh what a stock of strength hath the Soul in *Covenant* with God! call'd the strength of *Israel*, 1 Sam. 15. 29. *David* went out in *Gods strength*, and prevailed, *Psal. 71. 16.* and 18. 29. But *Peter*, presuming upon old strength, and not depending upon *Christ* for new, failed; for old strength is not sufficient to grapple with new temptations; smarting Experience taught him better, that God was his strength, who suspended it from him, and dispensed it to him as he pleased; hence was there a vast difference betwixt his first *Comparative* Speech, [*Though all forsake thee, yet will not I*, &c. *Mat. 26. 33, 35.*] and his latter [*Thou knowest that I love thee*, *John 21. 15.*] which should have been *Comparative* also, had it been a direct Answer to *Christ*'s Question, [*Lovest thou me more than these?*] he durst not say, he loved *Christ* more than the other Disciples did; he had now done with his Comparisons, as savouring too much of the *Pharisaical* pride and presumption, *Luke 18. 11.* and had learned that his life (and so his strength) was bid with *Christ* in God, *Col. 3. 3.* he must therefore depend upon it, and live out of it, by

fetching

fetching thence new Strength for new Duty, new Influences for new Exercises; David will trust God at all times, Ps. 62. 8. As God must be wise for us, so he must be strong for us, 2 Cor. 12. 9.

3. God has goodness or Mercy, and this also is made ours in the Covenant, he caused all his goodness to pass before Moses, Exod. 33. 19. And David acknowledgeth that Gods goodness and mercy did follow him, (yea when he did run from it) and would follow him all the days of his Life. Psal. 23. 6. 'Tis called the Covenant of Grace and of Peace; because, 1. All kinds of Mercy, Pardoning, Preventing, Priviledging and Purifying Mercy are the ingredients of it, extending it self as far as Mans misery, as before: 2. All degrees of Mercy, even a Full-Sea thereof; which made the Apostle cry out, Ω Βα Δος; Oh! the Depth of this Full-Sea or high Tide of Mercy, Rom. 11. 33. yea, and to admire the Length, Breadth and Height as well as Depth of Divine goodness, Eph. 3. 18. And, 3. 'Tis full of the finest Mercies, tender Mercy (that hath a soft Hand for a sore Heart), Luk. 1. 72. 78. Jam. 5. 11. Bowels of Compassion which makes God sometimes seem to stagger between two, [shall I strike, or shall I not?] Hof. 11. 8. Psal. 78. 38. Lam. 3. 33. Luk. 6. 35. 1 Kings 20. 31. Mercy pleaseth him, Mic. 7. 18. One Deep calls on another here, our Deep Misery, his Deep Mercy. Thus I might enlarge on all other Attributes. But briefly,

4. Gods Justice is ours by this Covenant, as well as his Mercy, in condescending to the Triumph of Mercy over Justice, in accepting satisfaction from another (even Christ) for us, in Absolving us from the condemnation due to us, and in receiving us into the generation of the righteous, though but with a borrowed righteousness of the Lambs lending.

5. His Holiness is ours, as the Pattern of our Piety, and the Object of our Love, and imparting it to us, Eph. 4. 24.

6. His Truth or Faithfulness is ours, which gives a being to all his Promises, and converts them into Performances; as his Love moved him to make them; so his Truth binds him to perform them, to wit, in the best Season; not suffering his Faithfulness to fail, Psal. 89. 33.

7. His Omniscience is ours, whereby he observeth all our wants and weaknesses, taking care (as well as notice) of us in and under them, even at all times.

8. His Omnipotency is ours, the Omnipotency of Gods Anger is Dreadful, but of his Love is comfortable, and when Love sets this Almighty Arm on work, what can it not do? Job 42. 2.

9. His All-sufficiency is ours, a pretious and inexhaustible Treasure, which hath supplied the wants of all his People in all former Ages; and still is pressed down, heaped up and running over to supply us in this present Age; as it never yet failed, so nor will it for ever.

10. His Ubiquity or Omnipresence is ours, this is our Cordial, God is every where with his Saints, at Sea or Land, City or Country, they are no where from their fathers ground.

11. His Unchangeableness is ours, he sits upon the Floods, Psal. 29. 10. the World is a Fable of changes, but the unchangeable God hath his Hand upon the wheel, and mannages its motion to his own glory, and his Churches good, doing with his Hand what his Mouth has Spoke.

12. His Glory is ours, and so is his Eternity: Hath God an Earth for us (upon which we now live,) and hath he not an Heaven for us, a Glory, and that Eternal?

In a word, Gods Eyes, Ears, Hands, Feet, Breath, Back-parts, Head and Heart, &c. Which God is said to have in Scripture are all ours; his Throne and Footstool, &c. All Grace, Peace, Comfort, &c. All in Heaven and on Earth ours, 1 Cor. 3. 22.

Secondly, Both the Names and Offices of the Son (as well as all the Attributes of the Father) are ours by the Covenant:

1st. His two Natures, the Hypostatical Union of the Godhead, and Manhood is ours,

1. As a Sign that Man (made sick by sin,) should Recover; and not Taste of the second Death: This sign God gave Hezekiah of his Recovery from a sickness unto Death, that the Sun went backward Ten Degrees with its Shadow, 2 Kings 20. 8. 10. And this Infallible sign that Mankind (Sick of Sin) shall recover, inasmuch as the Son (called the Sun of Righteousness, Mal. 4. 2.) hath gone back with his Shadow of Glory Ten Degrees at least; nay, such as are Numberless: To wit, that infinite distance betwixt equality with God and the form of a Servant, Phil. 2. 7. 8. Christ left that Glory which he had with the Father before the World was, Joh. 17. 5. and took upon him not only the Nature of Man, but even of fallen Man; which was worse than if he had become a Toad: Oh! How Low did Christ stoop to raise us up on High; every Degree of his Descending is a certain sign of our so many Degrees Ascending.

2. As a Screen to Sconce and shelter us from consuming Fire, such God is in himself, Heb. 12. 29. which would soon kindle upon such dry Stubble as fallen Mankind is; therefore Christ became God-Man, and so a Days-Man, or Mediator between God and Man, that the Flames of these Everlasting Burnings (as God is called, and which no meer Man can stand before, Isa. 33. 14.) should not take hold on us.

3. As

3. *As a Ladder*; our Lord applies *Jacobs Ladder* to himself, Gen. 28. 12. Job. 1. 51. he is the true *Ladder of Life* by which *Fallen Man* must *Ascend* out of the *Pit of Despair* into the *Heaven of Pardon and Peace with God*. The top of this Ladder toucheth *Heaven* with his *Divinity*, and the Foot or Bottom of it rests on *Earth* with his *Humanity*, whereby he reconciles *Man to God*, and makes *Heaven open* and obvious to us, provided we own him as our only *Mediator*, and lay hold by the *Hand of Faith* upon his *merits*, as upon the *Rounds* or *Steps* of this *Heavenly Ladder*: Such as seek to go up to God any other way, must (as *Constantine* the good Emperour once said) *erect his false Ladder, and climb up alone*; and assuredly such climbers upon so short and so rotten Ladders, not only venture their Neck-breaking, but their very Souls shall fall down into the Bottomless Pit: Strange Ladders lead to a strange end, and will not take and keep hold of us (as the true Ladder doth) as well as we of it, and far better hold too.

4. And lastly, *As a Conduit*, *Christ* is the Conduit of Conveyance, a *Royal Conduit*; some magnificent Conduits there are indeed that are made (upon days of great Pomp and Solemnity,) to run some few hours with *Wine* as well as all other hours with *Water*, but this *Divine Conduit* runs always with *Wine*, and always with *Water* too; and this *Wine* which perpetually flows from it, is better than the *Blood of the Grape*, Gen. 49. 11, 12. Deut. 32. 14. 'Tis no less than the *Blood of the Lamb of God*, yea, the *Blood of God himself*, Act. 20. 28. Neither is the *Water* which continually Streameth out of it *Common Water*, but *Living Waters*, Joh. 4. 10. and 7. 38. and *Waters of Life*, Rev. 21. 6, and 22. 1. *Christ* is a *Golden Conduit* which Conveyeth through its *Golden Pipes* the *Golden Oyl of Grace and Spirit*, Zech. 4. 12. *God blesseth us with all spiritual blessings in heavenly places in Christ*, Eph. 1. 3. For our Faith first lays hold of the *Manhood* in this *Hypothetical Union of Christ*, so climbs up to the *Godhead*.

Thus as *Christ's two Natures* are ours by the *Covenant*, so are his *three Offices*: In *Mans Creation*, *Man* was made like *God*, but in *Mans Restoration*, *God* was made like *Man*, and became *Mans Prophet, Priest and King*; in respect to those three Offices, the three *Sages of the East* offered to *Christ* at his Birth, 1. *Myrrh*, as to a *Prophet*, 2. *Frankincense* as to a *Priest*, and 3. *Gold* as to a *King*. The *Covenant* makes.

1. *Christ's Prophetical Office* ours; hereupon we must go to him in all Arduous affairs, in all our difficult Cases, as the *Israelites did to Moses*, Exod. 18. 22. And bear him in all things, Matth. 17. 5. *Christ* is an excellent Teacher even of *Ignorant Disciples*, Act. 4. 13. 'Tis no matter how dull the Schollar is, if *Christ* himself will be but the Teacher; for he enlighteneth the *Organ* (or Faculty) as well as the *Object*, opening our understandings in us, as well as his *Scriptures* to us, Luk. 24. 27, 31, 45. And all this he doth gradually, as *Noah* did: First, opening the *Window of the Ark*, Gen. 8. 6. Then he removed the covering thereof, ver. 13. and then he stepped out himself into the (before drowned, but now dried) *World*, ver. 18. Thus our blessed *Noah Christ* our Comforter comes, and first opens the *Eyes of our understandings*, Isa. 42. 6, 7. Act. 26, 18. Eph. 4. 18. Col. 1. 9. Then he removes the *Vail* or *Covering* that is upon the *Heart*, as well as on the *Head*, 2 Cor. 3. 14, 15, 16, 17. And then *Christ* steps into the *Soul*, before drowned in *sin*, but now dried up by *Grace*, that he may dwell in our *Hearts by Faith*, Eph. 3. 17.

2. His *Sacerdotal Office* is ours, wherein *Christ* was the *Altar*, the *Offering*, and the *Offerer*: He offered himself the *Sacrifice* of his *Manhood* upon the *Altar* of his *Godhead*, which did not only *Sanctifie*, but also *Dignifie* the oblation, putting an infinite worth into it. *Christ* is the *High-Priest* of our profession, Heb. 3. 1. Who can have compassion on the *Ignorant*, &c. Heb. 5. 1; 2. All our *Sacrifices* (or *Services*) we must put into his hands, who must bring them as well as burn them to the *Father* for us, Lev. 1. 15. This Office is the *Grand Magazine* of all our *Grace and Comfort* (we have on this side *Heaven*) as a relief against all temptations, Heb. 2. 17. and 4. 15. When any sinner brought his *Sacrifice* to the *Priest*, as the person was not to Offer it himself, so the *Priest* was not to refuse it: This should raise up our Faith, to know that *Christ* is both able and willing, he will not, nay he cannot refuse our offerings, he blesseth the weak (as well as the strong) where he finds sincerity, looking more at *Truth* than at *Measure*. 'Twas the *High-Priest's* Office to bless the *People*, Numb. 6. 23, 24. And 'tis a blessed sign that our *High-Priest* hath blessed us, when other Souls be blessed by us: The *Covenant* gives us *Interest* into the merits of this incomparable *Sacrifice* which takes away the guilt of all sins, greatest as well as least. As the *Red-Sea* drowned the stoutest Champions in *Pharaoh's* Army, as well as the faintest and weakest Soldiers, Exod. 14. 13, 30. His choicest Captains as well as his common Soldiers, Exod. 15. 4. So sins of all sizes, and of all sorts of sinners are drowned in the *Red-Sea of Christ's Blood*: He shed as much Blood for *Peasants* as he did for *Princes*; peccata non redeunt, if once (upon our Repentance) our sins become

drowned in the Blood of Christ, we shall see them again no more (as Israel the Egyptians) unless Dead on the shore: Christ is our Goel or near Kinsman, who hath Redeemed our inheritance in Heaven (which was Mortgaged by sin) for us, he is our Surety, paying our Debts to Divine Justice.

3. His Regal Office is ours also; Here's the ground both of our Assurance and of our perseverance, that Christ is our King that Conquers all our cursed Canaanites (our Corruptions) in us, Mic. 7. 18. and Treads the Tempter (with his Temptations) under our Feet for us, Rom. 16. 20. Heb. 2. 8. 1 Cor. 15. 25. He puts down all Powers opposite, not only from without us, but also from within us: This is our Joshua or Jesus, who calls upon us and capacitates us to put our Feet upon the Necks of our Enemies, Josh. 10. 24. provided always he come as King into our Hearts in his Regal Capacity, as the Psalmist intimates, Psal. 24. 7, 8, 9. 10. The Everlasting doors of our Souls must open to him as a King of Glory; he will come in as a King or he will not come in at all: Though Christ be a King, yet hath he no Natural born Subjects, we are all Born with War in our Hearts against Christ's Kingly Office; other Lords bear Dominion over us, Isa. 26. 13. We are not born, but made his Subjects: Christ first makes an Holy War, upon our Rebelious Hearts, and must make us Subjects, or he can never find us such. This is done in the day of his Power, Psal. 110. 3. not External, but Evangelical, to make us come in to him as true Volunteers, when he speaks to us with a strong hand upon our sturdy Hearts, Isa. 8. 11. The Elect tast not of Death untill they see the Son of Man come in his Kingdom, Matth. 16. 28. Those carnal Capernaïtes would have Christ their King, because he had been their Cook, Job. 6. 15. 'Twas for Loaves, not Love, ver. 26. But we must love the Lord Jesus Christ (as our King, Priest and Prophet) or we are Anathema Maranatha, 1 Cor. 16. 22. That is, Cursed till, and at the coming of Christ; they that will not kiss his Golden Scepter, his Iron Rod will make them his Footstool for rejecting his Throne, Luke 19. 27. Happy be such as yield subjection to him, hold dependance on him, and have their Acquiescence in him, Matth. 11. 29. 30.

Thirdly, All the Motions and Operations of the Spirit are made ours, to wit, (1.) The Quickening. (2.) The Actuating. (3.) The Regulating, (4.) The Corroborating. (5.) The Comforting Influences of the Holy Ghost are all made ours by the Covenant, yea and, (6.) As he is Convincing, (7.) Supplicating, (8.) Sanctifying, (9.) Sealing, (10.) Discerning, (11.) Witnessing, (12.) Adopting Spirit. All this, and all more that can be said concerning Diversities of Gifts or Graces, all are ours by the Covenant, yea all those excellent endowments for secular as well as for Spiritual employments, Exod. 31. 3. 1 Sam. 11. 6. &c. Isa. 28. 26. All Arts and Sciences do flow from the Spirit; therefore is he called the seven Spirits of God, Rev. 1. 4. & 3. 1. & 4. 5. yet the Spirit of Grace ('tis said) the World cannot receive, Job. 14. 17. though it may the Spirit of Gifts. Do we want Water, Wind, or Fire? The Spirit is all these; we cannot have clean Hearts, unless washed with this Water, Psal. 51. 10. & Job. 3. 3, 5. we cannot have warm Hearts, unless warmed with this Fire, Luk. 24. 32. There is no Sailing to the Port of Heaven without this Wind, Job. 3. 8. the fresh gales of this breathing Spirit must first fill the Sails of our Affections (turning them into Graces) and then we go off a ground roundly, and pass on the Road comfortably: This is a mighty privilege to have the presence and influence of the Spirit, for as God the Son made an agreement (or Covenant) with God the Father before all time; so God the Holy Ghost doth transact the Kingdom of God in time, and that within us, as the other was done without us. 'Tis sad to want the touches of the Spirit which are quickening, comforting and saving touches: We may want its comforting presence, yet have its quickning presence; but if this latter be lost, the former cannot be had, for there can be no peace or comfort felt where there is not Life; and we may want the Arbitrary Influence of the Spirit (which raiseth up Grace to an high Lustre and Eminency) yet have the necessary Influence, which maintains the Being of Grace, as the other doth its Well-being, &c. If the Holy Spirit doth not touch us with his Divine touches, the unclean Spirit will with his Deadly touches, 1 John 5. 18. Job 2. 5. The In-dwelling of the Holy Ghost in us prevents the re-possession of the unclean Spirit after he has had his dispossession, for he must find his House empty, or he cannot re-enter, Mat. 12. 43. &c. yet though he is hereby kept from re-entering, he is not from assailing, although the Man in Christ be assaulted, yet the In-dwellings of the Spirit of Christ, Rom. 8. 9, 11. doth secure him from Satans assaults, yet the manner of the Spirits workings and in-dwellings be unknown to us, Jobn 3. 8. &c. In a word, whatever Christ is (as he saith he is Bread, a Branch, a Door, an Heir, Light, Life, an Alar, a Lamb, a Way, a Vine, a Lion, a Foundation, a Corner-stone tried by all) or has; whatever the Spirit is (a Dove, a Comforter, &c. as before) or has; yea, whatever Heaven or Earth hath in them, the Angels, the sweet Influence of the Pleiades, and of all other Constellations; the Covenant conveys all to

to us, *Dona Throni & Dona Scabelli*, the good things of the *Throne*, and the good things of the *Footstool*; yea, whatever is in Gods Threefold Treasury, of the *Sea, Air and Earth*: It is a *Covenant of Peace* with all Creatures, *Job 5. 23.* whatever either *Creation* or *Providence* hath in them, whatever God the *Creator* hath and is, whatever God the *Redeemer* hath and is, and whatever God the *Sanctifier* hath and is, are all made over to us by the *Covenant*; and is not this a *full Covenant*?

Fourthly and lastly, As it is a *full*, so 'tis an *Holy Covenant*, *Luke 1. 72. Dan. 11. 28, 39.* There *Antiochus's* his *Indignation* was against the *Holy Covenant*, as it was against the *holy God* and his *holy People*, who were in *holy Covenant* with him; his *unholy, irreligious Heart* was against them for their *holy Religion* which they profess'd and practis'd. 'Tis call'd an *holy Covenant*.

1. *Quoad Fontem*, from the Fountain from whence it flows, to wit, from the *Holy God*, who is *Glorious in Holiness*, *Exod. 15. 11.* and is proclaimed by those Heavenly Heralds the *Seraphims* threetimes over, *Holy, Holy, Holy, Isa. 6. 3.* and this Superlative Holiness in God gives a most Immenſe Lustre and Beauty to all his other Attributes, 'tis *Holy Justice, Holy Power, Holy Wisdom, Holy Love, &c.* Now *qualis causa, tale causatum*; a quo aliquid tale est, illud est magis tale. If God, who is the first cause of the *Covenant* be *Holy*, then the Effect which flows from this Cause and Original must needs be *Holy* also; the *Stream* is as the *Spring*.

2. *Quoad Finem*, from the End of this *Holy Covenant*, which is, to make us an *Holy People*; we are chosen to be *holy*, *Eph. 1. 4.* Hence *Holiness* is absolutely necessary to Evidence our Interest in this *Holy Covenant*; 'tis necessary to *Salvation* (which is the End of the *Covenant*) both *necessitate mediæ, & præcepti*, as 'tis Gods precept, that we should be *Holy, Levit. 11. 44. and 19. 2. and 20. 7. 1 Pet. 1. 15, 16, &c.* So *Holiness* is our means and way to *Happiness*, for without it no Man can see the Lord, *Heb. 12. 14.* and therefore 'tis *promis'd* in, as 'tis an Evidence of the *Covenant*.

3. *Quoad Objectum*, the Grace of the *Covenant* knows no other Object, but an *Holy People*, so made, or so found, as the *Holy God* is one Party confederate in this *Covenant*, so his *Holy Saints* are the other Party, *Psal. 50. 5.* for God doth not take the wicked by the Hand, *Job 8. 20.* to enter into *Covenant* with them, nay, he will not allow them so much as to take his *Covenant* into their Mouths, *Psal. 50. 17.* he is King of *Saints, Revel. 15. 3.* and will have no correspondence with the *Evil*.

4. *Quoad Subjectum*, all the Contents (or Subject Matter) of this *Covenant* are *Holy Things*, *τὰ ἁγία τὰ Δεσίδα, Acts 13. 24.* (which *Isa. 55. 3.* calls sure Mercies) are by the Apostle call'd *Holy Things*, all the parts as well as both the Parties are *Holy*, the Promise in it is *Holy, Psal. 105. 42.* and our Faith (that lays hold on it) is *Holy, Jude ver. 20.* The whole of it was spoke in his *Holiness, Psal. 60. 6.*

Inferences hence, 1. This is the true Reason why this *Holy Covenant* is so little Embraced by the World, 'tis because they are an *unholy People*, and hate this *Covenant* for its *Holiness, John 3. 19, &c.*

2. Let us try our selves by our *Holiness* for an Interest in this *Holy Covenant*; is it writ on all our *Natural, Civil and Religious Actions? Zech. 14. 20.* on our *Riding, Drinking, Sleeping? &c.* The Doctrine contrary to *Holiness* is the *Devils Covenant* and none of Gods, who knows his own Hand, and owns no other.

Some weighty and Soul-awakening Considerations may commodiously conclude this great Concern of the *Covenant*, all having a tendency to the *Convincing, Converting, Quickening, Confirming and Comforting* the Souls of Men and Women.

1. Consider, All persons are under either the *Covenant of Works*, or under the *Covenant of Grace*, no Man can be under both *Covenants* at once, for they are incompatible one with another; the *Law* as it is a *Covenant* hath no consistency with the *Covenant* of the *Gospel*; these two are two *Vicegerents in Mans Heart*; the *Law* hath *natural Conscience* to keep its Courts there, but the *Gospel* hath *Faith* to keep *Christs Court* there; these are *Inconsistent*, as both being supreme principles, are opposite till overpowered; a man may (indeed) be under a *double Image*, to wit, of *Flesh and Spirit*, for that *Image* of the old *Adam* is done away, and of the second *Adam* is renewed by *Degrees*, but a *Covenant-State*, is a *Legal act*, so the change from the one to the other (both which stand upon contrary Foundations, as before) is done all at once, and therefore the one must make void the other, and none be under both.

2. Consider, There is a natural propensity in the fallen nature to desire to be under the *Covenant of Works, Gal. 4. 21.* Ye that desire to be under the *Law*, for all men would establish their own Righteousness, *Rom. 10. 2, 3.* and would be doing something to merit, Heaven, as *Vega* (that Papist) said, *Cælum gratis non accipiam*, I will not have Heaven freely given me. Alas, Proud Man scorns that Gift of God, *Rom. 6. 23.* but would have it as a *due Debt*, this is

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not only from a *Principia of Pride*, but also of *Ignorance* concerning *Christ*, and of *Enmity* also against *God*, as if he were not *Wise*, *Just* and *Kind* enough for them.

3. Consider, As Man naturally desires to be, so he really is under the *Covenant of Works* by Nature in his *Unregenerate State*, while he remains in the *old Adams Nature* (as a *Wild Olive*) he abides also under the *old Adams Covenant*, which is a *broken State*, and likewise a *Broken Covenant*, therefore that Man (until he be broken off, *Rom. 11. 17. from that old Root*) must be most miserable, seeing that *broken Covenant* (1.) Promiseth no Life but upon perfect Obedience, (2.) It hath no *Mediator*, nor *Surety* to save his imperfections, (3.) Neither is there in it any *Promise of Pardoning Sin*, or of *giving Grace*, (4.) And every New Sin breaks anew that once *broken Covenant*; therefore (Lastly,) It can never quiet his Conscience, as before, but lays him under the *Curse of it*, *Gal. 3. 10.* and every man that is under the *Curse*, is under the *Covenant that causeth the Curse*; and who would be *Curst*? Woe to such as are under the *first Covenant*, which can comfort none but upon this condition [*Obey perfectly and live Eternally*]; this is poor comfort, seeing *Gods Commands* are exceeding broad, *Psal. 119: 96.* and *Man's Obedience* is exceeding narrow, *Luk. 17. 10.* &c. yet can it *curse all* that fails and falls short.

4. Consider, 'Tis then a most necessary (though a much neglected) Duty to be Translated from the *Covenant of Works* into the *Covenant of Grace*, *Col. 1. 13.* we are without *God in the World* (but not without the *Devil*) while we are *Strangers* to this *Covenant of Promise*, *Eph. 2. 12.* we are poor, empty *Self-deceiving* and *Self-defiling* Creatures under the *Irritation* Coaction and *Condemnation of the Law*, *Justice (without Mercy)* is that *Avenger of Blood* which pursueth us, and whose *Heart waxes hot within him*, *Deut. 19. 6.* to overtake and overcome us; 'tis therefore an indispensable duty to flee into this *City of refuge*, thou art not only a *Man-slayer*, a *felo de se* or *Self-slayer*, *Eccles. 7. 16.* *Numb. 16. 38.* But a *God-slayer* in as much as *omne peccatum est Deicidium*, every sin is a killing of *God* (saith *Luther*) as much as in us lyeth; Flee therefore as a *Bird to your Mountain*, *Psal. 11. 1.* & *Mat. 24. 16.* to the *Mountain of this Covenant*, take hold (with *Joab* in danger of *Death*) of the *Horns of this Altar*, *1 Kin. 2. 28.* You are stung with the *fiery Serpent* (the *Curse of the broken Covenant*) and there is but one remedy, a look of *Faith* and love to the *Brazen Serpent*, *Numb. 21. 8.* *Job. 3. 14.* there's no avoiding the *Curse of the First Covenant* but by being Translated out of it, *Sodom* and *Satan* would accept of that offer you reject.

5. As *Christ* was given for a *Covenant*, *Isa. 42. 6.* & *49. 8.* so all *Christless Souls*, are *Lifeless Souls*, they are *Dead* and *Damned without Christ*, for *Life* and *Salvation* are laid up in him; *Job. 15. 1.* 2. *Act. 4. 12.* It pleased the *Father* that in him should all fulness dwell, *Col. 1. 17.* as the *Mercy-Seat* was no larger than the *Ark*, and they never sever'd each from other, this shews, that *Grace* and *Salvation* extends no farther than the *Covenant*; the Hebrew word *Copher* signifies a *Coffering* or *Covering* up our sins, *Rom. 3. 25.* 1 *Job. 2. 2.* as all out of *Noahs Ark* or *Coffer* were drowned, so all out of *Christ* and this *Covenant* are *Damned*; as *Joseph* was the only *Doer* of all to save the *Egyptians*, *Gen. 41. 41, 44, 49.* Go to *Joseph* saith *Pharaoh*, what he saith to you do, v. 55. so *Jesus* is the great *Doer* of all to save mankind, and whoever crys for fear of *Famishing*, the *Father* sends such to our *Joseph*, our *Jesus*, he is the *Angel of the Covenant*, *Mal. 3. 1.* yea the *Covenant* it self, and the grand sole undertaker in it, *Isa. 38. 14.*

6. Union is the ground of *Communion*; as our Union with the *First Adam* gives us *Communion* with the *Cursing Covenant*, so our Union with the *Second Adam* gives us *Communion* with the *Blessing Covenant*, our Translation out of the first is by Union with the second; there is a breaking off, and a grafting in, *Rom. 11. 17, 19, 24.* where *Grace* grants these, *God* looks upon that Soul, (1.) As no more a Son of the *old Adam*, (2.) He is no more under the *Rigour and Curse of the Law*, but (3.) Is become an *Heir of the Grace of Life*, 1 *Pet. 3. 7.* the *Grace of Union* brings the *Grace of Union*, &c.

Objection, But how shall I know my Union in this *Covenant*?

Answer, by these Characters and Cautions, for this high Building (so free, firm, full and holy a *Covenant*) must have Battlements built about it, to keep Children and Fools from toppling over; *Childrens Bread may not be cast to Dogs*, such as are (1.) *Ignorant*; *Christ* brings not *Mercy* to them, but *Vengeance*, *Isa. 27. 11.* 2 *Thes. 1. 8.* (2.) Such as *blest themselves in their sins*, *Deut. 29. 19.* *Psal. 68. 21.* he will wound their scalps, their *Damnation* slumbers not, 2 *Pet. 2. 3.* those were wilful, &c.

The First Character for tryal of our Union is, Ask thy Heart, in what nature art thou? In the *Old Adams*, or in the new, partaking of the *Divine Nature*? 2 *Pet. 1. 4.* Is the *Old house* (with its fretting *Leprosie*) pull'd down, *Levit. 14. 44, 45.* and a new one erected, new in quality, tho' not in substance, so as to Love and Hate what *God Loves and Hates*, *Rev. 2. 6.*

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all the *Scraping* in the World will not purifie the Walls of thy Heart without *renewing Grace*, ye may beat a *Wolf*, Black and Blue, knock out his Teeth, cut off his Claws and put a *Sheepskin*, upon his back, yet all this will not drive away his *Wolfish Nature*; *Naturam expellas furca*, &c. this may *Chain* him, but not *change* him; so 'tis with Man, tho' never so much *Civiliz'd* without a new Nature, a new Heart; hadst thou ever an *Earth-quake* or *Heart-quake*, to rend thy Heart, as the *Failor* had? *Act. 16. 26.* canst thou experience the *Death and Burial* of the *Old Adam* and the *Resurrection* of the new, *Rom. 6. 3, 4.* and if not, thou art a Son of *Adam*, an Heir of his *Covenant*, and so an Heir of his *Curse*, *Gal. 3. 10. Eph. 2. 3.* that Word knows no exception against the rule but *free Grace*, this *Curse* must be born either by thyself or by thy *surety*.

2. *Character*, Ask under what *Reign* art thou? (as well as in what *Nature*) *Adams* or *Christs*; is thy old Lord and Husband (to wit, *concupiscence*) Dead? *Rom. 7. 1, 2, 3, 4.* this rules over us by *carnal Generation*, ('tis therefore call'd the *Law of Sin*, a Law is that which hath *Authority*, in it) and it must be slain by *Spiritual Regeneration*; thus none but *Widdows* marry *Christ*, the *High Priest* of the *Gospel*, *Heb. 3. 1.* though 'twas forbid to the *High Priest* of the *Law*, *Lev. 21. 14.* yet those are *Virgins*, *Rev. 14. 4. Cant. 1. 4.* that Love *Christ* with a pure chaste *Virgin Love*. Hath *Sin* a *Negative Voice* to good, and an *Arbitrary Power* for Evil (to do what it will?) 'tis not only thy King, but thy Tyrant, *1 Sam. 8. 11. & 2. 14.* The *Priests* bare rule by their means, *Jer. 5. 31.* they came and took with their *Flesh-Hooks* what they would, if *Sin* do so, thou art its Slave, if thou bow the Knee and Cry *Abrech*, to any Lust (as they did to *Joseph*, *Gen. 41. 43.*) 'tis thy Lord, thy Idol, but if a new *Kingdom* be set up in thee, that takes away the *Commanding* as well as *Condemning Power* of *Sin*, and thou hare it *quâ peccatum* as well as *quâ Morbum*, Warring against it, as 'tis *Gods Enemy* as well as *thine*, never making it thy choice, thy chase, or thy *Satisfaction*, thou art not a *Servant* to it, nor sold under it, *Job. 8. 34. Rom. 7. 14.* but under *Grace*, *Rom. 6. 14.*

The 3. *Character*, Can you declare how your *Tenure* and *Copy* came to be changed? Can you say (in the *Witnessings* of the *Holy Ghost*, *Rom. 9. 1.* having *Gods Spirit Witnessing* with your Spirit, *Rom. 8. 16.*) that *Ego non sum Ego*, I am now (through *Grace*) among the *Circumcised*, *Rom. 2. 29.* whereas before I was among the *Uncircumcised*, *Jer. 9. 25.* can you (or any for you, *Act. 9. 27.*) declare, that you were a *Blasphemer*? *1 Tim. 1. 13.* but I have obtained *Mercy*, *v. 16.* and have seen the Lord, *Isa. 6. 5.* What evidences have you of your change? Can you tell the time when and the manner how, *1 Pet. 1. 11. Act. 9. 27.* the *Heirs* of the *Promise*, flee to the *City of Refuge*, as affrighted when the *Wrath* of the *Avenger of Blood* makes *Inquisition* for them and pursues (with an *Heart waxing hot*) after them, *Deut. 19. 6.* they flee to the hope set before them, *Heb. 6. 18.* crying with *Paul*, oh that I may be found in him! *Phil. 3. 9.* having sense of *Sin* in his Heart, and fear of *Wrath* at his heels: can you say, whereas before I was *Blind*, now I see, *Job. 9. 25.* I was poor, now rich, I was naked, now clothed, *Rev. 3. 17.* I was defiled, now washed, *1 Cor. 6. 10, 11.* compare time with time, for finding an *Heart-changing* and a *Life-changing* work, such as say with that *Justiciary*, they have been right from their youth, *Mat. 19. 20.* a good belief, and a good Heart and Affections from their Birth, may be much in the dark and in doubt of this Translation, out of the old *Covenant* into the new; we say (you know) when Men have goods, whereof they can give no account how they came by them, their honesty is always suspected, 'tis so in the true Riches.

The 4. *Character*, Look what is the present frame of your Heart, is it *Legal*, doing all Duties with a *Legal Spirit*, or with an *Evangelical*, not only convinced in our Minds, but also in our Affections, that we must not only do well, but love to do so, not *formidine pene*, but *virtutis amore*, not seeking (or setting up) a righteousness of our own (which is *natural Popery* as well as *Judaism*?) *Rom. 10. 3.* not pleading our own works, *Isa. 58. 2, 3.* and *Mat. 7. 21, 23.* and *Luke 18. 11, 12.* The true *Heirs* of *Grace*, *1 Pet. 3. 7.* dare not own their own *Graces* nor *Duties*, *Mat. 25. 37.* and *Moses* must not know that his own Face shone, *Exod. 34. 39.* whereas the *Legalist* not only lives in Duty, but also of Duty, not of *Christ* in Duty; he doth Duty as a Task, performing it perfunctorily, without a *Principle of Life*, goeth on indeed, but 'tis in a Round (as the Horse in a Mill) without any progress or growth, yet never coming to the Journeys end. See more in my *Hearts Treachery*.

In a word, the 5. *Character*, If translated, you will look on it the best thing in the World to be Religious, *Psal. 73. 28.* and *84. 10. Job 23. 12, &c.* And,

6. You will behold all *Mercy* in the *Covenant*, all forfeited till then, and be snared, *Psal. 69. 22.* and *106. 15.* all yours in Love.

NB. ¶ Then it follows, that all ours must be *Gods*, we must be altogether to him, as he is All-sufficient to us, this is our *Reciprocation* [you shall be to me a people] *1 Pet. 2. 9. Psal.*

214 *The History and Mystery of Sarah, Hagar, &c.* Chap. 11.

119. 57. *Deut.* 32. 9. *Lam.* 3. 24. *Exod.* 19. 5. *Isa.* 19. 25. *Hos.* 1. 9. and 3. 3. 1 *Chron.* 29. 14. We must *reign* our All to him, *Exod.* 3. 5. *Deut.* 25. 9. *Ruth.* 4. 7, 8.

1. Our *bona Anima*, all the faculties of our Souls.
2. Our *bona Corporis*, all the abilities of our Bodies.
3. Our *bona Fortuna*, or rather *Providentia*, all our *Wealth*, Honour, &c.

Reasons or Motives.

1. All are from him, so should be return'd to him. All return to the Sea as to their Cistern, *Eccles.* 1. 7. and Center from whence they came.

2. All are bought by him, 1 *Cor.* 6. 20. Christ is our God or Redeemer, 'tis honest to give God his own, and what he paid for.

3. 'Tis our Advantage and Salvation, we would undo our selves, not knowing how to dispose but as he directs; we yield not to an Enemy for slavery, but to a Friend for safety.

4. There's worth in Gods All, none in ours, which extends not to him, *Psal.* 16. 3. *Job* 22. 2, 3.

5. A whole Christ was laid out on us; he was totus in nostros expensus, went about doing good. The Conclusion of all from this Covenant is comfortable. As,

1. 'Tis not made with us, nor can it be broke by us.

2. Gods glory in keeping this Covenant is more concern'd, *Eph.* 1. 6. than our good.

3. Divine Love in it is to Persons in the Decree not to Propositions [If believe in time, &c.]

4. Though those in Covenant die Naturally, yet not Legally, for so Christ died for them.

5. Saints Names be transcribed out of the Book of Election into the Lambs Book of Life.

6. It properly curses none, 'tis not Physick frowardly refused, but the Disease that kills, so unbelief, *John* 3. 36.

7. God loves his Elect (while in the state of sin) with the love of Benevolency, though not then with a love of Complacency, which appears not till called, *Tit.* 3. 4.

8. Faith wraps the Soul in the Golden Fleece of the Lamb of God.

9. Grace is sufficient, we must not wrong it. Limit it not where God has not limited it, though sin be iterated.

10. Answer Satan, thou art Married to Christ, so must not be for the Tempter or his Temptations; cleave as a Girdle, *Jer.* 13. 11.

11. Christ is our Advocate, 1 *John* 2. 1. and in his praying for us, he gratifies only the Fathers Bowels as Joab did David's in intreating for Banish'd Absalom, 2 *Sam.* 13. last, and 14. 1.

12. The Grace of Union and the Grace of Uction, both comes from this Covenant, and Union is the ground of Communion.

13. The Father draws into Christ and the Covenant, *John* 6. 44. *Ezek.* 20. 37. He commands his Love to go out and take hold of such a Soul, *Psal.* 42. 8. and keeps us in it also, *Jer.* 31. 33, 39, 40.

14. This Covenant is the staff both of Bands and Beauty, *Zech.* 11. 10, 14.

15. In the Arminian way God cannot promise a Seed to Christ, having no power over the will.

16. Childrens Bread must not be cast to Dogs, *Mal.* 2. 5, 8, 10. that break Covenant with him.

17. This is that which makes room for a lively Hope, for a working Faith, and for fervent Prayer, which are all bottom'd on the Covenant of Promise, and without it none of these (afore said) could be.

18. Unfaithfulness in Man cannot make the faithfulness of God to be of no effect, *Psal.* 89. 33. and 111. 9.

Use 1. Then give the same measure to God, that he gives to you; he is a God to you, and not to the World, be ye a people to him, and not to the World, give him your All, wit, strength, &c. Let not God say, Israel would have none of me, *Psal.* 81. 11. nor of mine All. Abide for him, *Hos.* 3. 3. He takes it ill, when we run from him to other Lovers, *Psal.* 73. 26, 27. and 125. 5. *Isa.* 57. 8.

2. In all straits say, Doubtless thou art our Father, *Isa.* 63. 15, 16. Claim thy right to the Covenant, cry, Oh God, thou art my God, *Psal.* 63. 1. This is more than if the Cattel upon a thousand Hills were thine, or the Wealth of both Indies. Abraham asks, What wilt thou give me, Oh God? God answers, I will give thee my self, my All-sufficiency, *Gen.* 15. 1, 2. take me as Thine, use me as Thine, and all that I have; this made him adore, *Gen.* 17. 1, 2, 3. as it did make David admire, 1 *Chron.* 17. 21, 24. We can never do enough for him that does all this for us.

3. Grieve not God, nor Christ, nor the Spirit, Eph. 4. 30. Those in Covenant together, do strive to please one another. Can we say to God as he may say to us, Wherein have I injur'd thee? Mic. 6. 3. Do all well-pleasing in his sight, Phil. 4. 18. Heb. 13. 21.

CHAP. XII.

The History and Mystery of Jacob's Birth.

HAVING done Discourſing upon *Iſaac*, (relating to the Covenant both in the *History* and *Mystery*) the next *Patriarch* is *Jacob* to be Discours'd upon, (in whose *Life Iſaac's History*, &c. is farther handled) whose grand *Remarks* are Threefold.

1. His *Birth*. 2. His *Life*. 3. His *Death*.

1. Of his *Birth*, He was a Son of Prayer, his Father *Iſaac* intreated the Lord (who hath the four Keys, of Heaven, of Hell, of Hearts, and of the Womb, all hanging at his Girdle) for his Barren Wife *Rebekah*, and the Lord was intreated of him, Gen. 25. 21.

Hence Note, 1. That *Iſaac* was an Husband Twenty years before he was a Father, for he was Forty years old when he was Marry'd to *Rebekah*, ver. 20. and he was Sixty when *Jacob* was Born, ver. 26. All Husbands are not Fathers, such as are Childless, remember blessed *Iſaac* and blessed *Abraham* before him, Gen. 15. 2. 'Tis no untrodden path, but 'tis as the All-wise God will give out that Blessing.

Note 2. An Husband may be blessed, though he be not blest to become a Father. 'Tis said expressly, the Lord blessed *Iſaac*, Gen. 25. 11. to wit, with all Spiritual Blessings, and with many Temporal, though he wanted that one of having Children, when yet God had promised an Innumerable Seed, Gen. 12. 2. and 15. 3. and 17. 16, &c.

Note 3. Scoffing *Iſhmael's* may be very Fruitful in Children, much sooner than godly *Iſaac's*, for *Iſhmael* was the Progenitor of Twelve Princes, Gen. 25. 16. (according to Gods promise, Gen. 17. 20.) when *Iſaac* was yet writ Childless, ver. 21. by his Wives Barrenness.

Note 4. Gods Promise must not prevent Mans Prayer, but rather promote it, for though *Iſaac* had Gods Promise of a Posterity, Gen. 21. 12, &c. Yet doth he not neglect his own Prayer, but sued out the Promise by Prayer. We may not so presume upon Gods Promises as to be negligent in the practice of our own Duties, God will be enquired, Ezek. 36. 37.

Note 5. Mans Prayer for accomplishing Gods Promise must be perform'd constantly and instantly. Thus *Iſaac* multiplied Prayer, as the Hebr. [*Vajegnetter*] doth signify. *Deprecatus est* [he intreated the Lord] with vehemency and perseverance, as well as multiplication (as *Chrysostom* observes) for full Twenty years. Thus Prayers for a Promise (like those Arrows of Deliverance, 2 Kings 13. 19.) must be often reiterated, before the performance of the promised Mercy can be received. *Cito data vilescunt*, what is lightly obtained, is but lightly esteemed, [The Lord was intreated of *Iſaac*] though it was long first, after Twenty years praying for it. The Lord is a God of Judgment, and waits to be gracious in the best Season, Isa. 30. 18. He holds us in Suspence sometime, but 'tis only to commend his Mercy the more to us; that Heavenly Manna, which was lightly come by, was as lightly set by.

Note, 6. 'Tis a Patriarchal practice and pattern for Husband and Wife to put up joynt Prayers to God together; the Hebrew [*Lerochak Isho*] presente Uxore, vel simul cum Uxore, importeth thus much; our Translation reads it [*Iſaac prayed for his Wife*] but the Hebrew strictly is, *è Regione Uxoris suæ*, directly over against his Wife, or before her, which Hebrew Phrase sheweth it was a Solemn conjunct Prayer, wherein *Iſaac* prayed with her as well as for her. Now when they had lived long together without Children. This joynt Practice of Prayer is further confirmed from 1 Pet. 3. 7. That your, viz. (Husband and Wives) joynt Prayers be not hindred.

Note, 7. Sad exercises and disappointments may attend the most Godly couple in the World; neither the Holy Estate of Wedlock, nor the Heavenly promise of Gods blessing, nor their own youth and strength could secure these two Holy ones from such Crosses as did gall their Shoulders for Twenty Years together; Children come not by any humane Vivacity or Vigour, but by the Divine gift and Benediction, *Iſaac* did acknowledge in his Address to God.

The Rabbins say, the place of this joynt Prayer was either Mount *Moriab*, where *Iſaac* had been Offered, Gen. 22. 9. or the place of his private Prayer, where he had his Oratory for pouring out his Heart to God frequently, Gen. 24. 63. but upon that and this occasion more fervently, looking upon the getting of a Wife and the begetting of Children as two mighty important

important matters. 'Tis too Curious to ask *where* (seeing the Scripture is silent) 'tis enough to know *what* was done, though we know not where 'twas done.

This is plain, that Isaac intreated God in some such convenient place as was acceptable to God (who is no respecter of either Persons or places, *Act. 1. 24. & 1 Tim. 2. 8.*) and God Answered his Prayer; for hereupon Rebekah (his Wife) Conceived, *Gen. 25. 21.* whose long waiting was at last recompensed with the Birth of a most worthy Person; to wit, of Jacob the Patriarch: Nay, the Lord as a rich requital for her long Barrenness, gave her two Sons at one Burden; to wit, Jacob and Esau: The History whereof holds out a great Mystery, telling us how those Twins spurned and sprunted in her Womb after a more than a Natural manner. The Hebrew word [*Vajish rot/asu*] signifies more than *Calcitrabant*, they kicked one another, but it implies that they ran at Tilt (as it were) one against the other, as Armies do in Battel: They did Bustle after an Extraordinary manner, and Jussle each other, even to Bruising and Hurting both themselves and their Mother, while they strove for the primogeniture: This Supernatural contest, and intestine VVar in her own VVomb; exceedingly startles the good VVoman, and strains from her some passionate and Abrupt Speeches; saying, [*If it be so why am I thus?*] that is, why have I conceived, if I must feel such conflicts? Better no Children, than to be thus troubled with them: why did I desire it, if I must Die by it, or suffer Abortion? This she feared, forgetting that penalty inflicted [*I will greatly multiply thy sorrow, &c. Gen. 3. 16.* which she should have Born more patiently, yet she presently Corrects her self into a better course, conveying her self into some by-corner to ask Counsel of God. The Rabbins say, she consulted with Shem: This could not be, for that Patriarch was Dead Ten Years before this; 'tis more probable (what others say) that she consulted God either by Melchizedeck, the Priest of the most high God, who was then alive, or by Heber the Father of the Hebrews, who (they say) had the Spirit of Prophecy, or by Abraham, the Friend of God, who lived Fifteen Years after this to his great joy. Undoubtedly that his Daughter Rebekah should conceive after so long a Barrenness; but the first sence (that she got into some retiring Room, and there poured out her Prayer immediately to God) is the soundest, safest and simplest sence: And from this private Prayer (whereby she prayed down her own passion and impatience, as some sleep out their Intoxications) she received this Oracle and Answer (either by an Angel or a Prophet, or rather some Divine Impulse upon her own Heart) that her perplexing misery had (indeed) a profound Mystery in it in that saying, [*two Nations are in thy VVomb, &c. Gen. 25. 23.* To wit, two Fathers, of Edomites and Israelites.]

Note, Hence, 1. God gives the Godly no pure Mercy without some mixture of Misery in this Life; he gave Rebekah the blessing of Conception alter her long barrenness (which was one kind of the Curse) yet as an Allay of her joy therein, she must feel in her Womb such a dolorous Motion, and commotion, as brought her, if not to a Convulsion (that *Deliquium Animi*) yet to such a consternation of mind, as not only to be afraid she should bring forth some Monster that made all this Collision and concussion within her, but also to expostulate (in much indignation) both with God and with her Husband about it: All which was only to whet her up to Prayer.

Note, 2. In all our Maladies, we must not Despond, nor be swallowed up by too much worldly sorrow, nor use any indirect or unlawful means for their removal, but run to the great God (in Faith and Prayer) for the Remedies.

'Tis remarkable, neither Isaac nor Rebekah went to VVise-Men or VVizards, to Star-gazers or Fortune-Tellers, &c. Either about their want of Children, or about, their now striving and struggling in the VVomb; but make their address to a Prayer-bearing God, for which Chrysostom in *Hom. 50.* much commends their Piety and Religion, in not consulting the over curious Arts of the Devil, but the Oracle of God. Some say 'twas Abraham's Oracle at Beersheba, but there seems to be no need for her (almost ready to Travel with Child-bearing) to Travel unto Beersheba (at Distance from the VVell of Life where Isaac lived, *Gen. 16. 14. & 24. 62. & 25. 11.*) having her Husband a Prophet at home, especially her God there, who is every where: However, she made no use of such Superstitious Charms (as she had seen her Carnal Kindred do in her own Country of the Chaldees) such as laying *Agnus Castus*; *Lawrel*, or such-like under her Head, to have a Dream or a Vision, directing her to some relief: But, the Name of the Lord was her strong Tower, which she runs into by Prayer, and so was safe, *Prov. 18. 10. &c.*

NB. Though we have not Oracles now, as the Patriarchs had then, yet have we a more sure word of Prophecy (which they had not) whereunto we do well to take heed, *2 Pet. 1. 18, 19.* The Authority of the Scripture is greater than the Voice of an Angel: Yea, 'tis equal to Gods Audible and immediate Voice, and of greater clearness and certainty to our understandings; for besides its Divine inspiration, 'tis both written and sealed: Therefore the Scripture must be

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our Counsellor, *Psal.* 119. 24. *Iſa.* 8. 20. Whoever consults God seriously in the word of his Prophets and Apostles concerning matters of Faith and manners, cannot fall short of full Counsel; and by their constant and instant Prayers shall obtain help from God, as *Isaac* and *Rebekah* here did.

Note, 3. So Gracious (*Exod.* 22. 27.) is the Prayer-bearing God to the Prayers of the Godly; that he grants them not only what they desire, but much more than is desired: Thus *Solomon* had more than he asked, he had not only the things that he asked, but also other things that he asked not, *1 King.* 3. 13. God grants to him a greater measure of wisdom and knowledge (which he desired) more than he desired, and he granted him Riches and Honours which he desired not. Thus *Rebekah* here had more unfolded to her by Gods Oracle than she desired to know; for by Gods foretelling future events, concerning her double Burden, he Promised to her a safe Deliverance of them, without which two Nations could not spring from them, &c. Thus God comforts those that are cast down, (as he did her, instructing her of a Mystery in her Misery) we have oft more than we ask, *Eph.* 3. 20. And could we seek Gods Kingdom first enough, then other things would seek us fast enough, *Matth.* 6. 33.

This Divine Oracle the Holy Scripture explaineth two ways; 1. In the History, 2. In the Mystery.

First, As to the History, it hath Four Branches.

1. The quality of the Burden she bare in her Womb with so much Molestation; it was a Burden of vast consequence, Literally two Sons, and Figuratively two Nations; whereof they were to be the two Fathers or Princes: These both were the Idumians of *Eſau* or *Edom*, and the Hebrews or Jews of *Jacob* or *Israel*: both which the Oracle of God calls *Goyim* or *Gentiles*: And the Jews do foolishly, in Nick-naming Gentile-Christians [*Goyim*] by way of reproach, seeing God (himself) called them so, as well as us.

2. The Collision or Concussion of the Boys each against other in the Womb, which is explained, not to signify any peril to the Mother, but the differing dispositions of the two Sons, which is expressly manifested betimes, *Gen.* 25. 27. And the hatred of *Eſau* to *Jacob* is further described, which was not Personal only, but Hereditary and National also, &c.

3. The Inequality of strength, both in these two Brothers, and in their People; *Eſau* was stronger than *Jacob*, and the *Edomites* than the *Israelites*; where there is equality of Force betwixt two contrary Parties, there is a drawing Match of it, and neither wins the Day; but *Eſau* is revealed to *Rebekah* to be stronger than *Jacob*, for he was Born all Hairy, more like a Man than a Child, a Bearded Man, or manly Child; hence called *Eſau* of *Gnashub*; Hebr. *wade*, as if made a perfect Man at the first, both with a Beard, and with a Pubes from his Birth, as if he had been a Mature Man, Hairy as a Kid. So being Superior in Force of Body he designs the Death of *Jacob* the weaker, and puts him to the run into *Meſopotamia*; and when he returned (after Twenty Years absence) *Eſau* meets him in an Hostile manner, with Four Hundred Cut-Throats at his Heels; when *Jacob* had but a tender Flock, no way accounted for Defence or Resistance. Thus also the *Edomites* (of *Eſau*) were a settled and powerful People, when the *Israelites* (of *Jacob*) were but wanderers in the Wilderness: The Posterity of *Eſau* were sooner advanced to Royal Dignity than the Posterity of *Jacob*, who were at that time in Egyptian Bondage, under the Iron Rod, when the Posterity of *Eſau* were then swaying a Golden Scepter, *Gen.* 36. 31. *Edom* flourishes with Kings and a Kingdom, while *Israel* was groaning under Egypt's Taskmasters: (So Pomp and Posterity is no sure sign of a true Church,) and when *Israel* came thence towards *Canaan*, desiring a bare passage through *Edom* thither, yet *Edom* denied it, *Numb.* 20. 14.

4. The Conquest or Victory of the lesser over the greater, or of the weaker over the stronger; [*The elder shall serve the younger*] *Venab Jagnabod Isagnir*. The particle *Vau* is adverbative, and must signify [But] Hebr. *but the more shall serve the fewer*, and greater the lesser, the Hebrew [*Rab*] (from whence great Men and Masters are call'd *Rabbies*, *Joh.* 1. 39. & *Mat.* 23. 8.) signifies one Superior in Dignity, as well as stronger in Body, this the Holy Ghost translateth, [*ὁ υἱὸς δουλεύει τῷ πατρὶ*] the greater shall serve the lesser, *Rom.* 9. 12. So *Eſau* and his *Edomites* were every way Superior to *Jacob* and his Off-spring, but God inverted this order of Nature, for though Naturally the lesser serves the greater, as the Servant his Master, yet the great God will over-rule it so, that the Victory shall fall to the lesser over the greater, not so much by Humane helps, as by a Divine hand, If we take this Literally as to Persons, it cannot be said, that *Eſau* did ever serve *Jacob*, but rather the contrary, for *Jacob* call'd himself *Eſau's* Servant, *Gen.* 32. 18, 20. and he call'd *Eſau* his Lord, *Gen.* 33. 13, 14. and did him Homage, bowing himself to the Ground, many times before him, *Gen.* 33. 3. &c. yet, though the Oracle hold not true Literally, in respect of their Persons; it holds figuratively true in respect of their Posterities, for the Posterity of *Jacob* (or *Israel*, *Gen.* 32. 28.) did subdue the posterity of *Eſau*: As,

1. Under *David*, 2 Sam. 8. 14. (though afterwards for *their Sins* the *Edomites* broke their Yoke, as *Isaac* had Prophecy'd, Gen. 27. 20. after their subjection of an hundred and fifteen years, 2 Kin. 8. 20.) And

2. In the time of *Hircanus* the Son of *Simon* the *Macchabee*, as *Josephus* and others relate : after which, *Herod* an *Idumean* put the yoke upon them again, for he obtain'd to be King of the *Jews*, so that *Jacob's* Dominion (foretold by the Oracle) had indeed time enough for its *Figurative* accomplishment, being granted only [*quamdiu se bene gesserint*] upon their good Behaviour, yet mult it be chiefly understood *Mystically* and *Spiritually*, both in respect of their *Persons*, and in respect of their *Posterity*. For,

1. As to their *Persons*, though *Esau*, that he might lose no time, began betimes to oppose *Jacob*, even before he was Born, and had also the Privilege of *Primogeniture* which gave him a *Ruledom* over his younger Brother, Gen. 4. 7. literally taken ; but figuratively, *Esau* serv'd *Jacob*, and became his *Inferior*, when he sold him his *Birth-right*, and forfeited, yea forsook his *Fathers Blessing* in separating himself out of *Canaan* into *Mount Seir*, whereby he cast away his *Fathers Religion*, and cast himself out of his *Fathers Covenant* ; then the greater became subject to the lesser, and *Jacob* got a *threefold Dignity* above *Esau*.

1. In the pre-eminence of the *Birth-right*, which was a Type of the *Grace of Adoption*.

2. In the *Right of Inheritance* in the Holy Land, which was a Type of the *Heavenly Canaan*.

3. In the *Prerogative* of both the *Covenant* and of the *Church*, out of which there is no Salvation : The Church of God was propagated in *Jacob's* Posterity, not in *Esau*, to which Church an humble Subjection is promised, Isa. 49. 23. All these three prodigious Privileges did the *Divine Oracle* design to the younger, and detract from the elder ; and that as they were *Dona Throni*, the *Gifts* of the *Throne*, as well as *Dona Scabelli*, *Footstool-gifts* : Things that were not only commodious to this present Life, but also pertaining to the Life to come, which their *godly Parents* might possibly (at least in part) understand. And,

2. In respect of their *Posterity*, though *Edom* flourish'd long in her *Dukes and Kings*, and fared better in this World than *Israel* in the *House of Bondage*, and in the *wayless Wilderness* did, as before, yet the Lord enabled *David* to cast his *Shoe* over *Edom*, Psal. 60. 8. that is, I will throw my *Shoe* at the *Heads* of those *Edomites*, and make them to take it up, or I will make no more of *Subduing* them, than of casting my *Shoe* over them, or I will walk through their *Country* as a *Conqueror*, and trample upon them, yea, tread them underfoot. 'Twas the Lord that brought him into the strong Cities of *Edom*, to *Subdue* and *Sack* them, Psal. 60. 9, 10.

☞ Under all these *literal* and *figurative* meanings of this *Historical* part : There is, 2. A *Mystical* sense of this Oracle, a *Mystery* in the *History* which lies lurking in it ; yet lifts up it self, and looks out of the *Cloud* (wherein it is wrapped) and offers to us no obscure signification.

The First *Mystery* is ; The *Doctrine of Predestination* lay in the *Womb of Gods Eternal Decree*, as *Esau* and *Jacob* did in *Rebekah's* *Womb* ; from whence (as to us) the state of *Degeneration* preceded the state of *Regeneration*, as *Esau* did *Jacob* in *Birth* ; this is before time. That this is no *Broken-Brain'd Allegory*, nor the *Frothy Exuberancy* of any wanton Wit, appeareth from two *Divine Testimonies* ; one from the *Old Testament*, and the other from the *New*. The First is that of the Prophet *Malachi*, Chap. 1. 2, 3. Saying, [Was not *Esau* *Jacob's* Brother, saith the Lord ? yet I loved *Jacob* and hated *Esau*.] This is the *Prophets* Inference from the *Divine Oracle* [the Elder shall serve the Younger,] for servitude came in with a *Curse*, Gen. 9. 25. So figureth out *Reprobation* or the *Hatred of God*, Joh. 8. 34, 35. Gal. 4. 30, 31. Having a *prolonged delay*, an utter *Ruin*, a *Total* and *Final Desolation* to come upon his *Country* as an *Infallible Argument* of *Gods rejecting them for ever*, Ezek. 35. 3, 7, 15. *Wastness, Wastness*, (as the *Hebrew* elegantly expresseth it) that is, *extream* and *irrecoverable Destruction*, should befall *Mount Seir*, *God* would make it a *Den* of *Dragons* and *Devils*, Obad. ver. 10, 11. and Psal. 137. 7. with Ezek. 25. 13, 14. They were (in *Malachi's* days) left in the *Captivity of Babylon*, (when the *Jews* were returned into their own Land) as the *People of Gods Curse* and utmost rejection, and their Land irreparably *Ruinated*, because as *Esau* began betimes to *Bristle* at *Jacob*, and to *bruise* him in the *Womb*, so (his off-spring) the *Edomites* were all along bitter *Enemies* to the *Church*, both *joyning* in her *Miseries*, and *joyning* with her *Adversaries* : Thus the Prophet *Malachi* most *Emphatically* Argueth how these two Brothers did both tumble in one *Belly* at the same time, they were *Digged out of the same Pit*, and *Hewed out of the same Rock*, as Isa. 51. 1. yet *Esau* the *Heir* was rejected ; at least he was less loved than *Jacob*, (so the word [*Hated*] is taken, Gen. 29. 31. Luk. 14. 20. and Matth. 10. 37.) he was passed by, and let alone to perish in his

his Sin, as *he* and *his* were a *People of Gods Curse*, when *Jacob* and *his* were a *People of Gods Choice*. The 2. Testimony is that of the *Apostle Paul*, Rom. 9, 10, 11, 12, 13. Where he excellently inferreth from this Oracle that (*profundum sine fundo*) profound and unfathomably deep Doctrine of *Election* and *Reprobation* or rather *Preterition*, more properly opposed to *Election*: And *he* most Acutely argueth in the following Verses; how carnal Reason must not reprehend what it cannot comprehend: Surely Gods absolute Sovereignty is above that of the great *Turks*, who *Destine* his Eldest Son to a *Diadem*, but his Younger to an *Halter*, &c. *Dei voluntas est ratio rationum, nec tantum recta, sed regula*; saith *Bonaventure* well: *God may do what he will with his own*, Matth. 20. 15. God being a free Agent, cannot be unjust, he is bound to none; therefore there is no replying or wording it with him: Some are *rejected*, that his Mercy might the more be manifested to others who are *Elected*, which they come to know by their being *effectually called*, 2 Pet. 1. 10. And by receiving the *Power* [*ἐξουσία*] or *priviledg* (*Heavenly Honour*, *Nonnus*) to *believe*, Joh. 1. 12. Act. 13. 48. That the profound Mytery of Gods Eternal and unfearchable *predestination* is contained in this *Mytical Oracle*, is largely demonstrated by the *Apostle Paul*, with his many *Antecedents* and *Consequents* to it, in his 9. Chapter to the *Romans*, where first he deplores the *Anathema* and *Rejection* of his Countrymen the *Jews*, which he gathered from their *Contumacious Rejecting* the Gospel; whereas his Countrymen contradict him, boasting the contrary, that they could not be cast off without *making the Promise of God frustrate*: He to convince them, teacheth, that their *Rejection* did not Anticipate or Disannul Gods *Promises*, which were not made promiscuously to all the *Carnal Seed of Abraham*, but only to those *Sons of Promise*, which (by the gratuitous Divine *Election*) were *accounted the Seed*, and did obtain the *Promise*: This distinction *he* vindicates from the Cavils of *Carnal Reason* by most apposite and undeniable Evidences.

As 1. By the Example of *Ishmael* and *Isaac*, both which were Born of *Abraham*, yet the latter only was reckoned for the *Seed*, and for the *Son of Promise*.

2. By the Example of *Jacob* and *Esau*, both which were Born of the same Parents at one Birth, yet *Jacob* only was Elect, and preferred before *Esau*, not by any *Merit* of his own, but by Gods free *Electing Grace*; because that discrimination was *Designed*, and *Assigned* also (as *he* saith) *before the Boys or Brothers were Born*, as well as *before they had done either good or Evil*.

3. By the Testimony of this Oracle, Gen. 25. 23. *The Elder shall serve the Younger*, where by *Servitude* must be meant the *Abjection* of *Esau*, and by *Dominion*, Jacobs *Election* to Grace, as the History of *Esaus* selling his *Birthright* to *Jacob*, and his missing *Isaaks blessing*; together with his proving but a *profane Person*, Heb. 12. 16. doth amply Demonstrate.

4. By the Testimony of *Malachi*, [*Jacob have I loved, and Esau have I hated.*] Hatred and Love must be the Cause and Original of Gods *passing by* the one, and of *Electing* the other, as before.

5. By Gods Testimony to *Moses*, [*I will have Mercy on whom I will have Mercy.*]

6. By the Scriptures Testimony concerning the *hardening of Pharaoh's Heart*.

7. By the proportion of a *Posters* Sovereign power over the Clay. Hereupon the *Apostle* sets his Country-men to the Rights, saying, That the *Election* obtain'd the *Promise*, but the rest were *hardened*, Rom. 11. 7. therefore God hath not cast off his people whom he fore-knew, ver. 22. Besides this clear *Scripture Allegory*, there be other three *Mytical Senses* of this Oracle given by the *Rabbins*, and by the *Antient Fathers*. As,

1. *Rebekah's Womb* resembles the *Womb of Providence*.

2. The *Womb of Christendom*.

3. The *Womb of Christianity*; (all in time;) of the last first.

The first *Mystery*, or *Mytical Sense* is, This holds out the Doctrine of that *Conflict* or *Combat* in the Heart of a *Christian*. This lyes in the *Womb of Christianity* (after we come out of the first state of *Degeneration*, by Grace, into the second state of *Regeneration*) as the striving and struggling was in the *Womb of Rebekah*: All the Twenty years of *Rebekah's Barrenness*, she felt not, complain'd not of any such Concussions or Commotions within her: No more doth any *Mortal* (while under a *Spiritual Barrenness* of Grace and Godliness in the false Estate) find or feel any true or gracious contest within betwixt *Flesh* and *Spirit* for (it may be) Twenty, Thirty or Forty years together. All that time the *strong Man armed* keeps all his goods in peace, Luke 11. 21. Hebr. *Bejhalom*. This is all the *Devils delight*, to dwell without disturbance, and reign (or play *Rex*) without controul. *Abrahams House* was quiet enough: *Hagar* and *Sarah* could dwell peaceably enough together 'till *Isaac* was Born, no sooner did *Ishmael* fall out with *Isaac* (that *Heir of the Promise*) this began and began a commotion, *Sarah* must part with her *Hagar*, and cast out both the *Mother* and her

scorning

scorning Son : Thus it is 'twixt *Flesh and Spirit*. Every new Man is two Men, and hath in him two Armies, Cant. 6. 13. the Army of the *Flesh*, and the Army of the *Spirit*, these two do oft Combat together, and do make Concussions in the *Womb of the Soul* (which is the *Field* they pitch their Tents and Fight their desperate Battels in) as *Esau* and *Jacob* did in their Mothers Womb. The former and the latter couple are both Brothers, quia simul jacent in eodem utero; hence Ἀδελφός, Gr. a Brother *ab* [α] simul & [ἀδελφός] uterum, because Brothers lye in the same Womb, and these two both at one and the same time; and as *Esau* was the elder, and Born before *Jacob*, so *Flesh* is elder than the *Spirit*, for our *Fleshy Estate* is the first born : We are carnal before we are *Spiritual*. Now while the carnal Estate continueth in us, and we in it; 'tis with us as 'twas with Barren *Rebekah*, there is no strife, no conflict in us at all, there is no crying out, as she did after her Conception, [if it be so, why am I thus?] we never make those out-cries, till *Christ* be formed in us, Gal. 4. 19. and dwell in our Hearts by Faith, Eph. 3. 17. until then, all's at peace. The strong Man armed keeps a peaceable possession of all his goods, until *Christ* (the stronger Man) come to dispossess him of his Dominion, Luke 11. 21, 22. (when the Arm of the Lord is reveal'd) though not of his Habitation in us, for *Peter* (even in his Regenerate Estate) had the Devil in him, (when *Christ* said to him [Get thee behind me Satan, &c.] Mat. 16. 23.) as well as *Judas* in his estate of Unregeneration, Job. 6. 70. yet with this Difference : The Devil had a Being and Dwelling only in *Peter*, but he had both these, and a Reigning Power also over *Judas*; he was of his Father the Devil, and the works of his Father be both will and must do, Job. 8. 44. as one under his Dominion : But as to *Peter* and all regenerate ones, what is said of *Daniel's* Beast, may be said of the Dragon (that Beast of Hell) or crooked Serpent (more subtle than all the Beasts of the Field, Gen. 3. 1.) that his Dominion is taken away, but his Life is prolonged for a Time and a Season, Dan. 7. 12. And while this Dominion lasteth, there is a peace that lasteth also; yet is not this the peace of God, but 'tis the peace of the Devil, and a peace from the Devil too. Where there is no contrariety there must be unity, for contraria juxta se posita sese mutuo expellant à suo susceptibilibus Light expels Darkness, and Heat Cold, &c. by their contrariety, and though they may consist together in gradu Remisso (when they are equally Ballanced) in one and the same Subject, yet they cannot in gradu Intenso. The same Matter cannot be both Hot and Cold in the Highest Degree at the same time : While there is Oneness in Sovereignty, there must be Oneness in Subjection : Two distinct Powers or Principles in one Subject must make disturbance and opposition. Peace is the Harmony of things subordinate one to another, 'tis an Unity of parts in the whole, where there is no contrariety; for contraries cannot consist together in an intense degree : Tho the Devil be said to be seeking rest and not finding it, Mat. 12. 43. all the rest he finds is to molest and mischief poor mortals) yet hath he a sort of Peace, both in himself, and in his Kingdom; hence we read, that a whole Legion of Devils (which is computed to be no less than 6000) could dwell together peaceably in one Man, Mar. 5. 9. oh what a strong Garrison was there for Hell and Damnation, and all in Peace and Unity? 'Tis a Thousand pities that six Thousand Devils (all Do-evils) could dwell quietly together, and yet a few scores or handfuls of Saints, (which are called Sons of Peace, Luk. 10. 6. and should be Clusters of Grapes that have Blessings in them, Isa. 65. 8.) cannot do so; but know, though peace, (in it self) be a Divine Gift and Blessing, yet this Harmony among Devils is but a Cursed, Devilish peace; 'tis no true peace, a right grounded Agreement, but 'tis a plain Conspiracy against God : Unity without Verity is no better than an evil Confederacy against that which is good; and therefore Peace is always butted and bounded with Truth, which can never be found in the Father of Lies : There can be no right Concord, but what hath consistency with Truth : As *Judah* and *Israel* were two Sticks becoming one in the Hand of God, Ezek. 37. 19. So *Herod* and *Pilate* were two Sticks (and special Sticks both) becoming one in the Devils Hand, Luke 23. 12. They two were made Friends in a Conspiracy against *Christ* : And so were oit the Pharisees and Sadducees (though of Heterogeneous and differing Principles) to oppose the Truth : As the Concord among Devils is merely to uphold their own Kingdom against the Holy God and his Kingdom, so that Agreement in the Devils Instruments (such as Jesuites and Sorbonists, Franciscans and Dominicans, &c.) is a Devilish Conspiracy to uphold the Kingdom of the Beast against the Kingdom of the Stone, and of the Mountain, as *Daniel* Deciphers the Kingdom of *Christ* in contra-distinct Terms to the Kingdom of *Antichrist* : All the Enemies of *Christ* and of his Kingdom are like *Sampson's* Foxes, that were tyed together by their Tails, and their Faces looked several ways, yet with their Firebrands they carry'd along with them, they burnt down the standing Corn, Vineyards and Olive-yards of the Countrey, Judg. 15. 4, 5. The Church hath many such Foxes (more than three hundred) that would spoil her Vines with their tender Grapes, Cant. 2. 15. not only such as was Prince *Herod* in the Magistracy,

gistracy, Luk. 13. 32. but also the *Prophane Priests* in the Ministry, Ezek. 13. 4. all both *Crafty and Cruel* for worrying *Christs Lambs* (as *Herod* and his *Priests*, the *Herodians* would have worry'd the *Lamb of God*) however those adversaries of the Reformed Religion have their Faces looking contrary ways (being of differing professions) yet are they all tied together by the Tail, and have their *Fire-Brands* tied therein, by their striving and struggling to put the Church all into a combustion: but we hope God hath not yet said, that he would *blow out the Name of Israel from under Heaven*, 2 Kin. 14. 27. nor that his Church should be a *portion for those Foxes*, Psal. 63. 10. but that he will yet *visit his Vines*, Psal. 80. 14. and both *Watch and Water his Vineyards*, Isa. 27. 2, 3. The *Wolves* have been destroyed out of this Land by the Wisdom of a Victorious Prince; oh that we may see the like deliverance from the *Foxes* also, such as be the *Jesuits*, &c. who are the present *Foxes*, famous for their *craftiness* even to a Proverb:

Astutam Vapido servant sub pectore Vulpem,

As subtle as Foxes to deceive, altering sometimes their *Countenance*, but never their *Conditions*, and as famous (or rather infamous, for their *Cruelty* in all Lands, *vulpes viribus volucris & agnis sunt maxime nocivæ*, Foxes are exceedingly destructive to Vines, Lambs and Fowls: This leads me to the second Mystery or Mystical sense of *Rebekah's Womb*, (having *Jacob* and *Esau* struggling in it) which holds forth,

2. The *Womb of Providence*, wherein the *World* and the *Church* struggle together. The *World* is the *Esau* or First-Born, for there must be a *World*, before there can be a *Church* in the *World*: The *Church* is said to stand upon the *World*, as upon a *Sea of Glass mingled with Fire*, Rev. 15. 2. such a slippery Pavement hath she to stand upon, *brittle as Glass* (as well as *slippery as Ice*) yet transparent to the All-seeing Eye, and troublesome as the *Sea*, yea full of *fiery Afflictions* also, because the *World* hates the *Church*, this Pavement hates all Holy ones that stand upon it: The *World* will hate the *Church* (saith *Christ*) Job. 15. 18, 19. because the *Church* is not of the *World*, tho' she be in the *World*, and because the *World* is carried on by a contrary principle, and is condemned by a contrary practice of the *Church*, the *World* hates the *Church*, as *Esau* did *Jacob*, and as *Inhospitable Savages*, do those which land upon their Coasts; The *World* is both the *Elder* and the *Greater*, than the *Church*.

1. The *Elder*, as the state of the *Fall* in the First *Adam*, was *Elder* than the *Rise* by the Second *Adam*; and *Degeneration* than *Regeneration* as before.

2. The *Greater*. In as much as the thing containing must be greater than the thing contained within its circumference: Yet this Oracle of God (which neither speaks *Ambiguously*, nor *Fallaciously*) solemnly saith [that the *Elder* or *Greater*, shall serve the *Younger* or *Lesser*] which shall certainly be accomplish'd, when the *Rulers of the World*, come bending to the *Church*, Isa. 49. 23. 1 Cor. 15. 22, 23, 24. when God the Father gives to his Son *Christ*, the *Heaven* for his *Inheritance*, and the utmost part of the *Earth* for his possession, Psal. 2. 8. and when all the *Kingdoms of the World*, shall be the *Kingdoms of the Lord*, &c. Rev. 11. 15, 16. Then the *Elder* is subjected to the *Younger*.

3. More Narrowly, *Rebekah's Womb* represents the *Womb of Christendom* (commonly so called) which is only a part of the *World*, and that part thereof wherein the *Christian Religion* is professed, and in this *Womb* there is an *Esau* as well as a *Jacob*, to wit, a *Malignant*, as well as a *Militant Church*; yea, and this *Esau*, or *Malignant Church* is (in respect of the *Apostacy* only) *elder* than the *Militant*; the *false Church*, (since the *General Falling away* foretold, 1 Tim. 4. 1. from the *Primitive Faith* to the *Doctrines of Devils*) is indeed *Elder* than the *True*, the *Romish* than the *Reformed Religion*, for there must be a *Deformation*, before there can be a *Reformation*, but [non erat sic ab initio.] The *Romish Religion* was not so from the *Beginning*, 'tis so far from being *Apostolical*, that 'tis become *Anti-apostolical*, so far from being *Christian*, that 'tis now an *Antichristian Religion*, and the work of the *Reformed* is only to reduce their novel Traditions, and Upstart *Inventions of Men*, to the pure appointments and primitive institutions of God: yet (as to us) the *Romish Church* is the *Elder* (though the true *Christian Church* was before their *Antichristian*) as *Esau* was, and full as *Hairy* (like a *Beast*) as *Savage* and *Bloody* as he: Yet this *Infallible Oracle of God*, doth foretel here, that this *Elder the Romish*, shall serve this *Younger the Reformed Church*, yea though the first be greater, it shall be brought down into subjection unto the latter, though lesser, and the weaker shall overcome the stronger, not so much by *humane help* as by a *Divine hand*, that is, by the *Word and Spirit of God*: *Christ* will Destroy *Antichrist* by the *Breath of his Mouth*, and by the *Brightness of his coming*, 2 Thes. 2. 8. then *Edom*, *Dumab* or (as the *Rabbins* read it) *Roma* shall be subdued before *Jacob* or the *Israel*

of God, and there is nothing more certain, the Prophecy of this Oracle shall be most fully fulfilled under Christ, to whom the Necks of all Nations, and Princes of the Earth, must be made subject, *every knee must bow to him*, *Phil.* 2. 9. yea that of the never so great) *Roman Empire*, which (the Jewish Doctors do say) is signified by *Esau* and *Edom*. All these three *Mysteries* or *Mystical senses* are no novel notions, but reverend *Antiquity* doth hold them forth. As,

First, The Hebrew *Rabbi's* (as *David Kimchi*, *Rabbi Solomon*, &c.) all apply this very Oracle to the *Roman Empire*, (which is call'd [all the World] *Luk.* 2. 1. & *Rom.* 1. 8.) saying that *Aeneas* came out of *Idumea* into *Egypt*, from thence into *Lybia*, thence to *Carthage* and thence to *Italy*, where he Built *Alba*, out of which sprang *Rome*, yea they further affirm that *Julius Caesar* (the first *Roman Emperour*) was an *Idumean*, of *Esau's* Posterity, and some others (if not all) that succeeded him in the Empire were *Edomites*, and for *Duma*, (the *Dalesb* or *D* little varying from *Resh* or *R* of their Alphabet) they do frequently in Scripture read it *Roma*, calling the *Romans* the new *Idumeans*, and the *Popes Kingdom* [*Roma Reshigna*] the wicked Kingdom of *Edom*, which hath been *Red-Red* (as the Hebrew *Edom* signifies) with as many Murders and Massacres as ever *Edom* Literal was, *Obad.* ver. 10, 12, 14, and 21. *Mal.* 1. 4. *Isa.* 34. 5. *Psal.* 52. 5. *Isa.* 21. 11. *Ezek.* 25. 13, 14. and 35. 3, 7, 15, &c.

2. The Antient *Fathers*, as *Augustine*, Interprets this Oracle *Mystically* as well as *Literally*, saying, By the striving of *Esau* and *Jacob* in their Mothers Womb is signified the continual conflict in the Womb of the Church between the *Carnal* and *Spiritual Professors* in it; and the former are said to be the greater, because they are more in number, and the latter the lesser, yet as the greater is said to serve the lesser, so the *Carnal Professors* while they persecute the *Spiritual* [*quibus nocere volunt, plurimum profunt, sibi autem ipsi maxime nocent*] while they go about to hurt, they do but help them to Heaven, (which is the best Service in the World), but hurt themselves most of all: *August.* *Serm. de Tempor.* 78. and the same excellent Father saith also, that those two Nations in *Rebekah's* Womb do signifie the *Carnal Jews* Subdued by the *Spiritual Christians*, *Augustin.* *de Civit. Dei*, lib. 16. cap. 25.

And as to the third *Mystical Sense* (named here the first, yet as the narrowest sense of all the three, I shall speak of it again in the third place) *Origen* gives the third *Testimony*, though he be sometimes vain and too luxuriant in his *Allegories*, yet here he is solid, holding Consonancy with the *Analogy of Faith*, and *Scripture of Truth*, saying, *Jacob* and *Esau* represent the Combat of *Flesh* and *Spirit* in us, *Origen.* *Homil.* 12. in *Genesin*.

Many more *Remarkable Glosses* upon this Oracle might be added here; I shall superadd one only of this *Mystical Sense* and Signification (a fourth in the Womb of *Divine Counsel* or *Decree*) which seems to carry a most Sublime Notion of a very great and Self-evident *Truth*; to wit, that the elder or first *Adam*, must give way and be subject to the younger or second *Adam*: The first or old Creation must yield to the second or new (which is a far better) Creation; the first or old Covenant must serve (or be subservient to, as before) the new (a better) Covenant, and this holds universally true concerning all the First-born of *Divine Dispensations*; God ever hath shew'd himself still better and better, and so will for ever (reserving his best Wine till the last, *John* 2. 10.) to all Eternity, when at last the first or elder *Paradise* (which perished and was swallow'd up by the Deluge of *Noah*) shall again give way to that second and better *Paradise* (*Luke* 23. 43. and 2 *Cor.* 12. 1, 2.) and be swallow'd up by a Deluge of *Eternal Glory*. This hath been Gods method of Dispensing Wisdom all along the History of Scripture (as is very remarkable) both as to *Persons*, and as to *Things* or *Dispensations*.

1. As to *Persons*, the elder Sons in most or all the Families (upon Scripture-record) give place to the younger, as *Abel* is prefer'd before *Cain*, *Shem* before *Japhet*, *Isaac* before *Ishmael*, *Jacob* before *Esau*, *Joseph* before *Reuben*, *Ephraim* before *Manasseh*, *Moses* before *Aaron*, *David* before *Eliab*, and *Solomon* before *Adonijah*, &c.

2. As to *Things* or *Dispensations*, even the first Covenant it self (as is before at large declared) must be Rejected and (as it were) Reprobated and found faulty to be disannulled, in order to its giving way to a second, a more gracious and better Covenant than the old, the new Covenant of Grace; and assuredly the Promises of the last times are the best Promises, both in the Word and in the World; Glorious Things are spoken concerning the City of God, *Psal.* 87. 3. *Dicta & pradieta*, told and foretold of the Church in the last times, when the New *Jerusalem* (the Mother of us all, *Gal.* 4. 16.) shall come down from Heaven (as a Bride out of her Bride chamber) *Revel.* 21. 2. which clearly holds out, there shall be as great difference betwixt the state of Gods Church now, and that which is to come after *Rome's Ruine*, as between

tween the time of Honourable Persons (only) *privately Betrothed*, and the High, Joyful and Glorious Day of Solemnizing their *Marriage in publick*; and, as between the time of a King's coming from a Foreign Countrey unto his Kingdom, and his Actual Pompous Coronation, and carrying on his Royal Authority, as King indeed: Alas! now is only *our Betrothing* time, the *day of our Espousals*, *Hos. 2. 19. Jer. 2. 2.* but the *Marriage-day of the Bride with the Lamb* will come, *Rev. 19. 7, 8.* (after *Rome's Ruine*, chap. 18.) and *21. 9, 10, &c.* There be *Glorious Things* foretold by the Prophets concerning the *Christian Church*. See *Isa. 40.* to the end of that Prophecy, &c. and if *Christ did Glorious Things* for his Church in the days of his Humiliation, *Luke 13. 17.* how much more will he do for Her in his Day of Exaltation, [*nihil Honorificum non predicatur de Ecclesia, & nihil quin sit Honorificentissimum*] all Honourable Things are spoke of Her, which is the place of Residence for the great King, *Mat. 5. 35.* the God of Glory, *Acts 7. 1.* especially the last things; the best Wine comes last, *John 2. 10.* Satan gives his best first, Honey in the Mouth, pleasure in Sin, but a Sting in the Tail, pain for Sin; but Christ quite contrary, his Work is worst at first, the best is behind, sweet Wages, *2 Tim. 2. 12.* the best of Honey is in the bottom.

This latter Mystery hath an happy Hit and Co-incidency with the former, and farther demonstrates how the great God and grand Governour of the World whirles about Created Beings in his Wheel of Providence, which walketh its round, in turnings and returnings, *Psal. 90. 3.* Not only the course of *Man's Life* runs in a Ring or Round, (and sometimes a very short Round) but also there is a circular Course, even of all things, as Solomon saith in divers places, compared with that of our Saviour (so oft repeated) *They that are first shall be last, and the last first, Mat. 19. 30. Luke 13. 30, &c.* which Moses expresseth in more veiled Terms, *The Head shall become the Tail, and the Tail the Head, Deut. 28. 13.* This did sometime befall Jacob and Esau, as before, and so the Church and the World.

But to Return now to that Grand, Universal, Individual and near concern of every Christian, wherein *Rebekah's Womb* represents the Womb of Christianity: As *Rebekah* had all Peace, and no struggling within before her Conception; so the Soul of Man before Christ be formed in it, hath indeed a peace, but 'tis only a presumption, like that of the proud Pharisee with his [*God I thank thee, &c. Luk. 18. 11, 12.*] prizing himself far above the Market, taking his poor Counter, and reckoning it for a 1000 Pound; yea, not only thinking himself better than every other Man, but even worthy to hold conference with God himself. How many think themselves (with him) as good as any, meerly because they are not so bad as many. This is but a false peace, grounded (it may be) upon good meanings, external professions, &c. Whereas a right and true Peace is always the Daughter of (not a seeming, but) a saving Faith, which is not only a Grace that pacifies the Conscience, *Rom. 5. 1. &c.* but that purifies also both the Heart, *Act. 15. 9.* and the Life, *1 Job. 3. 3, 4.* but Prophaneness as well as Presumption is an Attendant to a false Peace, *Deut. 29. 19.* Thus those presumers (having the Devils Peace,) *Matth. 7. 21, 23.* thought verily they had been Sailing all along towards Heaven (being *Lull'd fast asleep in the Cradle of Security*) and knew nothing to the contrary, untill they were Landed upon the Shore of Everlasting Death and Darkness, and heard also that Direful Sentence, *Depart from me, ye workers of iniquity*, though they came bouncing at Heavens Gates, and thought to Enter with the first thither, whither no unclean thing (or worker of Iniquity) can enter, *1 Cor. 6. 10, 11.* On the other Hand, as *Rebekah*, when she had Conceived, found not her former ease or Peace which continued with her during her Twenty Years Barrenness, but felt fearful commotions in her Womb, yet understanding from Gods Oracle the meaning thereof, she became becalmed, and better pacified, and in a Faith of Recumbency sat down satisfied at Gods Foot (as her Father *Abraham* had done, *Isa. 41. 2.*) Crying no longer, *If it be so, why am I thus?* She had then Peace, and Complacency in her condition, though still she felt concussions of her Burden in her; even so it is with the Soul of a Christian, wherein Christ is formed or Conceived, *Gal. 4. 10.* Though then the conflict betwixt Flesh and Spirit beginneth, which causeth much Consideration of mind, even to a crying out, *Oh wretched Soul that I am, who shall deliver me from this Body of sin!* *Rom. 7. 24.* Yet when the Oracle of God speaketh a *with strong hand*, *Isa. 8. 11.* to this sore and sad Heart; saying, *Be of good cheer, &c. Mat. 14. 26, 27.* Let not your Heart be troubled, *Joh. 14. 1.* and their Sentence (of justification) comes from Gods Presence, *Psal. 17. 2.* and *35. 3.* Then Alls at Peace, *Shalom, Shalom, Peace, Peace, perfect Peace, Isa. 26. 3.* And *Shalom-Rab*, great Peace is upon and within that Soul, *Psal. 119. 165.* To whom God hath said, notwithstanding all thy inward Combatings, *I am thy Salvation*, though *Esau* and *Jacob*, *Flesh* and *Spirit* do struggle within thee.

The Congruity betwixt these two Parallels or Twin-Couples is next and most remarkable. First, the Congruity 'twixt *Esau* and the *Flesh*. As,

1. Whereas

1. Whereas *Eſau* was the firſt Born, being Born before *Jacob*, ſo we are *Fleſh*, before we be *Spirit*, we bear the Image of the *Earthly Adam*, before that of the *Heavenly*: *Pride* is *Elder* than *Humility*, and *Sin* than *Grace*.

2. As *Eſau* was *Stronger* (as well as *Elder*) than *Jacob*, being all *Hairy* at his Birth; more like a *Man* than a *Child*, a *Bearded Man*, or a *manly Child*; and therefore broke forth before his *Weaker Brother*: So is the *Fleſh* oft *Stronger* (as well as *Elder*) than the *Spirit* in us, and doth oft break forth before it, eſpecially in an *hour of Temptation*, meeting with our *corruption*, the *Tempter* giving *Fire* by his *fiery Darts* to our dry *Tinder*, and drawing forth thereby our *ſleſhly Luſts* which *War* againſt the *Soul*, 1 Pet. 2. 11.

3. As *Eſau* ſtrove and ſtruggled for the *Birthing*, that he might alſo have the *Bleſſing*, being *Types of Adoption* and *Salvation*: So thoſe that are in the *Fleſh*, and *walk after the Fleſh* (not after the *Spirit*), even carnal Men, do after a ſort *ſtrive* and *ſtruggle* (making a kind of a Buſtle) for *Heaven*: All Men, the worſt of Men (even wicked *Balaam*) would be ſaved, *Numb.* 24. 10. They *Univerſally like the End*, but *like not the means to the End*; they all *like Happineſs*, but they *like not Holineſs*, the way to *Happineſs*, *Heb.* 12. 14. *Many ſeek to enter in that ſhall not be able*, *Luk.* 13. 24. There be many *ſeekers* and but few *finders*, becauſe they *ſeek not at the right time*, *Pſal.* 32. 6. Nor in the *right way*, *Joh.* 14. 6. Nor at the *right Door*, *Joh.* 10. 9. Nor in a *right manner*, 1 Cor. 9. 24. *Pſal.* 119. 2. and 145. 18. *Si ſalis fit conditio quaerentium, qualis dormientium & repugnantium*; if *ſeekers* find not, what will become of *Sleepers*, and worſt of all of *opposers* and *gainſayers*?

4. As *Eſau* became a *cunning Hunter*, chuſing rather to imitate *Nimrod* and *Iſhmael*, than *Abraham* and thoſe *Holy Patriarchs* that lived before him: So thoſe that are in the *Fleſh* are *wiſer in their Generation*, (the *Children of this World*) than thoſe in the *Spirit*, the *Children of the Righteous*, *Luk.* 16. 8. carnal Men are more *cunning Hunters* than the *Spiritual*, who cannot *Shift* and *Plot* as they can: The *Swine* that wanders, can make a better *ſhift* to get home to the *Trough*, than the *wandering Sheep* to the *Fold*: and as they are more *cunning* and *Crafty*, ſo they are more *Cruel*, *fierce* and *violent* for deſtroying both themſelves and others.

5. As *Eſau* priz'd not *ſpiritual priviledges* without their being lined with *preſent profit*, *Gen.* 25. 32. So carnal *ſenſualiſts* look all at *preſent pleaſure*, ſelling their *Souls* for ſuch *Trifles*, and laying, *What profit is it to ſerve the Almighty*, *Job* 21. 13. Carnal and earthly things are both *preſent* and *pleaſant* to their *Palates*: They are not unlike the *Toad*, which always *ſtrives* to fall a ſleep with her paws full of *Earth*: Theſe dare not *truſt God* with *future things*, *Δὲ μὴ τὴν οὐρανὴν, ἀλλὰ τὰ ἐν τῇ γῇ*. Give me to day, and take thou the *Morrow*, ſaith the *Epicure*.

6. As *Eſau* vexed his *Earthly Father* with his wicked *Wives*, *Curſed Canaanitiſh Women*: So carnal and *Prophane Eſaus* do diſpleaſe their *Heavenly Father*, by betrothing to themſelves ungodly *Canaanitiſh* ways and things; they are as he was, *Gen.* 28. 8. Whether *himſelf* or his *ways*, or *Wives*, did pleaſe God or no, was no part of his care: Alas! *God* is not in any of their thoughts, he is not in their *Heads*, *Pſal.* 10. 4. Nor in their *Hearts*, *Pſal.* 14. 1. Nor in their *Words*, *Pſal.* 12. 4. Nor in their *Works* or *Ways*, *Tir.* 1. 16. Thoſe are *Prophane Eſaus* indeed, *Heb.* 12. 16.

7. As *Eſau* was a *wicked Son* (like the *Ruffians* and *Royſters* of our time) playing away his *Birthing* for poor *Potage* (thinking the performance of that *Promise*, not to be accompliſhed almoſt *Four Hundred Years* after, was too long a time for him to wait, he and his *Sons* would be all *Dead* before that, ſo valued not his *Primogeniture* to which the *Promise* was entailed) though he had a *Godly Father*; which ſhews that neither is *Grace* entailed, nor can the *priviledg* of being the *firſt Born*, make any *Perſon* truly *Pious*.

This is done not by our *firſt*, but by our *ſecond Birth*, he that is *once Born* muſt be *Born again*: So many *Spiritual Fathers* have *Carnal Children* which value not the *Church* in their *Fathers Houſe*, nor will willingly wait *Gods time*, but are all for *Anticipating providence*, as *Abſolom* and the *Prodigal* (who were both for *preſent poſſeſſions*) not ſtaying either *Gods*, or *Mans* time.

8. As *Eſau* was not only a *wicked Man*, but he comforted himſelf in *wickedneſs*, *Gen.* 27. 42. So carnal ones, as *Curſed Doeg*, ſtrengthen and comfort themſelves in their own *wickedneſs*, *Pſal.* 52. 7. They warm themſelves by ſomething of *Hell-Fire* (of their own kindling) whereby they kindle their own *endleſs Flames*, and are made at laſt to *lie down in ſorrow* upon the *Bed* or *Gridiron* of *Everlaſting Burnings*, *Iſa.* 50. 11. and 30. laſt and 33. 14. *Sin* hath ever been reckoned a *Soul-Murderer*, never a *Soul-Comforter*.

9. As *Eſau* in the *Hebrew* ſignifies *Doing*; *Conveniunt rebus nomina ſæpe ſuis*: His Name and

and his Nature do notably accord, for he was a great doer and hunter, to purchase thereby the Blessing, and when (after much pains in catching and Cooking Venison) he comes to his Father, thinking he had earn'd and merited his Blessing, and when proudly he Challenge it; he receives no better answer, than, *Who art thou?* Thus those that are in the *Flesh* come with much carnal confidence to God, and Challenge the Blessing of him, not as a gift, but as a Debt: *Cælum gratis non accipiunt*, as that Popish Pharisee once said, they'll either merit Heaven with their work, or they'll make no claim to it as their Wages, they'll not have it upon free cost, they'll earn it by the deeds of the Law: Those are *Myssical* Esaus, all their hunting and doing can never catch Salvation; blessed Paul had not so Learned Christ, Eph. 2. 20. Who durst have no confidence in the *Flesh*, Phil. 3. 3. But every where is a strict asserter of free Grace in all his Epistles: Jacob got the Blessing by Faith, when Esau lost it in all his doings, though he sought it with Tears, Heb. 12. 16, 17. He only Howled, Hos. 7. 14. like a Dog tyed up, for the want of his Dinner, he cryed, *perii, non peccavi*, for his loss, but not for his sin; though he Wept, yet did he not Repent, for that cannot be true Repentance which carried along with it an hatred to his Brother.

10. As Esau had this Doom put upon him to serve Jacob, so God hath put this Curse upon the *Flesh*, that it shall serve the *Spirit*; Sin shall not have Dominion over us, Rom. 6. 14. And though Esau becomes sometimes so strong, as to cast off Jacob's Yoak (according to the Prophecy, Gen. 27. 40.) in *Forams* day, when Israel were Apostatized, 2 King. 8. 20. Yet were his posterity brought into subjection again.

And thus, though the *Flesh* may (under some Spiritual Desertion) prevail against the *Spirit*, yet never Totally and Finally: Rebel it may, but Reign it cannot, in a gracious Heart: It may play the Tyrant, but never Rule as a Chosen King; Israel had cast off Gods Yoak and Covenant, so Edom cast off theirs for a while, yet Ten Thousand of them were cast down a Rock to break their Necks, 2 King. 14. 7. 2 Chron. 25. 2. yet Israel never serv'd Edom, nor Spirit the *Flesh*. Oh that the Rock, Christ may break the Neck of all our Edomites, inordinate Affections! &c.

Having run through the History and Mystery of the First General part, Jacob's Birth, come we now to the Second General: To wit, Jacob's Life, wherein there be three Grand Remarks. The 1. is Jacob's flight to Padan-Aram. 2. His Abode there for a long time. 3. His Return thence. In the first, his Flight from his Fathers House, are considerable: (1.) His Inducements compelling him to go thither. (2.) His Encouragements comforting him in his going this long Journey.

1. Of the first of these, the Motive or Impulsive cause inducing him to it, was to withdraw himself from the Fury of his enraged Brother, Esau, who was highly incensed against him, for bereaving him of his Fathers Blessing, Gen. 27. as before he had of his own Birthright, Gen. 25. The Birthright and the Blessing must go together: Esau had undervalued the former, and therefore he most righteously is deprived of the latter. The loss of the Birthright made way for his loss of the Blessing; for in the Right of the Birthright there were these Privileges.

1. The First Born succeeded the Father in Dignity and Authority, so that the younger Brothers were to give place to him, Gen. 27. 2. The Elder was called, not the Younger.

2. He was to have a Double Portion of his Fathers Estate, Deut. 21. 17. 1 Chron. 5. 1. and 2 Chron. 21. 3.

3. He must have the peculiar Blessing from his Dying Father, as Gen. 27. 4.

4. The Honour of the Priesthood was entailed upon him so long as his Brethren did Cohabit with him. Thus Bereshit Rabba saith, Before the Tabernacle was Built, the Domestick Worship was managed by the First Born. The Levites were chosen by God in their stead for this work, Num. 3. 6. 12. and 8. 6. 14. 17, 18.

5. The Father Dying, he was the Lord and Prince of the rest. Thus Jacob called Esau his Lord, and himself his Servant (He and his bowing before him,) Gen. 33. 5, 6, 7, 8. and 13. Yet when Isaac had Blessed Jacob instead of Esau, he saith, I have made Jacob thy Lord, Gen. 27. 37.

6. This Primogeniture was a sacred thing, as it was a Type of Adoption, so looked toward Life Eternal; and hence the Jerusalemite Paraphrase addeth, in Esau's selling of the Birthright to Jacob, he sold with it Heaven also, whereof it was a Type and Pledge: No wonder then if Esau be Branded for a prophane Person, Heb. 12. 16. for despising his Primogeniture which had so many privileges. (as the Promise, Priority, Priesthood, &c.) wrap'd up in it; yea, 'tis not improbable, that Esau had long (out of his Prophaneness) underpriz'd this privilege, and had oft offer'd it to Jacob before, which may be gathered from the words of Jacob [Mikrah li cajom, sell me to Day, and Hishabgnah li cajom, swear to me to Day,] Gen. 25. 31, 33.

As if he had said, That which thou hast offered me so oft, now effectually perform it. 'Tis likely there had been some Parlies about this *Primogeniture* before this; for *Esau* was too *Profane* for the *Priesthood*, having more mind to converse with *unreasonable Creatures* in Hunting in the Field, than with *reasonable Men* and *Women* in *Family worship*.

As to the Double Portion he much mattered not, for he presumed to have enough by his Hunting, or (as his Father foretold of him, *Gen. 27. 48.*) he could Carve out a competency to himself by his Sword: Therefore Having ott (as 'tis probable) made light of it, and proffered it to his Brother; *Jacob* now takes the advantage of his Hunger, and makes a firm and final Bargain (by Oath) about it. 'Tis supposed, that the same Famine which caused *Isaac* to Depart from the Country, *Gen. 26.* might also occasion *Esau* to part with his *Birthright*: For it is apparent, there was great scarcity of *Victuals*, when *Jacob* was brought to his *Lentil Pottage*, and when *Esau*, if he got not some share of those Pottage, look'd on himself as like to Famish. Some blame *Jacob* for unkindness to his Brother in necessity; but 'tis (by others *safer* suppos'd that *Jacob* carried on this Contract by a secret instinct or *Divine Revelation*, consulting with his Mother and the Oracle of God: How weak soever *Jacob* was herein which yet God over-rul'd for his own Glory. 'Tis certain *Esau* was wicked. (1.) In despising such a Dignity. (2.) In limiting it to his Life. (3.) In chaffering it away so Cheap. (4.) In preferring present *Temporals* before precious *Spirituals* and future *Eternals*: All this he did willingly, and *Volenti non fit Injuria*, 'twas *Jacobs* *Puity* and *Esaus* *prophaneness*: *Jacob* strove for it at his Birth, taking hold on *Esaus* Heel, *Gen. 25. 26.* As if he would have turned up his Heels, and got to the Goal before him, wherein *Aben-Ezra* noteth, that this posture of *Jacob's* putting forth his hand, did break the skin (wherein himself was wrapp'd to take hold of his *Brothers* Heels, (as it were) to pull him back, and give way to his Birth, which did plainly prognosticate, that he would break in upon his *Brothers* *Birthright*, not that he had any sense or understanding then to strive against the carnal Generation, but he was at that time used as an instrument by the Spirit of God, who stirr'd him up thus to wrestle with *Esau*, whereby was prefigured that wrestling which would be betwixt the Carnal and *Spiritual* Seed: Yet afterwards *Jacob* purchases by Price, what he could not (at his Birth) procure by Power. He buys the *Birthright* with Pottage, when a *Youth*, which he could not win by Force, while an *Infant* and *Unborn*.

Hence have we these Remarks. 1. *Jacob* is the Picture of a Godly Man (as *Esau* of the Ungodly) he was [*Ἀπλᾶτος*] a plain Man, *Gen. 25. 27.* as without welt or guard, guile or gall, he was smooth in his conversation, not rough as *Esau*.

2. *Jacob* was an heeler or supplanter (as his name signifies) so should every good man be to his Lusts, *Psal. 49. 5.* and the more stiff-necked they be, the more need of God (as *Moses* words do import, *Exod. 34. 9.*) to help us in it, *Psal. 71. 16.*

3. As *Jacob* strove for the Birth-right at his Birth but mist it, yet fainted not, but gets it after, so we must contend for *Divine Blessings*, *Jude 4.* and not faint, *Luke 13. 24.* *Rom. 15. 30.* till we obtain *Benjamins* Portion, in sitting down, at our Brother *Joseph* (or *Jesus*;) Elbow, ἐπαγωνίζεσθαι, strive earnestly, not for the Cup, till we spill the Wine.

4 As *Jacob* buys that which he could not win; a *Spiritual* Priviledge with *Temporal* Pottage so if we, either by *strife*, *purchase* or *suite*, can attain to true *Spiritual* Blessings, we are happy.

5. On the other hand, the *Profane* (as *Esau*) are despisers of *Grace*, *Gen. 25. 34.* parts with their *Patrimony* without regret or remorse, and that for trifles: *Worldly* things are no better than a *Mess* of *Lentile-Pottage*, (a right Son of *Adam*, who sold his own and his Posterities happiness for a *Morsel of Meat*) pretending danger of Death, *v. 32.* (whereas 'twas more the greediness of his *Natural Appetite*, and the greatness of his *Carnal Passion* and *Affection*) so priz'd present profit before (as he thought) an empty Priviledge, limiting it to this Life only, as *Job 21. 13.* Thus *Sensualists* sell their Souls for a thing of nought, as *Amos 2. 6.* whereas *Christ* (who best knew the worth of a Soul, as he alone went to the price of a Soul) faith, 'tis more worth than a World, *Mat. 16. 26.* Godly *Naboth* was of a better mind, saying, God forbid I should sell away my *Inheritance*, *1 Kin. 21. 3.* and indeed God had forbid him, *Levit. 25. 23.* *Numb. 36. 7.* *Ezek. 46. 18.* so, he fearing God in that corrupt age would rather be made a *Martyr* than break Gods Law, the Selling of his *Inheritance* had been the purchasing of Sin and *Disobedience*: but a good Man is bid to sell all, that he may purchase (not Sin, but) *Christ*, that *Pearl of great Price*, *Mat. 13. 45.* as *Jacob* here parts with a part of his Portage (to an Hungry Hunter, whom a little will not suffice) in a time of Famine, to purchase the *Primogeniture*, which was a figure of *Divine Adoption*: *Jacob* having bought the *Birthright*, had a way made to gain the *Blessing* also, in the getting whereof there be many eminent remarks, or remarkable means whereby he got it. As,

1. *Isaac's* Blindness did concur towards it. 'Tis some wonder how *Isaac* came to be Blind
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so soon with Old Age, seeing he lived above Forty years after this, *Gen. 35. 28, 29.* being now but an Hundred Thirty seven years Old, the very Age that his Brother *Ishmael* died at, *Gen. 25. 17.* which put him the more to mind his own End, and to make his *Patriarchal Will* before he died, though he lived long (even Forty three years) after. How he came to be *Blind so soon, yet live so long*, is much marvell'd at, seeing the same did not befall any of the other *Patriarchs*, yet is he noted to be more *Continent* and *Temperate* than any of them, having but one *Wife*, *Gen. 24. 67.* We may not think, that *Isaac's Blindness* was caused by the *Smack* of the *Sacrifices* that *Esau's Wives* Offered to their *Idols*, as the *Rabbies* say, or that it was an extraordinary Judgment of God upon him, as hath been upon great Sinners, as *Acts 13. 11, &c.* but his *Old Age* (being now an Hundred Thirty seven years old) was incident to this, as to other *Infirmities*, *Eccles. 12. 2, 3, 4, &c.* it being of it self a *Disease*, and the *Sink of all Diseases*: Yet this was ordered by a Divine Hand upon him at this time, not because (as *Christ* saith) *This Man had sinned or his Parents*, but that the *Works of God* might be made manifest in him, *John 9. 3.* For God then sent this *Blindness* upon *Isaac*, that by this means the *Blessing* might be (as it ought by the *Oracle*) conferr'd upon *Jacob*, which *Isaac* with his *Eye-sight* would not have done: This may be strong Consolation, that our good God doth marvellously dispose of the *Infirmities* and *Calamities* of his *Servants* in the best way of *Subserviency* to his own *Glory*. Oh what mad work had *Isaac* made, had he not been blind; he would (for his part) have brought Destruction upon the World, for as much as he wish'd to *Bless Esau*, who upon any occasion would have sold the *Blessing* (as he had done the *Birth-right*) and besides (being very wicked) by despising this (as he had the other) he would have brought the wrath and curse of God upon the whole Earth. Therefore *Isaac's Blindness of Eyes* (seeing he had such *Blindness of Affection* to his prophane Son) was a great *Blessing*; and let us say with the *Apostle*, *All things work together for the good of the Children of God*, *Rom. 8. 28.*

The second Remark is, The Expectation of his own death. *Isaac* saith, *I am Old*, and I know not the day of my Death, *Gen. 27. 2.* no more doth any, though never so young, as soon (saith the Proverb) goes the *Lambs Skin* to the Market, as that of the *Old Sheep*; and the Hebrew saying is, There be as many young *Skulls* in *Golgotha* as old: *Young men may die* (for none have or can make any Agreement with the Grave, or any Covenant with Death, *Isa. 28. 15, 18.*) but *old Men must die*. 'Tis the Grand Statute of Heaven, *Heb. 9. 27.* *Senex quasi Seminex*, an old Man is half dead; yea, now at fifty years old, we are accounted three parts dead; this Lesson we may learn from our *Fingers end*, the Dimensions whereof demonstrate this to us; beginning at the end of the *Little Finger*, representing our *Childhood*, rising up a little higher to the end of the *Ring-finger*, which betokens our Youth, from it to the top of the *Middle Finger*, which is the highest point of an elevated Hand, and so most aptly represents our *Middle Age*, when we come to our *Acme*, or Heighth of Stature and Strength; then begins our declining Age from thence to the end of our *Fore-finger*, which amounts to a little Fall, but from thence to the end of the *Thumb*, there is a great Fall, to shew, when Man goes down (in his *Old Age*) he falls fast and far, and breaks (as we say) with a witness; now if our very *Fingers end* do read us such a Divine Lecture of Mortality, Oh that we could take it out, and have it perfect (as we say) on our *Fingers end*; Oh that there were such a Heart in us, *Deut. 5. 29.* so wise, as to consider our latter end, *Deut. 32. 29.* Death to the Young is in insidius, lyes in Ambush for them, and is ready at all times to fall on, if the Lord of Hosts give but the word; but as to Old Men Death is *præ fanuis*, stands before their Door, and is ready to step in over the Threshold to strike, &c. Hence cometh that saying, That Old Men have [*pedem in cymba Charontis*,] one Foot in the Grave already; and the Greek word γύπαυ [an Old Man] is derived from *παρὰ τὸ εἰς γῆν ὄρεσθαι*, which signifies a looking toward the Ground: Decrepit Age goes stooping and groveling, as groaning for the Grave. It doth not only expect death, but oft solicites it: Though we find not *Isaac* do the latter (as many do) yet he doth the former. He lived in a due and daily expectation of Death; and 'twas the care of this Blessed Patriarch (and so it should be ours) to leave a Blessing behind him: He here looks upon it as the last Act of a Fathers Office, and his sweetest farewell to the World; this pattern should be our practice; we should seek the Salvation of our Children while we live, and say something of weight, worth and warmth (that may stick by them) when we die, as that holy Man of God (Mr. Robert Bolton) upon his dying Bed charg'd his Children not to meet him in an Unregenerate Estate at the Day of Judgment. The words of dying Saints are living Oracles. In doing thus, when we are laid in our Graves, we leave a stock behind us, which still not only abides, but also improves, and will go forward by way of increase until time shall be no more.

☞ Inference hence is, The uncertainty of the Day of Death (as it made *Isaac*, so it) should make us wise in two Cases.

1. In making *sure work* (as to our selves) for a better *World*.
 2. In leaving a *Blessing behind us to others that survive us* (especially our *Relations*) in this present evil *World*. Hezekiah *set his House and his Heart in order*. Thus this *Holy Patriarch* did, being prepared for his own departing, and for his *Lords coming*, *Mark 13. 5.* And his making of his *Last* (as he thought) *Patriarchal Will and Testament* made him not (as the *Vulgar Error* now is) to die the sooner, for he lived after this (as is said before) above Forty years.

The Third Remark or Remarkable means whereby Jacob got the Blessing is, *the well grounded Affection of his Mother towards him*. 'Tis some blemish to Holy *Isaac*, and blot in his Escutcheon, that he was *Blind* in his Affections, as well as in his Senses, misplacing his love contrary to *Gods Oracle*, for his own Carnal ends [because he did eat of *Esaus Venison* *Gen. 25. 28.*] he not only loved, but overloved him, and his fond love would have fix'd the Blessing, upon the wrong object, to have cross'd *Gods Promise* [the Elder shall serve the Younger] had he not been prevented by *Gods Providence*: 'Tis a shame for a Saint to be a slave to his Appetite, and to be brought under the power of any created Comfort, *1 Cor. 6. 12.* He is an Epicure that studies to please his own Carnal Palat, more than *Gods Celestial Pallace*. However, this Infirmary in *Isaac*, served as a foil to set off and illustrate the *Divine Adoption*, which *Esaus* cunning Insinuations into his Fathers affections (by pleasing his Fleishly Palate, and putting Venison into his Mouth) could not counter work; for Jacob was as great a Favourite with his Mother *Rebekah*, as *Esau* was with his Father *Isaac*: Wherein more Grace appears in the Woman (as likewise in *Manoab's Wife*, *Samson's Mother*) than in the Man, for *Rebekah's Love* was grounded upon *Gods Oracle*, but *Isaac's* was in opposition to it, *Isaac loved whom God hated, she loved whom God loved*, *Mal. 1. 2, 3.* *Isaac* could not be Ignorant of the Oracle, *Gen. 25. 22, 23.* yet might misinterpret it, not of their Persons, but of their Posterity, [*Bernardus non videt omnia*] and this misconstruction of it might mislead him in this Action, either his Carnal Affection made him not understand, or forget the *Divine Oracle*, or it transported him into a purpose to pronounce the Blessing contrary to it, because he fondly wish'd it so, but *Rebekah* saw farther than *Isaac*, understanding *Gods Oracle* aright, both concerning their Persons and Posterity, and therefore overhearing what *Isaac* had said to *Esau*, she projects with her best beloved Jacob how to procure for him the *Patriarchal Blessing* agreeable to *Gods Oracle*, though contrary to her Husbands Will and Intention. I have here thought upon that *Vulgar Proverb*, to wit, [*Children sometimes had better want their Father with the Stock, than the Mother with the Rock, &c.*] which seems to have more significance in it, as it holds a concurrency with two Scriptures: The

First is, *Levit. 19. 3.* the only Scripture which placeth the Mother before the Father, saying thus [*Fear every Man his Mother and his Father*]; the Reason of this priority of place (given here to the Mother must be, because she hath bought this Right-hand place at a very dear price, every Child is a Jabez to the Mother, she breeds him, brings him forth, and brings him up with Sorrow, *1 Chron. 4. 9.* little do Children consider how near they come to be Parricides, or Murderers of their own Mothers: you should remember how oft your Mothers had sick Fits and (it may be) some Swoonings for you at or after your conception, while you were in their Wombs, and what Dolours and Dangers (such as wherein Death way-lays many Mothers) have attended them, when they brought you into the World; Oh what pangs and throws have you cost your Mothers in their Travailing work; a work (indeed) too hard for a mere Creature, and therefore it requires the Voice of God to help it forward, *Psal. 29. 9, with Job 39. 3. and Psal. 71. 6.* Many Mothers have such hard Labour, that they must needs be very near to a going out of the World, before, ye (their Children) can be brought into the World, and oh what care and pains (how many defiled hands, how many broken sleeps, &c.) do ye cost them to bring you up in the World: Oh remember, ye are certain Cares, but uncertain Comforts, our Lord upon the Cross left a good Pattern, in taking care for his Mothers Life at his own Death, *Joh. 19. 26.* All Mothers may call their Sons Benons? (Sons of Sorrow) as *Rachel* did her Son, *Gen. 35. 18.* and therefore they should give all due respect and reverence to them.

The Second Scripture wherewith that Proverb aforesaid, hath a consonancy is, *Prov. 1. 8.* where *Solomon*, saith, [*My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother*] where the Wise Man would by a seasonable caution correct the too frequent folly of many Children, who by being so familiar with their Mothers, do mostly contemn them according to that old Adage, [*Too much familiarity breeds contempt*] thus this Prophane *Esau* made no matter of his Mother, not only in not consulting with her (who had the Oracle, *Gen. 25. 23.*) for obtaining the Blessing, but also in saying after, *The days of Mourning for my Father are at hand*, and then will I slay my Brother Jacob, *Gen. 27. 41.* he resolved with himself,

self, to stand in no awe of his aged Mother, though surviving; hereupon Solomon makes the bond of Obedience most strict and strong, where Disobedience is most likely to break out, calling upon Children to hearken unto the Words of a Father, as an *Instructiō*, but to the Words of a Mother as a Law, the former Persuades only, but the latter Commands, for every Law carries an authority in it; yet this is not said to lessen the Fathers Power, for they are all Curs'd that set light by either Father or Mother, and all the People shall say Amen, Deut. 27. 16. Prov. 30. 11, 17. and many other Scriptures.

The Fourth Remark or Remarkable means, whereby Jacob obtain'd the Blessing, was the mutual diligence of the Mother and Son in the use of the most commodious means tending to that end. Here *χρησις χρεω τιτυ, gratia gratiam parit*; there was a Reciprocation of Affections betwixt the Mother and the Son, and no love was lost between them: The Mother overhearing what Isaac had said secretly to Esau, proposes this project to Jacob for preventing the design, and for pre-occupating the Blessing, that it might be placed upon the right Object, according to Gods Oracle, v. 6. Gen. 27. and she enjoins her Son in all filial Obedience to her Maternal Commands, v. 8. he obeys, yet not until his Objections (which she thought not of) were answered, v. 11, 12, 13, 15. In Rebekahs project for her purpose aforesaid, there be three particulars:

First the Means prescribed, that Jacob should take two Kids of her Dressing (which *Rupertus* makes to be the Two Testaments, as he doth by Blind Isaac represent Carnal Cardinals, selling Spiritual Blessings for Temporal Morsels) that the daintiest Bits might be pick'd out of both, and that if the one were not dressed up pleasing to Isaac's Palate, the other might be. Rebekah knew her Husbands Diet, and could Dish up what was delightful to his Tooth and Tongue, ver. 9. *Wives ought to please their Husbands*, 1 Cor. 7. 34. and Oh that we could bring Savoury Meat to our Maker (who is our Husband, Isa. 54. 5.) and to our Father (as we are his Children) that he might bless us. He hath said, That he will eat our Honey-comb with our Honey, Cant. 5. 1. Crust and Crumb; he will take in good part our sorry performances, which come from sincere Hearts, and such as regard not sin, Psal. 66. 18. yet will reject the fat of Rams, where Hands are full of Blood, and Hearts of Sin, Isa. 1. 11, 15.

The second particular is, The putting into practice, or Execution of those projected means, Jacob must bring this Dish of Kids to his Father Isaac for Venison, and personate his Brother Esau in so doing: Against this Jacob objects (*plus vident oculi quam oculus*, many Eyes see more than one) Esau my Brother is an hairy Man, my Father peradventure will feel me, &c. ver. 11, 12. Here the plain Man must act the part of a Politician and of a subtle Man, Gen. 25. 27. yet not without some controuls and contradictions of Conscience: Jacob saw more than his Mother, and therefore saith, [I shall seem to him as a Deceiver.] This teaches,

1. That the Pious could be Politick as well as others, were not their Wit, Wisdom and Understanding over-ruled by the working of their Consciences, they are not so simple or silly as the World deems them. And,

2. A Pious mind hath a more mind to seem so, than to be so. So Jacob saith, I shall seem to my Father as a Deceiver, though this he could not be without fear and scruple.

3. Plain Piety (sometimes) without some honest Policy is too simple to be safe, as (always) Policy without Piety is too subtle to be good: Our Lord bids his Disciples be wise as Serpents, yet harmless as Doves, Mat. 10. 16. The Head of a Serpent and the Heart of a Dove are two good Ingredients in compounding the best Christianity, which calleth us not to a silly simplicity and sheepishness, to suffer every Crow to pull all the Wool from off our Backs, when 'tis in the power of our Hands to Right our selves in a right way both of Law and Gospel. Christianity allows us as much of the Serpent as of the Dove: A Serpents Eye is a singular Ornament in a Doves Head: The Dove without the Serpent is caught easily, the Serpent without the Dove doth Sting Mortally; when Piety and Policy are well matched together, this makes themselves secure, and many safer from casting themselves into needless dangers: All its Activity is Dove-like, that Flies, Provokes not the Hawk, nor Projects Revenge.

4. Policy is never matched aright with Piety, but when 'tis manag'd in such Means and Methods, as are manifestly Subordinate and Subservient to the declared Will of God; all the wicked Wits and Wiles of evil Men are indeed Subservient to the secret Will of God, who doth order Mens most crooked ways of wickedness to a right and straight end for his own Glory: The secret Will of God is no rule for Man to walk by, for we may cross Gods secret Will and do well, as David did in praying for the Life of his Child, 2 Sam. 12. 16, 18. though God had decreed (yea declared, ver. 14.) it should die; and Men may serve the secret will of God, and do ill as Judas and the Jews did in Betraying and Crucifying of Christ, Acts 2. 23. God over-ruled their worst of Actions for his Best of Ends, the Redemption of the

World: This Subserviency to Gods secret Will, will not warrant Humane Actions: But *Rebekah's* project here was Subordinate to the declared Will of God, and her policy here was not only from a strong Affection to her Son, but also from a strong Belief of Gods Oracle, Gen. 25: 22, 23. which made her have such a strange Opinion of the success of her project, saying (p. her scrupling and curse-fearing Son, [Upon me be thy curse] Gen. 27. 13. which she could not have so boldly spoken without a firm Faith upon the Promise, and a real reliance upon the Oracle of God. Though the Methods she took to deceive Isaac might be of her own devising rather than of Gods directing, for setting him to the Right, that he might comply with, not cross and contradict Gods revealed Will.

Christians are frequently call'd the Meek; so Mat. 5. 5. and in Psalms and Proverbs often; overcoming envy and ill-will more by patience than by pertinacy, committing their cause (as Christ did, 1 Pet. 2. 23.) to him that judgeth righteously, hereby (with honest Nabob) they come to be Sworn out of their Patrimony; yet that place assures us, there's nothing lost by meekness, for it both pronounces the meek blessed Ones, and promises they shall inherit the Earth, (so much as God sees good for them) and leave it to their Posterity, Prov. 13. 22. As Heaven is taken by violence, Mat. 11. 12. so is the Earth by meekness. God loves no Tenants better. (and he is the great Landlord, Psal. 115. 16.) nor grants longer Leases to any than to the meek, whereas forwardness forfeits all into the Lords Hand: Abraham makes a meek Remission of his own right of choice unto his Nephew Lot, Lot taketh it, and behold, Lot is crossed in that which he chose, but Abraham is blessed in that which was left him: God never permits any Man to lose by meekness.

Objection the first, Why did not Rebekah and Jacob shew meekness, in committing their cause to God in the Contract 'twixt Isaac and Esau?

Answer: 'Tis answered, This meekness of Christianity is a meekness of Wisdom, Jam. 3. 13. It must be a wise meekness; Wisdom must be both its cause and its quality: it must be such as is only opposite to an heady and furious fierceness. (which knows no due bounds.) not to a well-grounded and well-guided Zeal and Fervency of Spirit, Rom. 12. 11. The Spirit appeared not only in the form of a Dove, Mat. 3. 16. but also in Cloven Tongues of Fire, Acts 2. 3, 4. There is a blessed consistency of the Spirit of Power and of Love, 2 Tim. 1. 7. *Naxianzen* gives a good Rule [Χρησθεις οὐρανου συνεγνωμεν] let meekness be mixed with wariness, then is it wise meekness, or meekness of Wisdom: We must neither be Foxes for subtilness, nor yet Asses for silliness; couching under every Burden without complaint. Meekness many times brings on Injuries: God requires not, we should be as the silly Sheep that suffers the Crow to stand upon her Back, and to pull off Wool from her side: Paul wishes us wise to that which is good, as well as simple [απειροι] without Horns, not Horned Beasts to push others to evil, Rom. 16. 19.

A Second *Objection* or Doubt doth arise to be answered. As, 1. Whether Rebekahs Deceit and Advice for circumventing Blind Isaac, be excusable?

1. *Ans.* Negatively, If this act be weighed in the Balance of the Sanctuary (the sacred Rule) so far as her project was promoted by any transport of Carnal Affections, and Private Respect to her beloved Jacob, together with a particular prejudice or grudge against Esau, 'tis not Excusable. For,

1. She Sins against her Husband Isaac, whom (being blind) she deludes, laying a stumbling block before the Blind, which the Laws call a Cursed Act, and Curseth the Actor, Deut. 27. 18.

2. She Sins against her Son Esau, whom she designs to deceive of his Fathers Blessing, which seemed to be his due as he was their first Born.

3. She Sins against her Son Jacob, whom she should have taught better things than to lie many lies, and thereby to deceive his own Father, which moreover might have brought upon him his Fathers Curse (as he feared) and which must unavoidably expose him to his Brothers Implacable Hatred.

4. She Sins against her self (and against her own Soul, Num. 16. 38.) in imprecating with a weak and Womanly precipitancy, the Curse (bet Son feared) upon her self, Gen. 27. 13. desiring his danger (of the doubtful Issue of that deceit) might be upon her.

5. She Sins against God lastly, in carrying on his Holy Counsel by Unholy Contrivances, as Lying and Deceit, not willing to wait till God make good his own Oracle, but doing evil, that good might come thereby, contrary to the Apostles Rule, Rom. 13. 8.

2. *Ans.* Positively: This fact of Rebekah may be excused, though it seem a sinful project (as in those five respects aforesaid) yet in truth it might all flow from a strong Faith in her working wisely, not so much to deceive her Husband, as to correct his Error in his acting contrary to Gods

Oracle,

Oracle, going about to give the *Patriarchal Blessing* to the wrong object: Though all the Actions of Holy Men and Women cannot be excused, but are set down in Scripture for *Cautions*, not for *Imitation*; Yet in doubtful cases (wherein probable reasons may be rendered) *Charity* bids us chuse the better part, and not to condemn without cause. For clearing this point, two things are considerable.

First, The Matter of the fact, to wit, the translating of the Blessing upon *Jacob*; herein *Rebekah's* Faith might manifestly operate upon solid grounds. As,

1. Upon the Divine Oracle [*The Elder shall serve the Younger.*]
2. Upon that wonder at the Birth, *that Jacob took hold of Esau's Heel.*
3. Upon the sale of the Birth-right.
4. Upon *Esau's* Profaneness and Departure from the Covenant in wicked Marriages.

The Second is, The Manner of her translating the Blessing from *Esau* to *Jacob*, seemeth most dubious (as to the *Quo Warranto*) in divers circumstances; yea 'tis the common opinion of the *Antient Fathers*, that *Rebekah* did all by a Divine *Instinct* and Warranty from Heaven; which notwithstanding makes not God the Author of fraud and lying. For,

1. There is a good craft as well as a bad; the bad is when one thing is acted and another feigned for the hurt of him whom the design is to deceive; this was not *Rebekah's* deceit, but it was a good and an honest craft to reduce her Husband from a gross mistake; such projects and politick practices are so far from being condemned, that they are sometimes commended, as in the Faithful *Physician*, who beguiles his fond Patient in order to his cure, giving him some effectual remedies, which if he knew them, he would not take them: So in the tender Mother, who oft is constrained to cheat the forward child to bring it either to eat or sleep. None condemn *Paul's* for using craft [*παραγλάν*] (an high point of Heavenly Wisdom, *Dan.* 12: 3.) to gain the Souls of the Corinthians, *2 Cor.* 12: 16. nor *Christ* for seeming as if he would go further than *Emmanuel*, to stir up the Disciples desires for his abode with them, *Luke.* 24. 28, 29.

As to the five Articles wherewith *Rebekah*, is Arraigned in the first Branch, they all may be thus answered in order.

1. She did not lay a stumbling block before the Blind, but rather remov'd one out of his way, by directing *Isaac* into a right way of obeying and accomplishing Gods Oracle.
2. 'Twas no Injury to *Esau*, for she design'd not to bereave him of any thing that was properly his due; the Blessing belong'd not to him, but goes with the Birth-right.
3. Neither did she corrupt her Son with pernicious counsel, but rather corrects her Husband with pious prudence; her honest advice and device did no damage to *Isaac* which he never complain'd of after to her, but confirms it, as profitable counsel to them both; neither did it incur the danger of a Curse (which *Jacob* feared) as the event did demonstrate; nor that deadly hatred of *Esau* against *Jacob*, for this happen'd by accident from his malice.
4. It was not Female rashness, but certainty of Faith that made her Prophecy a good Issue, saying [Only obey, and upon me be thy Curse; thou vainly fears] though as to second causes the counsel seem'd doubtful, but she surely saw a good event from Gods Oracle, which she believed.
5. Neither did she act against God herein, but according to God and his will declared to her in his Oracle; besides other Providences (to be spoke of in the last remark) concurring to demonstrate the mind of God to her, and therefore she was not to wait till God by some miracle should confer the Blessing on *Jacob*, but upon this emergency uses those means (an honest Wile to effect it; it follows then, she did not do evil, to procure good, and if she gave good counsel, *Jacob* sh'd not to take it; but more of this afterwards.

The Fifth Remark, or remarkable means of *Jacob's* obtaining the Blessing was, the overruling Providence of God: all humane diligence (though that was much in both Mother and Son here, as in the fourth Remark) could not have compassed the Blessing without the concurrence of Divine Providence; this *Solomon* sheweth, *Prov.* 10. 4. The diligent hand maketh Rich; then, as: correcting his former Sentence, he saith, ver. 22. The blessing of the Lord maketh Rich: Mans diligence (though as Active and Agile (as the word signifies) as *Boaz*, who follow'd his Business himself, had his Eyes in every corner, on Servants, Reapers, yea, and Gleaners, he would lose nothing for looking after) will not all do without the Blessing of Gods Providence, therefore all our pains and policies without Prayer, are but *Arena sine Calce*; Sand without Lime, they will not hold together. The Patriarchs did all acknowledge, that their Endeavours were blest of God only, and thereby made so successful. This was the acknowledgment of *Abraham*, *Isaac* and *Jacob*. Here all *Esau's* diligence in Hunting for some sweet Venison to please his Fathers Palate, and so procure his Fathers Blessing, was over-ruled by Gods Providence; this is confirmed by sundry signal Circumstances. As,

1. That

1. That *Isaac* over-loving his evil Son *Esau*, must be prepar'd with Blindness to correct his Errour.

2. That whereas *Isaac* might have Blessed *Esau* immediately before his going out from him, at that time when he call'd him to him, yet must he long for some Venison of his Sons Hunting before he bestow'd his Benediction.

3. This was also a marvellous over-ruling step of Providence, that he, who was so accustomed to feed upon *Esau's* Venison, should not be able to distinguish betwixt wild Flesh and tame, the Dish of Kid-flesh brought to him by *Jacob*.

4. That *Isaac* should be able to discern it for *Jacob's* Voice, and yet bless him for *Esau's* Person, while *Jacob* nam'd himself *Esau* with *Jacob's* Voice.

5. That *Esau* should be so long detained abroad till the whole Business of Blessing *Jacob* was transacted and peracted at Home: *Rabbies* say, That *Esau* was detained by the Devil, who not seldom makes Fools of Hunters, leading them about, &c. How much of the Devil was herein I know not, but there was certainly a sweet Providence of God in it, that *Esau* should come in as soon as *Isaac* had done, and *Jacob* was gone out, and not sooner.

6. That lastly, when *Isaac* did both know and acknowledg his mistake, yet doth he not complain of the Cheat (though he to please *Esau* barely mentions it) nor is so Angry at *Jacob* as to revoke and reverse what he had done, but ratifies the blessing upon him: These and other circumstances do plainly demonstrate, that the most wise God (who doth all things in Number, Weight and Measure,) did by a singular providence so over-rule *Isaac*, that he must bless that Son which first brought him Savory Meat, (to the exhilarating of his mind) that *Rebekah* must procure this first opportunity for *Jacob*, that *Jacob* making the first offer, must have both acceptance and the blessing: Although therefore, it be not expressly said, that *Rebekah* did all she did by Divine Direction, yet from these circumstances, aforesaid, 'tis safely and solidly so determined; as, neither is it expressly said, that *Isaac* by Divine Direction Blessed *Jacob*, which undoubtedly was done so, seeing the Apostle expressly saith, that by Faith *Isaac* blessed *Jacob*, &c. Heb. 11. 20. Though done by falshood and mistake; for though his intention was at the first to bless *Esau*, yet the strangeness of the Act and Event, contrary to his intention (so strangely disappointed) put him for a time into a trembling astonishment, and soon convinced him of his Erroneous intent; whereupon, ver. 33. He confirms the blessing upon *Jacob*, and then doth that by Faith which before he had done by Fancy, misguided as to Man, but well guided as to God, who would not suffer *Isaac's* carnal affection to cross his prediction; Gen. 25. 22, 23. The fear of God did so over-awe *Isaac* now, that though he might have a mind to recall his blessing from *Jacob*, yet he dare not do it, but establishes it more upon him, in Gen. 27. 33. And more advisedly in the next Chapter, Gen. 28. 1. All this shews the marvelous workings of Gods Providence; that while *Esau* was lingering about his Hunting in the Field (not readily procuring his Prey,) in the mean time the Lord helps *Jacob*, both to the Venison and to the Benediction. Thus the Cripple complained at the Pool of Bethesda, Joh. 5. 7. While I am coming, another steppeth in before me, &c. So was it with *Esau* here, for he had not Hope unsailable, Rom. 5. 5. which is always bottomed upon Faith unfeigned, 1 Tim. 1. 5. He had much presumption (and so was answered with a, Who art thou? Gen. 27. 33.) but he (a prophane Man) had no true Faith, which *Jacob* had; so hath his Fathers blessing by Gods Oracle settled upon him, beyond *Isaac's* intent, who expected Venison from *Esau*, but not from *Jacob*. Why *Isaac* desired Venison before he Bless his Son, there be several accounts. As.

1. Some think it was the Custom of those times, that the Son must perform some Service for the Father, before he received his Fathers Blessing; but no such manner is manifest any where in Scripture.

2. Others say, that *Esau* might Earn his Fathers Blessing, but Temporal Service cannot merit Spiritual Blessings, such as *Isaac* bestowed on *Jacob*: Indeed *Gregory* compareth the Jews fitly to *Esau*, for seeking Gods Blessing by their own Works, and the Gentiles to *Jacob*, who sought the Blessing by a shorter way, not by Works, but by Faith: *Esau* Hebr. signifies Doing, when he thought verily with himself, that with his prepared Venison, he had merited his Fathers Blessing, so comes proudly to Challenge it of him, who gave him no other answer, but, Who art thou? We may (with *Esau*) Hunt long enough in our own Doings, or Deeds of the Law, yet shall we not meet with, but miss the Blessing, which is only to be obtained by Faith.

3. Others say, that *Isaac* desired Venison, for cheering himself up with good Cheer, and Wine for exhilarating his Heart, that he might be the fitter instrument of Gods Spirit to convey the Blessing so much the better to his Son in the Vigour and Vivacity of his own Spirit, as the Prophet *Elisha* call'd for a Minstrel to compose his Spirit for his Prophecying Work, 2 King. 3. 15. Sorrow and other inordinate Passions do discompose the mind of Man: The

Prophet.

Prophet was both sadden'd for the loss of good *Elijah*, and grieved at the presence of bad *Jehoram*; so must have *Musick* to compose his mind before he Prophesied, and accordingly we call for a *Psalm* before we *Preach*, for raising up our Spirits, and that we may be filled with the Spirit, Eph. 5. 18, 19. and Col. 3. 16. And *David* ascribes this virtue to *VVine* (as well as to *Musick*) saying, *VVine maketh glad the Heart of Man*, Psal. 104. 15. that he may more cheerfully serve his Maker, that the Heart may be lifted up (as *Jehosaphats* was, 2 Chron. 17. 6) in the ways of Obedience, for God loves cheerfulness in his Service; God loves both a cheerful giver, and a cheerful liver: See also Judg. 9. 13. and Prov. 31. 6, 7, of *VVines* Exhilarating virtue, though we may not be filled with it to excess, Eph. 5. 18.

4. The last Opinion (I shall mention) is that Judicious Authors Doctor *Lightfoot*: who saith, that *Isaac* sending *Esau* for Venison, was not, because Meat and Drink would conduce any thing for that spiritual purpose of blessing his Son, but he put *Esau* upon this work; that he might know thereby whether he should bless him or no; for his missing of Venison before, had occasioned the loss of his *Birtheight*; and now, should he miss of Venison again, (so have nothing either for himself, or for his Father to feed upon) it would be a sign to *Isaac*, that God would have him also to lose the Blessing: This (to be *Isaac's* mind) *Rebekah* easily knew; and therefore, she accordingly makes use of the like means for her beloved *Jacob's* advantage: Whereupon, *Isaac* likewise passeth some blessing upon *Esau*, when he saw that he had sped of a Prey, which he looked upon as a sign, that God would have him to have some Blessing, according to what he had proposed to himself before; yet *Jacob* gets the Blessing by his Mothers means, whose Intention was undoubtedly good, though the Execution be (at least) seemingly Evil, which yet God over-rules for good, not suffering *Isaac* to sin, or to Act against his own Oracle and Divine Promise by his preventing Grace; could we but bring Savory Sincere service to our God, (who yet must provide himself a Sacrifice, Gen. 22. 8. he loves and likes his own best,) our Heavenly Father would certainly Bless us; we must not appear before the Lord empty, Deut. 16. 16. Then sends he us empty away.

Here another Doubt ariseth, whether *Jacob* did well, in doing those things at his Mothers instigation, to deceive his Blind Father, and his Elder Brother, &c.

Answer, There be Various Opinions concerning this.

1. Some say *Negatively*, that he did not well, but very ill, in making no fewer than four Lyes (three with one Breath) to his Blind Father, for which 'tis observed) he had scarce one Merry hour ever after, until the day of his Death; Sin will make the Sinner smart for it, when it doth (as it surely will) find him out, Numb. 32. 23. *Jacob* was a Man of Sorrows and Sufferings all his days; God followed him with one Sorrow after another till his Dying day, Gen. 42. 36. and 47. 9. Few, and Evil, &c.

Some think that God Retaliated upon *Jacob*, for telling these four lyes to *Isaac*.

1. I am *Esau*, who he was not.

2. I have done as thou bad'st me, to Hunt Venison; whereas *Jacob* was neither bid to do so, nor had he Hunted for any Venison.

3. In Intituling God to his speedy helping him to it; whereas he had taken a Kid from the Stall, Gen. 27. 19. 20. Those were three Lyes uttered altogether as with one Breath. Again,

4. When asked once more, If he were *Esau*, he Answered, I am, ver. 23. For this twisted Sin of Lying to his Father, God paid him home in his own Coin, when his own Sons flapp'd a great lye in *Jacob* their Fathers Face, about his dear Son *Joseph*, as if he had been devoured with Wild Beasts, when they had sold him into the Hands of the *Midianites*, whereby they plung'd their Old Father into a deep Despair, and desire of a Preposterous Death, Gen. 37. 32, 34. Yea, and troubled this *Isaac* (their Grand-Father) too, as *Junius* thinks from, ver. 35. For he lived Twelve Years after this, and likely loved *Joseph* (his Grand-Son) best for his great towardliness: By all which God taught *Jacob* (and so he doth us) what an Evil and bitter thing Sin is, Jer. 2. 19. How it insnares and insnarles the sinner at last. So oft *Jacob* lyed, and that Deliberately, against his own Mind and Confidence (for *mentiri, est contra mentem ire*) upon his own Head, and not by any advice of his godly Mother, who directed him what to do, but not a word we find, what he was to say; she taught not her Son to lye in words, whatever she taught him about those Deeds, and therefore is excused; (as before) though Modern Divines cannot altogether concur with Antient Fathers in excusing her, judging that *Rebekah* might have taken a more justifiable course, had she gone (her self) to her Husband, and minded him of Gods Promise to *Jacob*, and gently exhorted him to Act nothing against it; and then, to have intreated the Lord for the bending of his mind to the Obedience of Gods Will, though it thwarted and cross'd his own; such Sage Counsel backed with Arguments Cogent to him, and pursued with En-

ergetical and effectual Prayers to God for inclining *Isaac's* Heart to Obey his Oracle, this had been an *Expedient beyond exception*. But the

2. *Ans.* Positively, others do think that *Jacob* in the general is excusable, and did well in all, as all was done by a *Divine Instinct* and inspiration of *Gods Spirit*, as well in him, as in his *Mother* that instructed him; acting all through a firm *Faith* on *Gods Promise* and Oracle: Thus the *Chaldee* reads *Rebekah's* words to *Jacob*, *It was said unto me by Prophecy, that the Curse shall not come upon thee, my Son, but the Blessing*; therefore they both do concur (with confidence) upon a perillous project. Thus much (doubtless) may be safely said of *Jacob*, that he sinned not in Obeying his *Mother* in those things wherein his *Mother* sinned not in commanding them (as hath been before proved): He sinned not in representing *Esau* by his rough Hands and Garments, because this he did not by any *Levity* of his own, but by the *Advice* of his *Godly Mother*: Nor did he sin against his *Godly Father* by deceiving him so, as to lead him into any Error of doing what ought not to be done, but he finds his *Father* blind in his Love as well as Eyes, in Mind as well as Body, whereby he was so far from Judging aright, that he mistook the mind of God; hereupon he leads the Blind, not out of the right way, but into it, that *Isaac* might Obey and accomplish the Oracle of God; neither did *Jacob* sin against his Brother *Esau*, for he took nothing from him, which was properly due to him, but only challengeth a right to himself, what was his own by right. So in the Garments of the Elder Brother, now kept by *Rebekah* (not by *Esau's* Wives) in *Jacob's* right (he having now bought the *Birbright*) the *Mother* of the Family (keeping those Garments of the Priesthood, which the Hebrews call *Vestes Desiderabiles*, Garments of desire, goodly and fragrant) puts them upon *Jacob*, wherein he obtains the *Blessing*; this was an Holy Type of our putting on the Lord *Jesus Christ*, *Rom. 13. 14.* The Fleece or Skin of the Lamb of God (our Elder Brother) that Robe of his Righteousness, wherein (only) the *Blessing* of our (not Blind, but) *All seeing Father* must be obtained, *Act. 4. 12. Job. 14. 6. &c.* Those Holy Robes or Stoles were received from Ancestors, and kept in sweet Chests by the *Mother* of the Family, which were of such an Odoriferous smell, that *Isaac* is said to smell the sweet smell of it upon *Jacob's* back, *Gen. 27. 27.* So will God say of us, if thus Cloathed. Thus far, as *Jacob's* Fact carried a correspondency, not only with the Commands of his godly Mother, but also with a most Congruous Harmony of this Holy Antitype (afore-said): All Divines (both Ancient and Modern) do justify him therein; but to vindicate *Jacob* from the Sin of lying (once and again) *hic Labor, hoc opus est*; here lies the grand doubt and scruple. About this point, I find three various Opinions among the Learned.

1. Some say, that *Jacob* neither lyed, nor sinned in what he said.
2. Others affirm, that though he lyed, yet therein they deny that he sinned.
3. But there be others who conclude, that he both Lyed and Sinned.

As to the First Opinion, which cleareth *Jacob* of lying and sinning: They say that his Speech to *Isaac*, if expounded in the best sense, is no Lye, but an Irony (whereof the Scripture hath many) which is a witty way of speaking words, that in a strict acceptation sounds not true, yet importeth some great truth when taken by the right handle, as *Gen. 3. 22.* God saith, *Man is become as one of us*, which Words are but *Gods Holy Derision* of Mans vain affectation of a Deity at the Devils suggestion, *ver. 5.* whereas the Beasts of the Field might in a strict sense more truly say, that *Man was then become as one of them*, *Psal. 49. 12. 20.* Such *Sarcasms* *Elijah* used, *1 King. 18. 27.* and *Solomon Eccles. 11. 9. &c.* Thus *Jacob's* Speech importeth, that he was the Person to whom the *Blessing* (which *Isaac* was to pronounce) belongeth, for *Esau* had resign'd it to him by the sale of his *Birbright*; which purchase gave *Jacob* a civil right to the *Blessing*. Thus *Austin* excuseth *Jacob's* Speech; saying, though it was not true in the History, it was true in the Mystery; though *Jacob* was not *Esau* (saith *The. doret*) literally, yet he was Mystically and Figuratively, as he had bought his *Birbright*, so rightly appeared in *Esau's* place, some excuse *Jacob's* calling himself *Esau*, because that Name signifies [made or perfect] intimating, that he was now in the way of making himself, and of being made perfect; having already got the *Birbright*, and now in a fair way for the *Blessing*; and he might the better call himself so, as he was preferred to a Priority by the Oracle of God, whose Purpose and Decree did Predestinate him to be the Blessed One: Therefore, 'twas a literal Truth to call himself the First Born, and a Mystical Truth, to call himself *Esau*, not unlike to *Christ's* calling John Baptist *Elias*, *Matth. 11. 14.* *Abraham* calls *Sarah* his Sister, *Gen. 12. 19. and 20. 5.* *Paul* calls us Gentiles the Circumcision, *Phil. 3. 3. Rom. 2. 28.* and counted the Seed of the Promise, *Rom. 9. 8. Gal. 4. 28.*

Some say further, that *Jacob's* Speech ought not to be condemned, seeing God approved it by giving him the *Blessing* and continuing the same to his posterity: and seeing also *Isaac* when convinced how God had over-ruled his want of Eyes to a right end, with astonishment concludeth

cludeth, I have Blessed him, and he shall be Blessed, whereas had he look'd upon Jacob as a wicked liar and wretched deceiver, he would not have been so resolute in his Answer to Esau, for confirming the Blessing on Jacob, but rather have revok'd and revers'd it from him: all doubtful and ambiguous Speeches require fair and candid Interpretations.

The Second Opinion, which granteth Jacob lyed, yet denyeth that Jacob Sinned in his lying: for though his saying, [I am Esau thy first Born] may admit of some excuse, yet, his saying, [I have done as thou badest me, and come eat of my Venison] can no way be qualified from the quality of a Lye, seeing it was not he, but Esau, whom Isaac bade to go a Hunting, neither was it Venison, but Shamble Meat or Kid-flesh, which he bade Isaac eat, as Venison; this the Jesuit (*Pererius*) himself cannot justify, though he doth the former, yet those Apologists for Jacob say, though he lied he sinned not, for (say they) his lye was not a pernicious, but an officious lye, that is, 'twas not Hurtful to his neighbour, but only helpful to himself, which (they say) is no Sin: But it follows not, that whatever is said or done whereby our selves or others may be benefited, becomes immediately lawful and honest, for this Rule of falsehood (were it a rule of right) would warrant all Thefts for satisfying hunger and for supplying want, yea all manner of Lyes for saving Life, Estate or Credit, whereas a lye (wherein false things are spoken for true) though it be a never so officious Lie, and useful to our selves, if another be deceived by it, while it ceases not to be a lye it cannot cease to be a sin, for every lye what ever other tendency it may have for good) is a wicked sin, condemn'd in the ninth Commandment. Which leads to the last, or the

Third Opinion, which affirms that Jacob both lyed and sinned in lying: That he lyed is already granted, it follows then that he sinned, this is made manifest by the light of Nature, as well as by the Law of Scripture. That Secretary of Nature (*Aristotle*) could say, that a lye is (in it self) an evil and a wicked thing, *Arist. Ethic. lib. 4. cap. 7.* The Hebrews call it [*Aven*] a great impiety, a grand iniquity; and the Scripture reckons it among Monstrous Sins, *Rev. 21. 8.* yea and condemns it to Hell, whether it be the Pernicious, Officious, or the Jocular or merry lye, indeed every lye is pernicious either to our selves or to others or to both.

1. Because 'tis plainly Destructive to the order of Nature in Humane Society.
2. 'Tis flatly forbidden by God in both Testaments.
3. No lye is of the Truth, 1 Joh. 2. 21. but of the Devil, Joh. 8. 44. who began his Kingdom, and still upholds it by Lyes. This last opinion hath in it no absurdity; why may not Jacob be said to be a Liar, as all men are? *Rom. 3. 4. &c.* Peter is reproved for dissimulation, *Gal. 2. 11, 12.* and Holy men in Scripture often for greater faults; their Righteousness (while here) is imperfect: Jacobs Faith was mixt with Frailty, yet had he not the habit or way of lying, *Psal. 119. 29. Isa. 63. 8. &c.*

That Jacob failed herein, notwithstanding his Faith, is the concurrent Judgment of Modern Divines, save the Jesuites, who would excuse him from Lying, by that of the Angel Raphael to Tobit (inquiring of his Pedigree) answered, I am Ananias of Azarias the great, Tobit 5. 12. which impertinent answer (that the Angel should descend of Tobit's Brethren, and be of Kin to Tobit) hath (with other reasons) impaired the Authority of that Book, which brings in an Angel Lying, an evil which the good Angels use not in Canonical Scripture; and what is this but to justify one Lie by another? However this Lie of Jacob (which may be partly extenuated, but never wholly justified) ought not to be drawn into a pattern for us to imitate; 'tis Recorded for caution, not for imitation, yet the most wise God permitted his Sin, bringing his own Holy Purposes to pass thereby, as he doth most frequently by both the Infirmities of Saints, and by the Enormities of Sinners; he Sails with contrary Winds, and would never suffer evil to be, unless he knew how to bring good out of that evil.

The sixth Remark, or Means, Jacob got the Blessing by Faith (which Esau wanted) being clothed in the Garments of the elder Brother (of which before;) add thereto, the Hebrews say, they were the very Garments that Adam wore in Paradise, which had a most sweet fragrant in them, being of Gods own making, *Gen. 3. 21.* and, being transmitted from Predecessors to Successors, still retained their fragrant Paradise-odour, which so refreshed and even ravished old Isaac's Smell, *Gen. 27. 27.* saying, The smell of my Son is as the smell of a Field, &c. But *Aben- Ezra* saith more soundly (than doth that Scriptureless Jewish Fable) that *Rebekah* might purposely perfume them (it being now Spring-time) with fresh-springing Plants and fragrant Flowers. Those [*Bigde-bachamudoth*, Hebr.] desirable Garments were not common Coats of Esau, for then he or his Wives would have kept them as before, but most probably they were Sacred Vestments, and Sacerdotal, peculiar to the First-born, which (as Ensigns of the Priesthood and Principality of the Primogeniture) the Mother of the

the Family (according to the manner of the Countrey) had in her keeping, and which she kept in Chests sweetned with dried Rose-leaves, and other Odoriferous things; whence *Isaac* said, [*Reeb Reach*, &c.] *Behold the Smell of thy Garment is as the Smell of a [full] Field*, so the old Syriack, Samaritan and Greek (as well as the Vulgar) reads it, to wit, a Field full of fragrant Flowers and Fruits, the sweet Odours whereof had likely ting'd those goodly Garments: Besides these, *Jacob* had put upon him the Kid-skins also, upon his Hands, and upon the smooth of his Neck, ver. 15, 16. which in part Symbolizes with that Original clothing wherewith God clothed *Adam*, Gen. 3. 21. Coats of Skins, which (together with those goodly Garments) do jointly represent both the Grace of Justification that Garment of Salvation, *Isa.* 61. 10. that Robe of Righteousness (wherewith God clotheth his Church) made of the Skin of the Lamb of God, that her filthy nakedness may not appear, *Revel.* 3. 18. and 19. 8. and 2 Cor. 5. 2, 3, 4. And the Grace of Sanctification in a new Heart and Life, wherein we are said to put on the Lord *Jesus Christ*, *Rom.* 13. 13, 14. These are Garments of Honour, as the Chaldee calls those Coats wherewith God clothed our first Parents, and of Holiness, for Glory and for Beauty, *Exod.* 28. 2, 3, 4. (which the Greek calleth Holy Robes or Stoles) figuring out those Robes of Righteousness wherewith the Saints are clothed, *Rev.* 7. 9, 14, &c. And both these clothings (the outward of Justification, and the inward of Sanctification) have a sweet Smell, compare *Cant.* 2. 13. and 4. 12, 13, 14. and 7. 11, 12, 13. like those goodly Garments put upon *Jacob*, which the *Thargum Jerosolymat* applyeth to the perfume of sweet Spices which God appointed after by *Moses* to be Offered up to him in the Mount of the Sanctuary; both which are put on by Faith. Could we but by Faith put on the Royal Robe of Christ's Righteousness, (that Garment of our elder Brother, who is not ashamed to call us Brethren, *Heb.* 2. 11. when we had never a Rag upon our Backs, but left naked by the Fall; and when our Father was an Amorite, and our Mother an Hittite, *Rev.* 3. 17. *Ezek.* 16. 3, 4, 5, 6, 8, 10, 11.) This is that which will put the sweet smell of a fragrant Field upon us, and cause our very Constitutions to be like to that of *Alexander's*, which is said to be of such an exact and equal Temperature, that it gave a sweet scent where ever it went. Thus should we be as fragrant Ointment poured forth in all Places and Companies where we come, we should leave a sweet savour behind us every where, both while we live, and when we die: Geographers write, That some Grounds in *Spain* (as *Aristotle* doth of *Sicily*) send forth such a strong smell of Rosemary, and other fragrant Flowers, that Hounds cannot Hunt there, the scent of the Game is so confounded with the sweet smells thereof: And were the Name of Christ is as Ointment poured forth to us, as it was to the Spouse, *Cant.* 1. 3. Our sweet Resenting of Heavenly things would spoil our Hunting after Earthly Vanities: Christ (the true Carcase) smells so sweet to all Heavenly Eagles, *Mat.* 24. 28. which, being now lifted up should draw all Men after him, *John* 12. 32. Thus *Jacob* had the sweet smell of a Field (full of fragrant Flowers) put upon him by his Faith, which he undoubtedly was endued with, notwithstanding his frailty; for he having his scruples answered by his godly Mother (who was directed by the Divine Oracle, and undertook to undergo the curse he feared) together with the assurance of Gods Promise (that the elder shall serve the younger) and with some confidence from the Primogeniture, whereof he had already got present Possession, he in Obedience to so grave a Matron (as *Rebekah* was) doth dutifully put on the goodly Garments, and the Kid Skins, &c. and believingly rolls himself upon Gods Providence in those holy means for an happy end, and event of obtaining the Blessing, (as he had the Birthright) and saying (in his Heart) with *Esther*, *Esth.* 4. 16. *If I perish, I perish*, but it shall be in the way of Obedience, and accordingly as he believed, so was it done unto him, *Mat.* 9. 29. the Issue answer'd his expectation of Faith; God frequently proportions his own performing to Mans believing, he got the Blessing.

Objection, But seeing 'tis said, that *Isaac* blessed *Esau* as well as *Jacob*, *Heb.* 11. 20. how can we say, that he got it only?

Answer, 'Tis true, *Esau* got a Blessing, but *Jacob* got the Blessing: That which *Esau* got was rather a Prediction than a Benediction in comparison of *Jacob's*, for *Isaac* had but one solemn Patriarchal and principal Blessing, which carried with it the Spiritual Promises in Christ, and as Christ is but one, so it can be but one also: This is that which *Esau* aright complains off, ver. 36. [*Hast thou but one Blessing, Oh my Father*] for though the Blessing of Charity, be manifold from Superiors to Inferiors, or from Inferiors to Superiors, or 'twixt equals, Blessing one another in the Name of the Lord, *Psal.* 129. 8. *Heb.* 7. 7. *Numb.* 6. 23. *Luke* 6. 28. &c. which is only Ministerial; yet the Blessing of Authority, which was rather Magistral, as from God extraordinarily, Patriarchal and Prophetical, was but one single Blessing transmitted from Father to Son by a Solemn Blessing whereby the Covenant of Grace was continued from Generation to Generation in those Families (wherein the Church consisted) un-

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til the coming of *Christ*: Thus *Noah* convey'd the principal Blessing to *Shem*, *Gen.* 9. 26. *Abraham* to *Isaac* in whom the Seed should be called, excluding *Ishmael*: So *Isaac* here made *Jacob* the Heir of the Blessing, *Esau* being excluded; yet *Jacob* gave a Blessing to all his Twelve Sons, as all belonging to the Church, but the more principal Blessing was promis'd to *Judah*, of whom the Messiah should descend; therefore though the *Apostle* say *Isaac* blessed *Jacob* and *Esau*, *Heb.* 11. 20. he cannot mean with an equal Blessing. For,

1. *Isaac* could not give that to *Esau* which he had given before to *Jacob*.

2. Or if he could, what was it that made *Esau* so mad against *Jacob* as to resolve his Murder, had the same Blessing been made over to them both? No Man can be justly offended that another partakes of the same Sunshine with himself, when he finds that he hath fulness thereof, and no less thereby: Hereupon the next necessary Enquiry must be, what Differences may be assigned betwixt the Blessings of *Jacob* and *Esau*?

Answer, The Differences are various; As,

1. The Blessing *Isaac* gave *Jacob*, was given with a Kiss, [Come near now and Kiss me, my Son, and he came near and kissed him,] *Gen.* 27. 26, 27. This was a Kiss of Love, and a blessed preface to his pronouncing the Blessing, as he Kiss'd and Blest *Jacob* when he smelt him as the smell of a Field which the Lord had Blessed; so our Everlasting Father, *Isa.* 9. 6. *Christ* will Kiss and Bless us, *Cant.* 1. 2. when he finds the fragrantcy of a fruitful Field on us, if our tender Grapes give a good smell, *Cant.* 2. 13. then will he give us his Loves, *Cant.* 7. 11, 12, 13. even a Kiss of Love: We do not Read a word of *Isaac's* Kissing prophane *Esau*.

2. Though *Isaac* indeed gave a Blessing unto *Esau*, as the shaking off *Israel's* Yoke, *ver.* 40. (which was undoubtedly a Blessing, and did fall out, *2 Kings* 8. 20, &c.) yet his Blessing of him, did not come off with a [God give thee] as *Jacob's* did, *ver.* 28. which is both a Prayer and a Prophecy, but there is no mention of God in *Esau's* Blessing: Wicked Men may have Worldly Blessings, but not with a [God give thee] more from Gods Hand than from his Heart, more out of the Court of general Providence, than out of the Cabinet of some special Promise: *Esau* depended on his Sword for his Livelihood (By thy Sword thou shalt live, *Gen.* 27. 40.) but *Jacob* depended on Gods care and kindness for him and his, *Deut.* 11. 11, 12. 'Tis remarkable, whereas *Isaac* both Kiss'd and Blest *Jacob* with a [God give thee, &c.] He only (without any mention of God) answered and said to *Esau*, *ver.* 39. Importing, *Quod dixit, cen praxit, potius quam benedixit, &c.* that it was rather a Prediction of his future condition, than a solemn Benediction.

3. Neither did *Isaac* give the like Temporal Blessing to *Esau*, that he gave to *Jacob*, according to some reading; for whereas we read, *ver.* 39. Behold thy dwelling shall be the Fatness of the Earth, and of the Dew of Heaven. *Cassio* renders it, *a terra pinguedine aberis*, thou shalt dwell far from the Fatness of the Earth, to wit, in *Mount-Seir*, which was a Barren Countrey, a part of *Arabia Petrosa*, Rocky and Mountainous, naturally abounding with Serpents and Dragons, it being in the Wilderness of this Countrey of *Edom*, where the *Israelites* were stung with fiery Serpents, *Numb.* 21. 6. Reasons for this reading are,

1. This portion of Earth (so Barren) was given to *Esau*, *Gen.* 36. 6, 8. and *Josh.* 24. 4. because God hated him, *Mal.* 1. 3.

2. The word [Mishmannac] here, is read by us [from fatness] *Psal.* 109. 24. My Flesh fails from fatness, that is, for want of Fatness, or without it; for the Participle [Min] sometimes signifies without.

3. *Isaac* had given the Fatness of the Earth to *Jacob* before, and this he could not give over again to *Esau*.

4. Had *Isaac* given *Esau* the fatness of the Earth, &c. as to *Jacob*, then *Esau* would not have so grieved at the loss of the Blessing, if he had the same.

4. Suppose it so according to our reading, yet stands it differing from that of *Jacob's*. For,

1. In *Isaac's* words to *Esau*, the fatness of the Earth is placed before the Dew of Heaven, whereas the order is inverted (in those to *Jacob*) as they ought to be, for Heaven should be placed before the Earth, as in time, *Gen.* 1. 2. so in place and worth to godly *Jacob*, Heaven was his Throne, and Earth his Footstool; but to prophane *Esau*, Earth was his Throne, and Heaven but his Footstool.

2. *Esau's* Blessing was with some restraint, for store of Wheat and Wine are omitted therein, being given before to *Jacob*.

3. Nor is the restraint in that only, but in other things, for four great Priviledges are promis'd to *Jacob* in his Blessing.

1. Plenty of all good things.

2. *Victory over Enemies.*
 3. *Domestick Preberminency.* And,
 4. *Peace and Prosperity:* The contrary to which (at least to most of them) are entail'd upon *Esau*, as the *Sword* (he must live by) instead of Peace, Subjection instead of Dominion, &c. Thus neither in the same order, nor with the same latitude. But above all there is,

Fifthly, A *Spiritual Blessing*, convey'd to *Jacob* by *Isaac* (which was not at all given to *Esau*) for besides, that all are *Cursed*, that *Curse Jacob*, and all are *Blessed*, that *Bless him*, v. 29. which both are the works of the great God, who taketh the *Kindnesses* or *Injuries* (done to his Church) as done to himself, *Mat.* 25. 40. and *Act.* 9. 4. and accordingly doth recompence with *Curses* or *Blessings*: *Woe* to those whom God *Curseth*, his *Curse* shall take hold of them, and shake them out of their Castles, *Zech.* 5. 1, 2, 3, 4. & *Psal.* 149. 9. *Deut.* 28. 61. *Job* 18. 15. They shall neither avoid nor abide it, but Wither away as the *Fruitless* and *Ground-cumbring Fig-Tree* did, which *Christ Cursed*, *Mat.* 21. 19. and so on the contrary, &c. besides this (I say) those four forementioned *Temporal Priviledges*, did include in them *Spiritual Blessings*, they were *speculum & pignus Caelestium* the looking Glafs and Pledge of Heavenly things, there were better things Promised with them, being all pronounced in an higher style than ordinary, and near to Poetical, to shew that better, even *Heavenly Blessings* were provided for *Jacob*, whereof these *Temporal things* were but shadows, as oft in Scripture they are used, *Isa.* 25. 6. *Psal.* 65. 10, 13. *Zech.* 9. 17. &c. though *Isaac* make no mention of them: That this *Blessing of Jacob* must be a *Spiritual Blessing* also, and more especially, there be these Arguments to enforce it.

1. Should it be taken *Literally* for *Temporal Blessings* only, this agrees neither with his *Person*, nor with his *Posterity* for a long time after: seeing *Jacob's Person* was in *servitude* to *Laban* full twenty years; and at his return made *Obeisance* to *Esau* as to his Lord, after his Father had *Bless'd* him with *Dominion* and *Lordship*, and *Jacob's Posterity* was in *Slavery* to *Egypt* some Hundreds of years after; as the days of his *Person* were few and evil in trouble, *Gen.* 47. 9. So the days of his *Posterity* were many and evil in Bondage; therefore there must be a deeper *Mytical* and *Spiritual* sense of the *Blessing*, made good in *Heavenly Blessings* both to him and to his *Posterity* by the *Messiah*.

2. The *Blessing Isaac* pronounc'd upon *Jacob* must be the same *Blessing* which God Promis'd to *Abraham* the Grand-Father, and to *Isaac* the Father, so to be transmitted in this *Patriarchal manner* to the Son; now none doubt that the *Blessing of Abraham*, &c. (which was to come upon the *Gentiles* in the *Covenant of Grace*, *Gal.* 3. 8, 14.) was a *Spiritual Blessing*.

3. God himself as well as *Isaac* explains it to be a *Spiritual Blessing*, and further confirms it when *Jacob* (after it) flies to *Padan-Aram*, *Gen.* 28.

First, *Isaac* puts this sense upon it, v. 3, 4. God *Almighty Bless thee, and give thee the Blessing of Abraham*, &c. what he had done before by a misguided *Fancy*, he now more advisedly doth upon a well grounded *Faith*, according to *Heb.* 11. 20. this (the *Hebrew Doctors* say) had an *Eternal Foundation* which shall have no end, either in this World or in that to come, *Isaac* adds to his own *Blessing*, that also of *Abraham*, who had the *Original Grant* of special Grace, *Gen.* 12. 3. & 17. 1, &c. which chiefly consisted in *forgiveness of Sin*, *Redemption from the Curse*, and receiving the *Promise of the Spirit* through *Faith in Christ*, *Gal.* 3. 9, 13, 29. & *Rom.* 4. 7, 8, 13, &c.

Secondly, God explains it to be a *Spiritual Blessing*, *Gen.* 28. 25. *In thee and in thy Seed shall all the Families of the Earth be Blessed*, which must be meant the *Blessing of Eternal Life* by *Christ* who was of his Seed; the same Promise was made to *Abraham*, *Gen.* 12. 3. & 18. 18. and performed by *Christ*, *Act.* 3. 25, 26. & *Gal.* 3. 8. Thus *Jacob* was made the *Heir* of the *Spiritual Blessing*: So are all true *Christians*, 1 *Pet.* 3. 9. to whom God spake there, as well as to *Jacob*, *Hos.* 12. 4. *God spake with us there, as well as with him*.

Sixthly and Lastly, Though *Isaac* in his *Patriarchal Benediction* mentions only *Temporal Blessings*, yet there is nothing more frequent and familiar with the *Holy Prophets*, than under such *Symbols* to signify *Spiritual* and *Caelestial* Blessings, not that the Faithful of their times should sit down satisfied with *Earthly things*, and neglect the *Heavenly*, but because the rudeness of the Infant state of the then Church did so require it, for *Christ* was not at that time revealed, for whom alone the revealing of all *Mysteries* was reserved, and who indeed was (himself) this *Dew of Heaven*, and this *Fatness of the Earth* Promised, as he is the *Bread of Life* that came down from Heaven, that *Caelestial Manna*, that *Meat* indeed, and *Drink* indeed, without which the Souls of the Faithful would certainly Languish and Die, though their Bodies be never so well filled with the most delightful dainties of the Earth, wherewith had *Isaac* put off *Jacob* as his only portion, neither could he have been so well satisfied, nor

Esau

Esau so much grieved at the Bargain, who (according to our Translation) had the same *Temporal Blessings*, and by the Lordship and Dominion Promis'd here to *Jacob* must not only be understood an *External Kingdom*, but also the *Internal* and *Eternal* one of the *Messiah* (descending from *Jacob*) anointed of God above his *Fellows*, and advanced above every Name, by whom alone the true and salvific Blessing is conveyed to all the Faithful of what Family, Nation or Country soever. This History hath many Remarkable Inferences naturally flowing from it. As,

1. (Besides those that have Offer'd themselves all along,) That Parents ought to bless their Children; too many (God knows) do Curse, and not Bless them, but cursing Parents are cursed Parents, and 'tis well for some good Children, whose bad Parents curse them for their goodness, that *causeless Curses shall not come*, *Prov.* 26. 2. which like a wandering Bird flies about where it will, yet no Body cares, or is the worse; and when her Wings are wearied with wandering, after she hath beat the Air to no purpose, she returns to her Rest or Nest. Thus the *causeless Curse* flies at Random, and in vain, but returns at last into the Authors Bosom from whence it came: Little do such cursing Parents consider they are call'd *contrariwise* not to Curse, but to Bless their Children, that they may inherit the Blessing, *1 Pet.* 2. 9.

2. Children ought to fear the *causeful Curses* (though not the *causeless*) of their Parents: As *Isaac* here Blessed *Jacob* and *Esau*, but Cursed neither of them, no not his prophane Son, whom rather he would fain have Blessed: So the better Son feared his Fathers Curse, *Gen.* 27. 12. So shall I bring a Curse upon me, and not a Blessing: *Jacob* justly feared to use deceit to his Blind Father, lest not only his Fathers, but also Gods Curse, *Deut.* 27. 18. should come upon him: Oh how many unnatural and cursed Chams there be in the World that cause their Parents to Curse them for their unnaturalness, as *Noah* did his Son, *Gen.* 9. 22, 25. 'Tis sad when God saith Amen thereto; God himself curseb such Caisiffs, *Prov.* 30. 17. That's a Curse with a witness, the Curse of God, and the Curse of a Parent, when 'tis just, falls heavy, and lamentable Effects have followed; even the complaint of a Parent makes a loud cry in Gods Ear, *Judg.* 9. 5, 6. 'Tis said, That God by cutting off *Abimelech*, rendred the wickedness he had done to his Father: Let all Children think of this, and fear undutifulness.

3. Parents ought to gather together a Stock of Divine Promises, that they may bless their Children more out of Faith, than out of Form, praying for them out of a Promise, as *Isaac* did here for his Son *Jacob* praying that the Blessing of *Abraham* might come upon him, *Gen.* 28. 4) And out of that constellation of Promises, the Covenant [I will be thy God, and the God of thy Seed.] This should be improved with utmost importunity and without any exception, not basing God one of our Children, but pleading the Covenant for all them, where God makes no exception, we need not make any; our Prayers for them must be grounded upon some word of Promise, for Promises are the Ground (as precepts are the Rule) of Prayer, and our Prayers for them require Faith, it must be the Prayer of Faith, founded upon a Promise; the proper Work of Faith is to turn Promises into Prayers. And Oh! that we had a particular Faith for them all, saying with *David* [in this will I be confident,] *Psal.* 27. 3. This should be our Confidence, that whatever we ask according to his will (as this is, according to his Covenant without any expresse exception) he heareth us, *1 Joh.* 5. 14. We may lose some Children for want of our earnest asking? Oh that *Ishmael* may live before thee, *Gen.* 17. 18. and, let *Reuben* live, and not Die, *Deut.* 33. 6. be good patterns for us.

4. A wishing our Childrens weal Customarily without a Praying for them believingly, is neither enough for Parents, nor is it all (or at all) that is warranted by *Isaac's* Blessing *Jacob* here: There is much difference 'twixt a Formal wish and a Faithful Prayer for their good; there is a groundless Custom among Ignorant persons, of Children asking their Parents Blessing: The Prophet *Jeremiah* saith in general, that the Customs of the People are Vain, *Jer.* 10. 3. And no better is this Custom, which cannot be grounded on this Patriarchal practice for these following Reasons:

1. Reason, We find not that *Jacob* and *Esau* did ask their Father and Mothers Blessing daily, but they only sought the Patriarchal Blessing before *Isaac's* Death. The

2. Reason, Nor do we Read, that either of those Sons did fall upon their Knees, down to the Ground to ask it, for that is a posture of Worship proper and peculiar to God alone; outward Adoration as well as inward Devotion is due to God only (who alone hath Omnipresency, Omnipotency and Omnipotency) and not to be done to Angels, *Rev.* 19. 10. and 22. 9. Much less to Men, *Act.* 10. 25. We must fall down and Worship God only, *Psal.* 95. 6. *Matth.* 4. 9, 10. *Luk.* 4. 7. 'Tis evāntor *pro*, before me; so that to Worship before an Idol, is to Worship the Idol, whatever the *Romanists* plead and pretend to the contrary.

3. As their asking their Fathers Blessing here, was not ordinary, but extraordinary; so this Blessing

Blessing which they asked, was extraordinary also, not the common Paternal, but the Patriarchal Prophetical Blessing which they here prayed for; and therefore, not to be drawn into practice, as a pattern for our imitation, such vain Customs must be reckoned among Popish Druggs.

Yet thus far this high example may be for our Holy instruction. That

1. *Children* must mind and remind their praying Parents of them, and in an humble manner dutifully desire their Prayers and Blessing. And
2. That *Parents* should be oft upon their Knees in Prayer to God for the good of their Children.

The Fifth Inference is, *Gods electing Love* flows not from *Man's works*, but from his own *Free Grace*. If *Esau* and *Jacob's* works be here compared together, we shall find the *worse Son* the *better Man* as to works. *Esau's* works (in themselves) are all praise-worthy, for he (1.) Obeyed his Fathers command. (2.) Took pains in Hunting for right Venison. (3.) Carefully preparerth it to be Savory for his Fathers Pallate, while on the other hand, *Jacob* took no such pains of an Hunter, (taking a Kid of the Fold) and dissembling himself to be *Esau*, deceiveth his Father, both with his *Person* and with his *Provision* (as before) yet is he *Elected* before *Esau*. Hereupon both the *Prophet*, *Mal. 1. 2. 3.* and the *Apostle*, *Rom. 9. 13. 14.* take their examples of the Freeness of Gods Election from these two, rather than from *Cain* and *Abel* in the beginning of the Old World, or from *Schem* and *Ham* in the beginning of the New, upon a Three-fold account.

1. *Jacob* and *Esau* are expressly said to be Born at one Birth; 'tis plainly known so of them, not of the other. Therefore Gods free Acting and Disposing of them in a contrary disposal, is far more conspicuous and manifest in these than in the other.

2. In *Jacob*, there began to be a distinguish'd People from the People of the World, and the Foundation of a distinct Visible Church was laid in *him* more than in *Abel* or *Schem*.

3. *Jacob* and *Esau* were both Born of Parents under the Promise, that the Spiritual and Temporal Vertue of the Promise might be more clearly differenced: 'Tis therefore called the *Election of Grace*, *Rom. 11. 5.* He *Loves because He Loves*, *Deut. 7. 7. 8.* 'Tis wholly and solely from himself, *Idea Dei non advenit ei aliunde*, it comes not from without or from us moving him to Love.

There be three sorts of Love in God, φιλοψιστις, φιλαδελφία, & φιλαγαμία.

1. As to his *Creatures*.
2. As to *Men*, (the best of *Creatures*.) And,
3. As to *Good Men*, the best of Mankind.

Thus the *Waters of Damascus* (according to *Naamans* true Assertion) might be as good Waters and as lovely (in themselves) as the *Waters of Canaan*; yet God freely prefers the *Waters of Jordan* and *Siloam* before them: Thus God *bated Esau*, that is, loved him with a less Love than he Loved *Jacob*; I have passed him by, and left him as a sinner and corrupted under Wrath and Judgment, and this *preterition* (or passing by) is properly oppos'd to *Election*.

The 6th Inference, no meer Man (no not the best of Men) knoweth all things, but sometimes be expos'd to mistakes, as *Isaac* here, though both a *Patriarch* and a *Prophet*, yet blessed *Jacob* for *Esau*, not knowing whether was to have the Blessing; 'tis only *Christ* that knoweth all things, *Joh. 21. 17.* But God suffered *Isaac* to be Ignorant here for Three Reasons.

1. To teach him Dependency upon God for knowledg; 'twas the common condition of all the *Prophets* not to know or understand all ways and all things, but what and when God was pleas'd to reveal to them: Thus *Nathan* knew not at first, but that *David* might Build the Temple for God. Thus the *Prophets* begg'd of the *Angel* to interpret the Visions shewn them, &c. Thus also *Isaac* knew not the right Heir of the Blessing before.

The 2. Reason is, Probably God suffered *Isaac's* Ignorance herein for his own safety, for had he wittingly and willingly given away the Blessing to *Jacob*, then *Esau* (who was a Savage and Bloody Man) would have slain upon his Father to Kill him (as he resolv'd to Kill *Jacob*) for it, which hereby God wisely prevents.

The 3. Reason, that the Wisdom and goodness of God towards *Jacob* might be the more manifest; God will perform his pleasure. There is no Counsel can stand against God, he will have *Jacob* blest, though *Isaac* and *Esau* do both Combine against it, *Prov. 21. 30.*

The 7th Inference is, The Efficacy of an Ordinance dependeth not upon the Instrument, but upon the Word and Will of God: *Popish Doctrine* teaches, That the Efficacy of a Sacrament depends on the Intention of the Administrator, so that it shall be fruitless to the Receiver for

for want of a good Intention in the Giver; this here is quite contrary to that *Romish Conceit* and *Lying Deceit*; for *Isaac's intention* was to have Blessed *Esau*, yet the efficacy of his Benediction God confirms upon *Jacob*, though *Isaac* had by a mistake pronounced the Blessing upon him, it remained notwithstanding in full force and vertue, *Gen. 27. 33.* [I have blessed him, and he shall be blessed.] Thus though a Gospel-Minister be an *Earthen Vessel* (or *ispatus*), but an *Oyster-shell*) 2 *Cor. 4. 7.* subject to like passions with other Men, *Acts 14. 15.* and *Jam. 5. 17.* yet when they Bless their people, and pronounce pardon of sin to the truly penitent in the Name of *Christ*: The force and efficacy hereof dependeth not upon their Ministry, or the intention of their Minds, but upon the Mind and Will of God declared in his Word, to which their pronounced Blessing carries a correspondency. 'Tis a piece of Blasphemy in the *Popish Priests* to exercise a power of pardoning Sins, which no mere Man can do by his own Authority, *Mat. 9. 3, 6.* hereby they do subvert the Souls of some Men: The truth is this, the Blessings Efficacy dependeth not on the intention of the less principal Blessor, who is Man, but on the more principal Blessor, who is God: The Benediction could not be conferr'd at *Isaac's* pleasure, but by Gods pre-ordination; this the poor *Blind Father* acknowledges that *Divine Providence* had over-rul'd him, and telleth *Esau*, that by *Wisdom*, so some sence the word [*Mirmas*] which we read [by subtilty] *Jacob* had taken away his Blessing, *ver. 35.* The second Cause cannot hinder the Operation of the first Cause; hereupon, though *Isaac's primary intention* was erroneous, he corrects it by a right secondary intention, and ratifies that by Faith, *Heb. 11. 20. Gen. 27. 33, &c. and 28. 1.* which before he had only related by fancy; and though the mistakes of Persons do invalidate Humane Contracts, as *Marriage, Donatives, &c.* yet this holds not always true, for *Jacob's* after-consent made *Leab* (mistaken for *Rachel*) his Lawful Wife; however it cannot hold as to the *Divine Covenant and Counsel*, which is not in Mans power to frustrate, either by contrary intentions or indeavours [Shall their unbelief make the Faith of God of no effect? *Rom. 3. 3.*] nor doth unbelieving or not rightly intending indeavours of Men frustrate Decrees or Ordinances of God.

The eighth Inference is, *Spiritual Blessings must be sought and sued for in their proper Season*: Here *Esau* came too late for the Blessing, which was bestowed before, he lost the right Season (which is a part of time above all other parts, even the Shine and Lustre of time) so could not obtain it, no not with Tears, *Heb. 12. 16, 17.* where 'tis said,

1. That he found no place of Repentance, that is, not in *Isaac*, whom he could not (with all his weeping and his Fathers Affection to him) make to Repent and Repeal what he had done; for when *Isaac* saw he had done unwilling Justice in Blessing, he durst not Reverse the Blessing, for he feared an exceeding great fear, *Gen. 27. 33.*

2. *Esau's weeping* (the Apostle intimates) was but an Hypocritical Repentance, they were Tears only of Discontent, for while he wept, he (at the same time) threatens his Brother, therefore is he call'd [*Βεχθας*] profane; for he that bates his brother is of the Devil, 1 *Joh. 3. 10, 12.* *Esau* wept only for Revenge and in Hypocrisie, who rued his Deed, but did not repent of his Sin.

3. Though *vera & seria penitentia nunquam est serâ*, true and sound Repentance is never too late, for God saith, when (at any time) a Sinner repenteth (truly) he shall live, and not die, *Ezek. 18. 21, 27.* yet *Esau* [*Ασινυδης*] was reprobated or rejected, both for his unsound and unseasonable Repentance; he did not enter in, while the door was open, *Math. 25. 10, 11.* he sought not the Lord while he might be found, *Isai. 55. 6. Ps. 32. 6.* when God calls and Men refuse, when they cry, God hears not, *Prov. 1. 25, 28.* He that will not when he may, when he would, he shall ha' nay. *Esau* cries out of his Father's Store, and of his Brother's Fraud, but not a word of his own Prophaneness in selling his Birthright, who so prefers Swine before a Saviour with the *Gadarens*, and their part in *Paris* before *Paradise* with the carnal Cardinal, and earthly Pleasures before the City of Pearl with prophane *Esau*, and with him seek the Blessing too late also; shall be rejected tho they seek it with Tears: 'Tis too late to weep, when Time is come already for the Judgments of God to fall on us, and when Time is past also for the Amendment of our own lives.

The next grand Remark in *Jacob's* Life, is this Vision of the Ladder; before which some previous, practicable and profitable Notes are to be diligently observed. As,

1. No sooner is *Jacob* Bless'd, but he must be Banish'd: Immediately after he had got the Blessing in his Fathers House, *Gen. 27.* he must be gone into Banishment from it, *Gen. 28.* *Crux est Evangelii Genus*, saith *Luther*, Persecution is the bad Ghost which always Haunts Religion and Righteousness: 'Twas not now safe for *Jacob* to tarry any longer at Home, because of the Bloody Threats of his Brother *Esau*: Thus the Faithful find hard usage from the faithless (for all Men have not Faith, 2 *The. 3. 2, 3.*) for seeking after Spiritual Blessings;

therefore *Christ* hath given us Counter-cordials, saying, That *Banishment, &c.* can be no *harm* to *Blessedness*, but is rather an Evidence of it, when 'tis for the *Gospels* and *Righteousness* sake, *Mat. 5. 10, 11, 12.* A good Cause and a good Conscience makes right Martyrs, and gives them (with that honour, *Phil. 1. 29.*) an Exhibition of Heaven.

The second Remarkable Note is, Though Jacob must be Banish'd, yet shall he be doubly Blest to Counter-comfort him, *Gen. 28. 2, 3, 4.* Must Jacob arise, and go a long and tedious Journey? yet before his departure Isaac will Bless him again, for the further and fuller confirming of his Sons Faith about inheriting the Blessing; not as if the first Blessing were insufficient, either in respect of it self, or in respect of the Blessor Isaac; but that it might be more satisfactory to Jacob, who was Blessed by him, for he having got the Blessing (from his Brother to himself) by fraud, might justly doubt of its Ratification, his Faith therefore had need of a Fence against his fear, and the doubling of the Blessing was the Cure of his doubting, especially when his Father Blest him now willingly and willingly, whereas before he had only done it ignorantly.

This second Benediction Isaac gives to Jacob upon a Threefold account.

1. To Support his Sons Soul with due Courage and Comfort against all those Cares, Pains and Perils that must attend him both in his Solitary Travels, and in his state and place of Banishment.

2. That he might not be discourag'd at the leaving of his Fathers Land, as if he had no Title to it, therefore his Father Prays (as well as Blesses) that he might Inherit it.

3. That he might not be offended at Esau's present state, who, while himself was driven abroad, tarry'd at Home, seem'd more Happy, and more like to become the Heir, therefore must he have his Fathers second Blessing to carry along with him in his Banishment, and there to live upon it, as the Earnest of his Inheritance in due time.

Hence the third Remark or Note ariseth, That the faithful may and must wait with patience for the happy performance of Gods precious Promises: Whereas Jacob, who had the Blessing and the Promise of God, is forced from his Fathers House, and constrained to commit himself to an hard-hearted Master for Twenty long years, while Esau in the mean time had the rule of his Fathers House at his departure, and after prospered to become a mighty Man; notwithstanding all this, neither Rebekah, nor Jacob did despair of Gods Promise, or doubted of the Blessing in due time to be made good, and until then they made a Life out of the Promise of it; which sheweth, that great is the Consolation of Gods Servants in the midst of all their Sorrows and Sufferings: They carry along with them the Promise and Blessing, as the Pawn and Pledge of the Heavenly Inheritance, whereby, in the greatest want of all things, they still greatly abound, and whatever (of the worker part) be taken from them, yet this better part can never be so; *Luke 10. 42.* What though the wicked prosper and flourish within Doors, as Esau did, while the godly are suffering hard things abroad with their Father Jacob? yet the latter do well know that the former have their portion in this Life, *Psal. 17. 14.* and 'tis but a Barren Mount Seir at the best that is assign'd them, they are still strangers to the Covenant of Promise, *Eph. 2. 12.* The Inheritance it self is reserved for them, it may be on Earth, however in Heaven, *1 Pet. 1. 4, 5.* Hence do they learn patience and constancy in the good ways of God (who many times leads them about as he did Israel in the Wilderness, suffering hard things for many years) yea, and confidence that God in his good time will make his Promise good to his people.

The fourth Remarkable Note or Observation is, that rather than Gods Servant Jacob should be discourag'd by the hard things interveining betwixt the Promise and the Performance, God himself will come to comfort and encourage him: This brings us to the Vision of the Ladder, wherein God came to comfort him, and to confirm his Fathers Blessing upon him for a firmer fixing of his Faith upon it: Notwithstanding this Blessing, Prayer and Promise of Isaac to Jacob, yet there were hard Providences quite contrary to the Promises (which were hard to be reconciled together) attending both Jacob's Person and his Posterity for a long time after, before any performances of the Promise appeared.

As to Jacob's Posterity, Moses gives us an Account that Esau's Posterity was sooner advanced to Royal Dignity than that of Jacob, which in the Egyptian Bondage were ruled under a Rod of Iron, while Esau's Off-spring were Rulers swaying a Golden Scepter, *Gen. 36. 31.* before there Reigned any King of the Sons of Israel; whereupon the Hebrews observe that Israel was groaning in the Iron Furnace of Affliction, while Edom plumed himself with the glittering Glories of a Royal Diadem. From whence is an undeniable consequence, That Pomp and Prosperity is no Infallible Evidence of the true Church: As the Romanists say, Luther proves Rome to be a false Church, quia sine cruce Regnat, because she fetcheth her best marks from the goodness of her Markets.

If so, This will prove *Edom* a truer Church than that of *Israel*; and though *Edom* reigned sooner than *Israel*, yet [they sooner] perished, *Citius exoriuntur impii, & citius exuruntur*, like the *Grass that grows upon the House-top*, may grow up sooner than that of the Field, yet it withereth sooner, *the Mower fills not his Hands with it*, Psal. 129. 6, 7. as holding it not worth gathering; wicked Men are useless Creatures, set up on high for a time, but on *slippery places*, Ps. 73. 18. advanced as *Haman*, but to be brought down with a Vengeance, and that suddenly; whereas the *Inheritance of the Children of God* Continueth for ever, Psal. 102. 28. by virtue of the *Covenant*. And as to *Jacobs person* (which is the matter in hand, and therefore here mentioned after *his Posterity*) *Moses* gives an Account also that *Esaus person* was Solacing himself at home in his Fathers House, while *Jacob* was driven from it to Travel into a strange and far Countrey, about 500 Miles distance; where, when Seventy Seven years Old, he must be *Bound Apprentice for a Wife, to a churlish Master, for Seven years more*: Whereas (long before this) *Esau* had taken to himself *two Wives* (not consulting his Parents, nor craving their consent, yea contrary to their practice, who contented themselves with *one to one* according to the first Institution, Gen. 2. 24.) and these *two* (which should have been but *one*) were *two Hittites*, the worst sort of the *Cursed Canaanites*, Ezek. 16. 3. and therefore *Esaus Marriage* was a great grief to both his Parents minds, Gen. 26. 34, 35. and 27. 46. not only because he had shewed less respect to them in point of Marriage, than scoffing *Ishmael* had done (who Married according to his Mothers mind, Gen. 21. 21. though she was but a *Woman* and a *Bond-woman* too, yet submits to her disposal therein;) but also because *Esau* had Married (against both his Noble Parents Wills) two untractable Idolatresses, of a *Rebellious Race and Spirit*, (*Rabbys* say) resisting the godly Council of *Isaac* and *Rebekah*; whereas *Ishmael* (as we read) took but one only. And as if this had been too little provocation to Pious Parents by a *prophane person*, when he saw that *Jacob* was sent to *Padan-Aram* for a Wife, and that his own two *Canaanitish Wives* were an offence to his Parents; he, to please them, will take another Wife of the stock of *Abraham*, a Daughter of *Ishmael*, his Fathers Brother, Gen. 28. 6, 7, 8, 9. This he did to please his Father, not minding at all, whether he or his Wives pleased God; God is not in all his thoughts, Psal. 10. 4. By this Marriage he thought to make amends for his faults in his two first, and to please his Father better than before; but this *third Marriage* makes him a worse Husband in the multiplication of Wives: The former (for any thing appearing to the contrary) being both alive.

Nor did this make him the better Son, for he, being the Son of a Free man, should not have married the Offspring of the *Bond-woman*, and one that belong'd not to the *Covenant of Grace*. In this *prophane person* (*Esau*) we have a Specimen or Pourtraiture of the best Practices of prophane People; who are,

1. *Over-wit*, *After-witted* as *Esau* was, of whom 'tis said twice [*when Esau saw*] Gen. 28. 6. and [*when Esau saw*] v. 8. but both times he saw too late, and therefore what he did, was to little purpose. This *non paratam*, or *Fooh Had I wist*, in an After-wit, (or over-late sight) is never good, neither in *Piety* nor in *Policy*: Such as Future their Repentance, being (as *Seneca* saith) *semper victuri*, always about to amend their Manners, yet never meet with a time to begin it, will find this true, when in the midst of their trifling (about Offers and Essays of Reformation) they are snatch'd away by Death, and shut out of Heaven. The *Patriarchal Blessing* was now bestowed upon *Jacob*, though banished, and though *Esau* lived as Lord at Home, and now labour'd to please his Father in this *third Marriage*, that he might recover his Father's good will for recalling his Blessing from *Jacob* to him, and that he might have a numerous Offspring beyond his Brother (not yet Married) that so, the Blessing might seem to be his: Yet all this *After-wit* avail'd not; he was wise too late, and indeed his wisdom was but his folly, for his adding Sin to Sin was no probable means to procure God's Blessing by his *Prophaneness*. And,

2. The best Practices of prophane Persons (as of *Esau* here) be to seek the Amendment of one Error, by the Commitment of another: *Esaus* adding a *third Wife* to his two former (some say) was done as a desperate Affront to his aged Father, for sending *Jacob* away with his Blessing: but 'tis more probable he did it to shew some penitency for his two wicked Marriages with two *Canaanitish women*, whereby he would reconcile his offended Father, and reap the whole of his Affections again in *Jacob's* absence, and so peradventure recover the Blessing.

Thus there may be a sort of Repentance found in prophane Persons, as in *Esau* here, who wept for the Blessing when it was lost, yet he found it not, though he sought it with Tears, Hebr. 12. 17. And again, being convinced how he had disobliged his Father by his former unlawful Marriages with Heathens, he now takes one related to the Church: yet this doing was neither acceptable to God, nor satisfactory to *Isaac*, being no better than Hypocrisie: He through the

the Hardness of his Heart (notwithstanding some *Sense* and *Conscience* of his Sin) cannot truly and thoroughly Repent, but rather *Returns with the Dog to his vomit again*, 2 Pet. 2. 20. 22. *Adding Transgression to Sin*, and heaping up one Iniquity upon another. For,

1. He confesses not his Prophaneness to God, but perseveres therein.
2. He ceases not from *bating his Brother*, when he now saw it was God's Mind that the *Blessing* was *Jacob's*, not his Right.
3. He wickedly catch'd at his Father's command concerning Marriage for himself; whereas that command *Isaac* gave, was not to *Esau* already a *Polygamist*, having two Wives, but to *Jacob* a Bachelor, who yet had not one.
4. His third Wife was one of that wicked stock which persecuted the *true Church*, Gal. 4. 29.
5. And with this *third* (though a Kinswoman) he retains his two other *Canaanitish* untamed Heifers which he should have dismiss'd, as in *Nehemiah's* Reformation, Chap. 10. 17. Thus *Hypocrites* will needs do *something*, that they may seem to be *somebody*, and be well esteemed of by others from whom they hope for Advantage, yet change they not from Evil to Good, but from one Evil to another, as *Herod* prevents *Perjury* by *Murder*, Matth. 14. 9. they *rush on the Rocks in shunning the Sands*.

Thus it appeareth while prophane *Esau* (thinking to expiate one Sin by another) was gratifying his Guilt and satisfying his Lust upon his three Wives at Home, then his better Brother (Godly *Jacob*) was toiling and turmoiling in the sweat of his brow to accomplish that long Journey of 500 English Miles (all on foot) to procure one Godly Yoke-fellow (commended to him by both his Holy Parents) that thereby he might build up the *house of Israel*, Ruth. 4. 11. the Church of God.

Thus the Patriarch *Jacob* became the Father of the brood of Travellers, Pl. 24. 6. (*singing Psalms*.) That he was a great Traveller (forward and backward) plainly appeareth, by the vast Distance 'twixt *Beersheba* (where *Isaac* dwelt) and *Padan Aram*, the Country of Syria, (call'd *Padan*, which in the Chaldee and Syriack, signifies a couple, because its Situation was 'twixt two Rivers, *Tygris* and *Euphrates*) or *Haran* (call'd *Charran*, Acts 7. 2.) the City of *Bethuel* and *Laban*: That these two places were very far asunder is manifest in *Moses* Description of *Jacob's* Return, for *He*, flying from the face of his *churlish Father-in-Law*, would certainly make as much riddance and hasty flight, as possibly he could, to get all safe out of *Laban's* reach, and *Laban's* pursuit after him, must needs be made with all expedition imaginable, for the more speedy recovery of his *stolen Gods* from him, yet he could not overtake him until the seventh days Journey, Gen. 31. 23. at *Mount Gilead* (computed to be about 380 Miles from *Haran*) and still he had about 100 Miles more to go from thence to his Father *Isaac*, Gen. 35. 27. All *Jacob's* hard Travel and Affliction is recorded in Scripture for our heavenly Instruction, Rom. 15. 4. 1 Cor. 10. 11. but it may be enquired here, how it came to pass, that *Abraham* took care to provide a Wife for *Isaac* in the same Country, Gen. 24. yet *Isaac* himself is not sent to fetch her, but 'twas manag'd by a Proxy, not in Person. *Eleazar* (his Steward) must go with Camels, golden Ear-rings, and Bracelets, and store of good things, in a most Splendid and stately Equipage to negotiate the Marriage: Whereas *Isaac* (a most wealthy Father also) sends his Son *Jacob* thither in Person, like a poor Pilgrim without a Beast to ride upon, only with a staff in his hand, Gen. 32. 10. in a posture far below the honour done to his Grandfather's Servant (who was styld Lord) Gen. 24. 18. *Jacob* must go all alone, on foot, this long Journey, having only his Father's Blessing, &c. [*Comes pro vehiculo est*] a Companion is as a Chariot, making Time and Travel less tedious by Conference, which *Jacob* wanted.

Answer to this Enquiry is manifold; As, First, in the General, 'Tis God's Method often, to put hard Providences upon his choicest People, and thereby puts them hard to it, immediately after they have had the sweetest and most sensible Manifestations of his Favour; Thus *Hezekiah* had no sooner (by the good Hand of God upon him) set all (in Church and State) into good order, 2 Chron. 29. & 30. & 31. but Divine Providence permits, that at *Satan's* instigation, *Sennacherib* comes up with an Army against him, Ch. 32. Thus our Saviour (himself) was no sooner got out of the Water of Baptism, but he was presently cast into the Fire of Temptation, Math. 3. & 4. he had no sooner heard [*This is my beloved Son, &c.*] but he heard also [*If thou be the Son, &c.*] Thus the Spouse of Christ, no sooner had the greatest Enjoyments and Enlargements, but presently the greatest Withdrawments, yea, and Persecutions came upon her, Cant. 5. 1, 2, 3, &c. Thus also *Jacob* here was no sooner bless'd, but he must be banish'd. The same God, who order'd him the Blessing, order'd him his Banishment also: but more particularly,

The Second Answer is, *Isaac* had hitherto neglected his Son *Jacob*, not finding out a Wife for him (being now 77 years old) as his Father *Abraham* had done for him at the Age of 40,

Chap. 12. *The second Section, the Vision of the Ladder.* 245

at which Age, *Eſau* had found out two Wives for himſelf: Now after this long Neglect, *Iſaac* hearkeneth to *Rebekah's* counſel, being perſwaded it came from God, as his Father had been bid [*to hearken unto Sarah's Voice*] Gen. 21. 12. Hereupon he diſpatches *Jacob* away in haſte, without *Eſau's* knowledge (privately) left he ſhould lye in Ambuſh for him: It was now become unſafe for *Jacob* to ſtay any longer at home, becauſe of the murdering menaces of his bloody Brother, beſides it was high time for him now (if ever) to look abroad for a Wife, beginning then (in reſpect of our Age) to be an old Man, being upon his 77th year: and as *Abraham* forbade *Iſaac* a *Canaanitiſh Wife*, Gen. 24. 3. ſo undoubtedly he was commanded by his Father to forbid the ſame to his Sons, (as *Moses Law* after made it more manifeſt) for 'twas irrational they ſhould mingle with that Cursed Crew deſtin'd to Deſtruction.

The Second Enquiry ſeems more knotty, which is, ſeeing *Abraham* forbade *Iſaac* to go into *Syria*, or *Mefopotamia*, *Laban's* Countrey, Gen. 24. 6. for fear of his being Seduced to their Idolatry; yet *Iſaac* commands *Jacob* to go thither, ſo expoſes him to the danger of being Seduced.

Anſw. 1. *Jacob* was not in any ſuch danger of that Countrys Idolatry, both becauſe he was better Eſtabliſhed in the true Religion at Seventy Seven years Old, than *Iſaac* was at Forty. And *Abraham's* prohibition was, that his Son ſhould not Return thither to ſtay there, ver. 8. in caſe his Wife would not be willing to come thence to *Canaan*; loth he was to loſe his part in the Land of Promise? Oh that we could fear it alſo! Heb. 4. 1. *ὑπομνήσας*, to fall ſhort, or come behind, but *Jacob* was only bid to tarry there for a few days, Gen. 27. 44. (though it proved Twenty years) and as ſoon as Married to return, for *Iſaac* promiſed him the poſſeſſion of *Canaan*, and there was leſs doubt of *Jacob's* return than of *Iſaac's* (had he gone thither,) ſeeing ſome of *Rachels* (*Jacob's* deſigned Wives) Relations were already ſeated in *Canaan*, which were not when *Rebekah* was Married; and if *Iſaac's* Wife was ſo willing to go to *Canaan*, Gen. 24. 57, 58. how much more *Jacob's* Wife upon fairer invitations of her near Kindred? Yet *Jacob's* Faith in this his Pilgrimage is more thoroughly tryed than all his Fathers, that being left deſtitute of all Humane helps as one forlorn, and bereaved of all Creature comforts and company in his long and ſolitary Journey; he muſt now learn to make a Life (by his Faith, Hab. 2. 4.) out of that Bleſſing alone, which he had newly obtained: Notwithſtanding all his Diſcouragements, he wanted not his due Encouragements; for beſides, that upon his going off from his Fathers Houſe, he hath the preheminency given him over his Brother *Eſau*, (whom he leaves behind) for *Rebekah* is call'd, (Gen. 28. 5.) the Mother of *Jacob* and *Eſau*, wherein *Jacob* is preferred before *Eſau*; whereby it appeareth (ſaith Doct^r Willet) that *Iſaac's* Judgment was altered from his firſt Intentions, for now he gives the preheminence to *Jacob* when he diſmiſſed him to *Aram* or *Syria*, the latter being the Greek Name, Luk. 4. 27. and the former the Hebrew Name of that Countrey of *Laban*, Gen. 10. 22. Thus Mal. 1. 2, 3. and Heb. 1. 20. *Jacob* is likewiſe preferred before *Eſau* in both Teſtaments, which reckons them not as they were in the Order of Nature, but as God diſpoſed them in the Order of Dignity, and where the Younger is advanced before the Elder; it lays the greater Debt and Duty to God on them: And no doubt but this was a great encouragement and comfort to *Jacob*, againſt all his diſcouragements, to find his Earthly Fathers Judgment (who would have bleſ'd *Eſau*, not him before) ſo reſtiſied now, as to prefer him before his Elder Brother, and to ſend him away with his Spiritual, Hereditary and Patriarchal Bleſſing, which *Eſau* too late and too lazily deſired to inherit, but was rejected, though he ſought it with Tears, Heb. 12. 17. Though *Jacob* was ſent away with his Staff only, Gen. 32. 10. a poor forlorn Fugitive, glad to run for his Life; and that (probably) as privately as he could, that his Threat-breathing Brother might have no Notice of his Journey; ſo watch and way-lay him with miſchief and Murder in the way, though he was forced to fly into *Syria* to ſave himſelf, and there to labour hard for his livelihood, and to ſerve an hard Apprentiſhip for a Wife, Gen. 28. and chap. 29. Hoſ. 12. 12. He had nothing to endow a Wife withal, he therefore muſt Earn her with his hard Labour, though it was otherwiſe when a Wife was provided for his Father *Iſaac*, and who now did counter-comfort him againſt all thoſe Evils with his paternal Benediction, whereby his Faith and confidence in Gods providence was the better ſupported. From hence theſe Corollaries may be deducted.

☞ 1. To Look unto the Rock from whence we are born, it ſhould ſerve to humble us, *Iſa.* 51. 1. Our Fathers were Amorites and our Mothers Hittites, Ezek. 16. 3. The Poſterity of *Jacob* were bound by the Law to make an humble confeſſion of their poor Original, Deut. 26. 5. A Syrian ready to periſh was my Father, &c. when they offer'd their Baskets of firſt Fruits; that conſidering the meanness of the Pit out of which they were digged, they might not boaſt of their Genealogies (as they were apt to do) but magnifie Gods Free

Grace in their present enjoyments, and say with *Iphicrates* (that noble *Athenian* General) in the midst of all his Trophies and Triumphs [ἐξ ὧν εἰς ὧν] from how great baseness and misery, to what great Blessedness and Glory are we exalted! and as *Willigis* (Bishop of *Mentz*, a Wheel-wrights Son) hang'd his Fathers Tools about his Bed-Chamber, under-writing in Capital Letters [*Willigis, Willigis, recole unde venis*] remember thy Rise: This will hide Pride from us, *Job* 33. 17.

2. *Jacob* here is the pattern of a pious Son, yielding due Duty and filial Obedience to paternal commands: Children ought to Honour and Obey their Parents (in *licitis* & *honestis*) commanding them *honest* and *lawful*; yea, wholsom matters, though they seem very difficult; as *Jacob* obey'd *Isaac* here, in bidding him flee, &c.

3. *Jacob* is also a pattern of Piety here to all pious *Christians*, teaching us hereby to bear patiently the Banishments of the World, and not to envy the delights wicked Men enjoy at home, while we are Banished abroad, as *Jacob* did; wherein he shewed singular humility, meekness and patience, waiting upon the providence of God; having obtained the Blessing of his Earthly Father to live upon with comfort and encouragement. *Theodoret* saith well, that *Jacob* fled into *Syria*, no better attended and accommodated, on purpose that the power and providence of God might be more clearly manifested towards him, and not out of any [*ἀσέβεια*] or want of natural affection in his Father *Isaac* towards his Son; for if so, he had not sent him away with his Blessing and Prayers after so solemn a manner.

But the best and most blessed comfort and encouragement *Jacob* had for the support of his Faith, was from his Heavenly (far beyond that of his Earthly) Father, and that when he was gone from home in obedience to *Isaac's* command; and was going many a weary Foot-step to serve his unkind Uncle in a strange and far Foreign Country. To wit, his Vision of the Ladder: *Jacob* in an extraordinary manner kept tight to God, and close with him, both in his sore Travels, and in his hard Service; (which his posterity did not, though in the Service of no such Charlish Master as *Laban*, but of a gracious God,) therefore shall he have extraordinary supports, God himself (when forsaken both of Father and Mother) doth take him up, *Psal.* 27. 10. and comes to comfort him with many comforts; whereof this Vision of the Ladder is the first, being a parabolical Vision of a Celestial Ladder, on purpose let down from Heaven by the God of *Jacob* to convey some Cordials into his wearied, panting and troubled Heart.

In this Vision there be Four Remarkable circumstances to be handled.

1. The Time. 2. The Place. 3. The Manner. 4. The Matter of it.

1. The Time when; it was a most blessed and seasonable Time, wherein this poor Worm *Jacob*, *Isa.* 41. 14. was driven from home, Houseless and Harbourless, yea Fatherless and Motherless; they were now (both) at distance from him, and could not help him; we may easily imagine what perplexing thoughts crouded into *Jacob's* mind, while he was Hoofing it all alone with many a weary Foot-step, and came to rest his tyred Body at *Bethel*, which was Forty Eight Miles from *Beersheba*. That was the time when God gathered him up, (as the *Psal.* 27. 10. signifies) for a Forlorn Creature; with God, the Fatherless find Mercy, *Hos.* 14. 3. he will not leave his Servants [*ἐσθλούς*] Orphans or Comfortless, *Joh.* 14. 18. such as are left to the wide World, and lost in themselves, God takes care for; see *1 Sam.* 22. 2, 3. *Job.* 9. 35. and *Jer.* 30. 17. The very *Abjects* of the Worlds hatred and scorn (for godliness sake) are the fittest Objects of Gods compassion and kindness: God regards the Prayer of the destitute, or (as the Hebrew word signifies) the worthless shrubs of the Wilderness trampled upon by Beasts, and unregarded, *Psal.* 102. 17. *Jacob* here was a poor bewilder'd Creature, destitute of all humane helps, and then God himself becomes his Hospital: God did not now despise *Jacob's* Prayer, which so godly a Man as he was, could not but pour out before him, *Psal.* 32. 6. and in the multitude of *Jacob's* thoughts within him, (when he came well wearied to lye down for rest) Gods comforts delighted his Soul, *Psal.* 94. 19. He had his Cordial the World knows nothing off, *Prov.* 14. 10. When his Head was full of perplexing thoughts, (his cogitations might be intertwined and insnarled like the Branches of some Trees) and ploddings upon his present sorrows and sufferings; yet then was his Heart cheared with this Vision, when he knew not what to think, or which way to take or turn, then had he this Divine Consolation; *suaves habuit somnos, suaviora vero somnia*: He had a sweet Sleep, but yet a sweeter Dream. God is a God of judgment, waiting to be Gracious, *Isa.* 30. 18. knowing how to time his Comforts best for his comfortless Servants, they shall be comforted in the best Season: And were we but Fatherless enough, and destitute enough, withdrawing our carnal confidence from Men and means (now when there is a Damp upon our Hopes and a Death upon our Helps in all humane ways) and cast our whole burden upon the Lord, *Psal.* 55. 22. He would become our Tutor and Protector, and certainly sustain us:

Deo

Chap. 12. *The second Section, the Vision of the Ladder:* 247

Deo confisi nunquam confusi, they who place their whole confidence in God, shall never be confounded, no nor so much as be ashamed, *Isa.* 28. 16. *Rom.* 9. 33. and *1 Pet.* 2. 6. All the preliminary or previous discourse aforesaid is reducible to this first remarkable circumstance.

The Time when, to wit, when Jacob was Banished (after he was Blest and double Blest) when he was a poor Pilgrim, a Trotting Traveller, well weary'd with his Forty Eight Miles Journey on Foot, and all alone, then had he this Vision.

The Second remarkable circumstance is, the place where; 'tis call'd a certain place, *Gen.* 28. 11. but more plainly named Bethel, *ver.* 19. 'twas a marvelous providence that brought him to this certain place. *Jeremiah* saith, O Lord, I know that Mans way is not in himself, *Jer.* 10. 23. It is not in Man that walketh to direct his own steps: Man is not Master of his own work, way, or will: This Text doth mainly make (saith *Oecolampadius*) against the Doctrine of Free-will, seeing the Power and Providence of God doth over-rule all the power and policy of Man, yea of the most potent Man, and mightiest Monarch in the World, as *Ezek.* 21. 21. God directed proud *Nebuchadnezzar* to Steer his Course toward *Jerusalem*, when he was at a stand, and debating to go towards *Rabbab*, the chief City of the *Ammonites*: God there disposeth the King of *Babylons* Divination (though it was from the Devil) according to his own Decree; for, as *Jerom* saith, that Monarch mingled his Arrows, on one of which was writ the name of the Royal city of the *Jews*, and on another, that of the *Ammonites*; then being blindfolded, he draws the Arrows out of the Quiver (wherein they were put together) and the first he drew out, had *Jerusalem* writ upon it, by which it was Divined that he should go with success against that City; though this Art of Divination was Diabolical, yet was it ordered and over-ruled by a Divine Hand, and therefore Gods Prophet could foretell it would fall out thus, when none of the Devils Chaldean Sorcerers could tell the King so: The Lot is cast into the Lap, but the disposing thereof is from the Lord, *Prov.* 16. 33. even casual and Contingent Lottery is guided by providence

Thus (according to *David's* words, *Pf.* 37. 23.) the steps of this good man (Jacob) were ordered by the Lord, who brought him to this certain place, and it proved an happy place to him, where he had this Heavenly Vision; which may well serve to comfort and encourage,

¶ 1. *Spiritual Travellers* (who love the Lord, and are loved of him, as Jacob did and was) God directeth their steps, *Prov.* 16. 9. As God chose out the *Israelites* way in the Wilderness all along as they went through it; so he doth still for those that are good (even Travellers towards Heaven, whereof their *Canaan* was a type) not always the shortest, but ever the safest way; not always the straightest way, but ever that which conduceth most to bring those Mystical Travellers well (yea best) to their Journeys end: All true Christians are a brood of Travellers; (whereof Jacob was the Father, as before;) as therefore *Israel* in the Wilderness, so we must follow God, though he seem to lead us in and out, as he did them backward and forward, as if we were treading a Maze: *Abraham* our Father did follow God blindfold, not knowing whither he went, *Hebr.* 11. 8. Though he knew not whither he went, yet this satisfy'd him, he knew with whom he went; our God will certainly bring us, not only to a certain place (as he did Jacob here) but to the most certain place (where there are certain, and not uncertain Riches) and that is Heaven, where we have a better and a more enduring Substance, *Hebr.* 10. 34. He will bring us to Bethel, the House of God, the Mansion-House of his own Majesty and Glory. Though God sometimes subject his Servants to the Villanies of the vilest Men, who use them more like Beasts than Men, yet brings he them to a wealthy place, after he hath carried them through Fire and Water, two most merciless Enemies, (and such are base Persecutors) *Psal.* 66. 12. *Isa.* 43. 2.

This may serve to encourage,

2. *Literal and real Travellers* (such as Jacob was here) though Travelling into places of Banishment, no Traveller should be troubled in his Travels, but when he comes at such places where God and his Soul cannot meet together, where God can let down no Ladder from Heaven to him on Earth; this may justly discourage; but to a Godly Traveller, *Jeberah Shammah*, that is, the Lord is there, *Ezek.* 48. 35. is writ every where, *1 Tim.* 2. 8. The Eyes of the Lord run to and fro throughout the Earth, *2 Chron.* 16. 9. God's Eye was here upon Jacob for good, and he gave him a look of love from the top of the Ladder, when he lay out of Doors, not daring to lodge in Luz, (as *Josephus* saith) lest any of those Cursed *Canaanites* (then inhabiting that place) should come upon him in his Lodging and kill him: but the true Reason was, he was benighted in his hard Travel, and the Sun went down upon him before he could reach any convenient Lodging-place in a Town, as the Scripture (more Authentick than *Josephus*) saith, *Gen.* 28. 11. Hereupon he lay down to rest himself in the Field (taking the Ground for his Bed, and making a Stone for his Pillow) and there God gave him

him his loves, Cant. 7. 11, 12. *Jacob* never lay softer, nor slept sweeter, than when the cold Ground was his Couch; an hard Stone was his Bolster, and Heaven (it self) was his Canopy over his Head: God made up with *Spirituals*, his loss of *Temporals*. The less of Comforts he had from *Man*, the more thereof he had from *God*. The Portion of God's Children consists more in *Soul-Comforts*, than in *Sense-Comforts*. Suppose *Banishment* (which the *Lawyers* call a *Civil Death*) come upon them (as upon *Jacob* here) yet must they not be dispirited whitherto soever they are driven, for they cannot be forced far from their *Father's Ground*, seeing the whole Earth is the Lord's, and the fulness thereof, Pl. 24. 1. There is nothing can befall them, but what passeth under their *Father's Eye*, and through their *Father's Hand*, appointing *Time*, *Place*, *Manner* and *Measure* of Evil: So that even *Chance-medly* with *Man* (so is the *Law-Term*) is no other in the Scripture, but the *Providence of God*, Exod. 21. 13. If any be cut off out of the land of the living, God (who is the Lord of our lives, and to whom we make frequent forfeitures thereof) is said to deliver him into the hands of the *Man-slayer*: both *Man's going*, Prov. 20. 24. and *Man's safety*, are of the Lord, Prov. 21. 30, 31. Suppose they be slain, this sends them the sooner home to their *Father's House*.

Jacob in all this was a *Pattern of Patience* to *Pious Souls* in *suffering Times*, that they (as he did) may place their whole Confidence in *God*, whose *Providence* and *Protection* is most apparent and perspicuous, when all *Humane Helps* are withheld, *Jacob* here had no guard but *God* only; had *Esau* way-laid him in his going out, (as he did in his returning back with 400 Cut-throats, Gen. 32. 6. when *Jacob* was far better guarded, though not strong enough to withstand such a force as came against him) he might now have come to his bloody purpose, and cut the Throat of his poor Brother, when he found him lying fast asleep in the open Field, but *God's Eye* was good to him, while *Esau's* was Evil. *God* *Refrains the rage of man*, that will not turn to the praise of *God*, Pl. 76. 10. He holds in his Holy hand mostly for a Dead list, when his Servants are most forsaken, and in a fatherless forlorn Estate; when they are low enough, and their *Adversaries* high enough, then cometh *God* with his Comforts: Assuredly *Jacob* was now low enough, when he lay all along upon the Ground (not much unlike that of *Joshua* reliev'd in this posture, Josh. 7. 6, 10.) and then came *God* to comfort him in this Vision.

The *Third Circumstance Remarkable*, is the manner How this Comfort was convey'd by *God* to *Jacob*. This is express'd to be in a *Dream*; he *Dreamed*: *Dreams* are of divers sorts both in *Philosophy* and in *Divinity*.

1. In *Philosophy*; *Macrobius de Somnio Scipionis, lib. 1.* Reckons five Sorts.

First, *ἑννομιον*, or *Insomnium*, a *Dream*, which comes to pass so often as carking Care doth overset the Soul concerning the Things of the *Body*, the *Mind*, or the *Estate*; such an one, having wearied himself waking with distracting Thoughts, betakes to Sleep, and the same Distractions (being Imprinted upon the Heart) then make a fresh and furious Assault upon the Head, therefore is it so named, because this Sort of Dreams makes a new onset in Sleep.

The Second sort is call'd *Phantasma*, a *Phantasm*, which happens 'twixt sleeping and waking, for when some Persons begin but to slumber, they seem to see several shapes of things, either such as sad them, or such as glad them; as Feasting or finding some Silver, &c. all being but mere *Phancies*.

The Third sort is call'd *ἑρμηνεύσις*, or *Oracle*, whereby *God* signifies to *Man*, what shall come to pass, or what not; what *Man* must do, or what not, Thus *Noah* was warned of *God*, Greek is *ἑρμηνεύσις*, Hebr. 11. 7. which is derived from *ἑρμηνεύω*, *Res*, *Negotium*; intimating that *Noah* was a *Man* who had *Business* with *God*, and did negotiate with him, very much busied to save the World.

The Fourth sort is call'd *ὄρασις*, a *Vision* in a *Dream*, when one seeth that in the Night, which in the same manner it appeared, cometh to pass afterwards; As *Act. 23. 11.* the Lord stood by him in a Vision to comfort and encourage him about future Events.

The Fifth sort is *ὄνειδος*, *somnium*, a *Dream* properly so called, which vaileth some Important Matters (signified in the Sleep) under some certain figures mostly that cannot without a right applied Interpretation be understood.

About this last and proper sort of *Dreams*, to wave the *Dreams* and *Dotages* of *Philosophy* thereon, among the *Stoick*, *Platonick* and *Pythagorean* Philosophers; Come we in the Second place to *Divinity*, which is *God's School*, and wherein the *Truth* (as it is in *Jesus*) is made known to *Man*.

1. In the general; *Solomon* saith, That *Dreams* for the most part do proceed from multitude of business, that maketh Impression upon the Mind in the Day time, Eccles. 5. 3. As multitude of business or works (saith he) produceth *Dreams*, so multitude of words proclaimeth Folly.

Folly. The *Wise Man* (coupling these two together) implies a Similitude betwixt them; *Dreams* and *Folly* answer each other in the end of the *Simile*, when all the other Senses are lock'd up by Sleep, the Soul seems then to enter into the Shop of the Fancy, and therein it acts and operates usually according to the Business and Employments of the foregoing Day: Thus the *Scholar* (who young) dreams of his hard Lesson, the *Plowman* of his holding the Plough, the *Seaman* of his handling the Sails, &c. *Et sic fieri videntur, quæ fieri tamen non videntur*, those things seem to be done in a Dream, which yet are not seen to be done at all, saith *Tertullian*. Vain Fancies in the Night do spring from various Facts in the Day, which are all but *vana iactationes negotiosa Anima*, the idle rollings of a busie Mind; These sort of *Dreams* (more particularly) are Threefold. 1. *Natural*, 2. *Divine* or *Spiritual*. 3. *Diabolical*.

1. The *Natural Dreams*, wherein there is much *vanity* (saith *Solomon*) *Ecclef. 5. 7.* to less to be regarded, unless it be in a way of *Physick*, for demonstrating the *Temperature* of our *Bodies*, and *Disposition* of our *Minds*; for those of a *Cholerick Constitution* do dream of *Fires*, quick *Motions*, as if flying with wings from place to place, &c. Those of a *Flegmatick Temper* do dream of *Waters* (as the other of *Fires*) and fallings down thereinto; and so of the rest after. So likewise in the way of *Religion*, our *Natural Dreams* may discover to us our beloved *Sins*. Thus *David* saith, [Mine Iniquity] *Psalm 18. 23.* *scil.* his *Constitution-Sin*, otherwise they are very *Deceitful*, as I have declared in my *Treachery of the Heart*, the *Chrystall Mirror* or *Christian Looking-Glass*, pag. 92. Though *Natural Dreams* have indeed some certain Predictions as to *Mens Constitutions* and *Dispositions*, yet are they full of uncertainty when applied to *Publick Matters*, the [*Fata Imperii*, or] *Destinies* of *Countries* and *Kingdoms* are not discovered by *common* and *natural Dreams*, as the *Natural temper* of the *Private Mind* of the *Dreamer* is, who is over-ruled in his *Phancy* by the predominant *Humour* of his bodily *Complexion*. As thus (more fully and distinctly than before) 1. In the *general*: those Four *General Humours* [*Sanguine*, *Cholerick*, *Flegmatick*, *Melancholick*] produce differing *Dreams* according to their differing Predominancy in the *Bodies* and *Minds* of *Men*: Thus,

1. The *Sanguine* *Complexion* dreams of *Love*, lightness, delightful things.
2. The *Cholerick*, of *Wars*, *Strifes*, *Brawls*, &c. as before.
3. The *Flegmatick*, of *Waters*, *Winds*, *Storms*, &c. as before.
4. The *Melancholy*, of *sad Matters*, of *Sickness*, *Death*, and a thousand sorry self-affrighting Fancies. But 2. and more distinctly,

1. The *Ambitious* *Dream* of *Honours*, and *Advancements*, as *Haman* did sleeping and waking, *Esth. 6. 6.* he dreamed the *King* meant to honour him above all.

2. The *Lascivious* of *Pleasures* in carnal Embracements: Hence come those *Nocturnal Pollutions* condemned, *Deut. 23. 18, 19.* the *Equity* of which *Law* imports that such *Dreams* (with such effects) smell of *Sin*. And *Levit. 15. 16.* such are *filthy Dreamers* indeed as in their *Dreams* do defile the *Flesh*, *Jude v. 8.*

3. The *Luxurious* dream of their dainty *Dishes* and *Drinks*, wherein their Fancies are glutting themselves upon sweet *Morsels*, and carousing generous *Cups* all the time. Thus the *Prophet* speaks, *An hungry man dreams that he eateth*, and a *thirsty man that he drinketh*, &c. *Isa. 29. 7, 8, 9.* notwithstanding this imaginary refreshing wherewith *Epicures* and *Wine-Bibbers* do please themselves in their *Dreams of the Night-vision*, yet do they but deceive themselves all the time while dreaming, they are not one whit filled with either, when awaked: for all that seem'd to be eaten and drunk in the *Dream*. Place hath a *Divine Sentence* symbolizing herewith, *Spes Adversitatum est somnium Vigilantium*, The vain *Hopes* of most *Mortals* are but as *doting Dreams*, even of waking *Men*.

4. The *Angry* dream of *Quarrels* (to be short.) And,

5. The *Fearful* of *Dangers*.

6. The *Quaint and Curious* of fine *Fallacies*. And,

7. *Solider, Lawyer, every Man dreams of his own Employ*. According to that old and received *Rule*, *Somnium præteritis nascitur ex Studiis*. What *Man* designs in the *Day*, he dreams in the *Night*. Therefore 'tis not only *Folly*, but *Impiety* also to put such an *Universal Stress* upon *natural Dreams*, as if *God* always warn us in and by them concerning future *Events* in *Humane Affairs*. The *Vanity* wherof *Ecclesiasticus* Chap. 34. 2. (which without controversy is the most profitable and excellent Book of all the *Apocryphal*, drawing us near to *Solomon's Sentences* as the *Spirit of Man*, not *Divine*, or inspired extraordinarily with the *Spirit of God*, could do) thus most elegantly setteth forth, saying, *Dreams make fools to have wisdom, who so regardeth Dreams, likeneth him that walketh bold of a shadow, and followeth after the wind*. Supposed handfuls of either thereof are but delusive things; but the *Canonical Scripture* saith with more *Divine Authority*, that any good dreamed of, or the Joy of a *Dream*

is short, vanishing, and very deceitful; Accordingly, *The Hypocrite shall fly away as a Dream*, Job 20. 8. being but notorious Self-deceivers with their own groundless Dreams, and empty Dotages; his greatest Felicity is but merely imaginary, and like the most delightful Dream quickly slideth away, and as quickly forgotten; the Hypocrites Joy is but as the tickling commotion of the Fancy and Affections in a Dream which soon evaporates, and comes to nothing: So Psal. 73. 20. *As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their Image*; that is, the Hypocrites painted Pageant of outward Pomp, who walk assuredly above all other men in a *vain show*, Psal. 39. 6. or in a *mere Image*; a wicked man's Bravery hath no tack or consistency in it, such (of all men) hath *Pindar's* Motto, *Σίλας was, the Dream of a Shadow*; what are Dreams but pleasant Follies and Delusions, the empty Bubbles of an airy Mind, the brats and tales of a vain Fancy, idle and fruitless Notions: Some read [*when thou awakest*] thus, [*when thou, Lord, raisest up (the Dead) thou shalt despise all their Pomp and Pride, which is Magnum nihil, a glittering nothing, and only a mere Fancy*, Act. 25. 23. *great Pomp Luke calls μάλα παλαιά*; as if no better than a Bauble, a Non-entity. So that forequoted Scripture, Isa. 29. 7, 8. compares a senseless People under all the Judgments of God unto a deluded and Self-deluding Dreamer, who delighteth himself with dreaming of food and fulness, and when he awakes, instead of a furnish'd Table and a fill'd Stomach, finds himself more indigent and nearer Famishing than before. The Fisherman in *Theocritus* dream'd that he was some Demigod, and so did *Mycilus* in *Lucian*; but when they awaked, all their golden Hopes vanished: A man that is to be hanged the next Day, may Dream overnight he shall be a King. The *Chaldee* Paraphrast readeth that Clause [*as a Dream when one awaketh*] after this manner [*as the Dream of a drunken Man, &c.*] whereby 'tis thus explained, a drunken man may fall asleep upon the steep of a Rock, and may there Dream of some great Possessions that have then befall him, and starting for Joy thereat, may fall to the bottom, and break his Neck thereby: All which do plainly demonstrate the vain Predictions that are drawn from *natural Dreams*: To conclude, the Latine Reads, *Leviti. 19. 26. Non observabitis somnia*, ye shall not observe Dreams; the Hebr. word is *Tegnomenu* of *Gnoman*, a Cloud or Mist which jugglers cast before mens eyes, which in Hebrew is *Gnain* an Eye, near to the word also; thus, observing Dreams dazzles the eyes of superstitious understandings, so 'tis not only a *foolish Curiosity* to search into God's Secrets by that way, but 'tis also a *sinful Superstition*, which is [*Super statum*] a way of being wile above what is written.

The Second sort of Dreams is, *Diabolical*, or from the Devils Delusions, wherewith those that be his Vassals are mostly diseased, such as are Witches, Wizzards, &c. in *Covenant with him*, whether in an *Implicit* or in an *Express* Covenant or Compact. As God is said to come to *Abimelech* in a Dream, Gen. 20. 3. so the Devil may be said to come to those (in League with him) in Dreams, he, being a malignant Spirit, doth suggest Dreams to the Spirits of such for their Destruction: And the Dreams of the False Prophets were *Diabolical*, whom the Devil set on work to remove Israel far from the Lord, and to reduce them to Idolatry by their *Devilish Dreams*: Those Lying Prophets cryed, *I have Dreamed, I have Dreamed*, Jer. 23. 25. pretending it as a Message from God, (who did sometimes impart his Mind to his Messengers by Dreams, *Numb. 12. 6.*) when indeed it was from the Devil engendering them upon their deceitful Hearts, ver. 26. Therefore (saith God, ver. 18.) *The Prophet that hath a Dream, let him tell it as a Dream, yea, as a false Dream*, so called, in *Zeph. 10. 2.* and not Father their falsities upon the true God, as if *Divine Revelations*; declaring their Dreams (which at best are very Vanities, *Eccles. 5. 7.*) with that confidence as if they were the Oracles of God, whereas they are only the Devils Delusions, and *what is this Chaff to the Wheat?* What is the *Romish Religion* (being the Idle Dreams of Doting Monks for the most part) but Chaff in comparison of the Wheat of the Reformed; and therefore (saith the Lord) *Hearken not to those Lying Dreamers*, Jer. 27. 2, 10, 15. who would ruine you with their Lies; when they speak a Lie (as is said of their Father the Devil, John 8. 44.) they speak of their own, given them by the old Liar. Hereupon the Prophet *Jeremy* ranks Dreamers, Diviners, Incanters and Sorcerers all together, Jer. 27. 9, 10. as all a cursed Crew of leud Liars; and *Maimonides* (in Treat. of Idolatry, Chap. 11. *Si. 13.*) says "that *Necromancers* (or seekers unto the Dead, as the word signifies) used to make themselves hungry, then went and lodged among the Graves, that the Dead might come to them in a Dream, and make Answers to such Questions as they proposed to them: These were *Diabolical Dreams*, the Devil representing the Dead (as he did dead Samuel to living Saul, 1 Sam. 28.) and being a Spirit had Communication with their Spirits, suggesting both Questions and Answers to those Dreamers. More plainly doth *Eusebius* declare, how *Simon Magus* had his *questumum*, his Dream-baiting Devils; such Familiars he had at his

Chap. 12. *The second Section, the Vision of the Ladder.* 251

his command, by whom he deluded Men in their *Dreams*, and drew them into an high admiration of himself: Thus likewise *Aeneas* in *Virgil* is said to have his Visions, and Conferences in *Dreams* with his deceased Friends. Thus also the *Monks* make long Relations of strange *Dreams* and lofty Revelations, and so do the whimsical *Enthusiasts*, but we are not bound to believe them, seeing they may all be the *Delusions* of the *Devil*, who delignedly mingled himself often with *Dreams*, filling the Minds of Mankind with hurtful Superstition, as *Gregory the Great* (the last of the good, and the first of the bad Popes) judgeth in his fourth Book of *Dialogues*, cap. 48. and some are of Opinion that *Eliphaz's Visional Dream* was no better than an *Illusion of Satan*, Job 4. 12. 13. 14. 15. 16. for these Reasons.

1. Because of that Expression, ver. 12. *Furtim delata, secretly brought*, Hebr. brought by stealth, as Thieves convey their stolen Goods in the dark; this is the manner of (that grand Thief) *Satan* to creep in like a Serpent closely and privily.

The 2. Reason is from the Hebrew word *Shemets*, ver. 16. which represents the small and slender voice of *Ghosts*: Thus the *Devil's Oracles* spake with a pulsing voice, or muttered, Isa. 8. 19. and mumbling out their Spells in an obscure and hardly Intelligible manner with an hollow voice, as if speaking out of the ground, Isa. 29. 4. not unlike sometimes to the hissing of a Serpent out of his hole, and as the *Devil at Delphos* did utter his predictions in a broken and low Language as out of the Dust or Ground: Thus those that have *Familiar Spirits*, Hebr. *Oboth*, which is *Bottles*, Job 32. 19. because the evil Spirits in them spake with an hollow Voice as out of a *Bottle*, and (as some say) swelled and blew up their Bodies, their Breasts and Bellies like a Bladder or Bottle (as is Recorded of the *Pythian Prophetesses* or (rather) *Witches*) whence their Greek Name is *tyrannellon*, for giving out their *Oracles* or Answers hoarsely and hollowly as speaking out of their Bellies with a low voice, Acts 16. 16. 1 Sam. 28. 7, to 15. grunting and grumbling out their Predictions in dark and doubtful Expressions, as mistrusting the discovery of the deceit of their own Art.

The Third Reason is, the *Devil* is Ambitious to be *Gods Ape*, and loves to imitate God in all that he can, that he may managge his malicious deceits against mankind, with the more and better success; therefore doth *Satan*, though the *Prince of Darkness*, transform himself into an *Angel of Light*, 2 Cor. 11. 14. that he may the more subtilly insinuate his *Diabolical Dreams* (for *Divine*) upon the credulous and unthinking minds: But we have a more sure word of Prophecy, of the Law in the Old Testament, 2 Pet. 1. 19. and yet a more glorious Light of the Gospel in the New, Heb. 1. 1, 2. than to have those *Satanical, Phantastical* and truly *Phantastical Dreams* obtruded upon us: As for *Pilates Wifes Dream*, Mat. 27. 19. Though some Divines say it was from God, the more to attest our Saviours Innocency (that he might thereby be cleared while he stood at the Bar) and to leave *Pilates* the more inexcusable; yet others there be who think her Dream was from the *Devil*, seeking thereby to hinder Mans Redemption, for where *Satan* cannot Conquer, he would fain compound; and this should have been his composition to hinder our Redemption. Thus it appeareth, that as there is *Vanity* in *Natural*, there is *Villany* in *Diabolical Dreams*; and that *Villany* is Four-Fold (whereby is demonstrated the difference twixt *Devilish* and *Divine Dreams*.)

1. Dreams from the *Devil* have a tendency to discover some future and secret things which belong not to us, Deut. 29. 29. but are left lock'd up in Gods Closet, whereof he alone (not the *Devil*) hath the Key, and 'tis always in his keeping; whereas the whole Duty we owe to God and Man is revealed in Gods Word. To study this and to practise it, the *Devil* despises and despises, and he therefore gives us an Avocation from it, by suggesting his *Dreams* concerning a Curious and Vain Knowledge of things not meet to be known, that we may presumptuously pry into Gods Ark of Secret matters, and pretendedly boast thereof, though no way profitable either to our selves or others. This is a Science falsely so called, 1 Tim. 6. 20. which indeed is Ignorance, and not only puffeth up question-sick Souls, but always produceth Evil effects, and we must therefore pray against such Dreams, that God lead us not into Temptations, &c.

2. Dreams from the *Devil* do inflame the minds of Men to Lust and Revenge, &c. always tending to some sin or other, as *Nocturnal Pollution*, &c. By this means the Bodies as well as Minds of Carnal Sinners are frequently defiled, and sometimes Holy Saints may be likewise polluted by impure Dreams, for the *Devil* (of whose Devices we are not Ignorant 2 Cor. 2. 11.) may at some times take an advantage of a precious Saint to fasten that sin upon him while asleep (as he did upon Righteous Lot, to commit Incest with his own Daughters) which he cannot prevail with them to commit when awake. A Notable Example hereof also we have in *Cassianus*, Collat. 22. Cap. 6. Who tells of a certain Brother keeping his Body in subjection, and duly preserving his Chastity by daily Temperance and Circumspection in all humbleness of Soul; yet was he upon a time so deluded by the *Devil*

Wiles in his Sleep when he had been solemnly preparing his Soul for Communion with his God, he found his Body defiled while he was asleep with an Impure Flux: This calls loud on us for Prayer and Watching.

3. *Dreams from the Devil*, draw off Mens minds from the pure Worship of God to Idolatry, Hereſie, and all Abominations. Therefore ſuch *Dreamers*, are expreſly forbid by God, in *Deut. 13. 1. A Dreamer of Dreams*, publicly obtruding his damnable Errors for Divine Truths, (to draw Men from God) though he give a ſign which (by Gods permission) may come to paſs, as *Jannes and Jambres* ſeem'd to turn Water into Blood, *Exod. 7. 22.* or as the *Jefuit* to perſuade the *Indians* to embrace Popery, ſhould commend it to them, by a ſign of aſſurance, foretelling that the *Sun* ſhall be *Eclipſed* at ſuch a time, to confirm his Doctrine; though they (being ignorant of the conſtant cauſes hereof in the common courſe of the Heavens, and how Eclipſes continually occur in the two Nodes of the *Dragons Head and Tail*.) may by this *Jefuitical Trick* be deceived, yet both theſe ſigns (though they come to paſs) of *Jannes* and of the *Jefuit* are no better than cheats, the latter being a *Natural*, and the former a *Diabolical work*; before both which, the *Divine Word* (whereby we muſt try the truth of all ſigns, ſeeing ſome are fallacious, 2 *Theſ. 2. 9.*) ought always to be preferred. Such Deceivers and Dreamers God hath Doomed and Damned to die, *Deut. 13. 5.* and chap. 18. 20. *Jer. 14. 15.* and *Zech. 13. 3. &c.*

Add a Fourth Character to all the aforeſaid three differences, to wit, *Diabolical Dreams* may be known, as *Diabolical Tentations* are, when *Diabolical*, *deumoniſtiſa* ſent of God or of the Devil.

If *Dreams* be *Fiſt*, *Transcendently groſs* in themſelves, as *High Atheiſm*, that there is no God, *Pſal. 14. 1.* or that God is ſuch an one as our ſelves, *Pſal. 50. 21.* *Pſal. 58. 1.* or for ſorry Man to aſſect a Deity, as *Gen. 3. 5.* All which are againſt the common dictates of Nature's light, and therefore muſt be *Satans* injections, and not Gods.

2. *Unſeem* and execrable to the Soul, which trembles at them when ſuggeſted, as *Blasphemy* and *Cuſing God*, *Job. 1. 11.* So *Sodomy*, *Ruggery*, &c. which ought not to be named among *Saints* without utmoſt abhorrency, and likewise *Self-Murder*, or the Murdering of Innocent perſons, *1 Sam. 16. 15.* and *18. 10.* &c. The thoughts only thereof ſhould make out *Hairs ſtart up*, and our *Hearts ſink down*, yea, and our whole *Fleſh* to ſhrink and ſhrivel. The light of Nature condemns ſuch Monſtrous Sins, and the *Liſe* or *Law* of Nature helps the very *Gentiles* to do thoſe things contained in Gods Law, *Rom. 2. 14. &c.*

3. *Violent* as well as *Sudden*, like a *Flash of Lightning*, giving the *Tempted no time* to conſider of the *Temptation* and the *Tendency* of it; the *Tempters Fiery Darts*, (*Eph. 6. 16.*) ſometimes hurry away the Soul into Sin ere ever it be aware; therefore our gaining time againſt them; and not cloſing too ſoon with them (to the Burning of our Hands and Hearts) is half a Victory over them; Gods way is to lead gently, *Iſa. 40. 11.* (well knowing, *Jacob* a tender Flock cannot march *Lord Eſaus* haſty pace, *Gen. 33. 13.*) making many ſtops, as the *Star* did that guided the *Wiſemen*, *Mat. 2. 2. 7. 9.* But the Devils way is, to hurry headlong by *Violence*; he did thus with *Chriſts Body* (by Divine permission) from place to place, *Mat. 4. 5. 8.* And thus with the *poſſeſſed Man*, *Luk. 8. 26.* *Mat. 9. 13.* he was driven of the Devil, as the *Horſe* is with the *Rider* (ſo the Greek ſignifies) and thus he did with the *Herd of Swine*, *Mat. 8. 32.* making them run violently down a ſteep place. Thus alſo he doth with the *Souls of Men*, *2 Pet. 2. 17.* which are driven by the Devils Tempeſt [*tempeſtas*] which ſignifies ſo dreadful a Storm, as made *Chriſts Diſciples* (though Seamen) cry out when raiſed by the *Prince of the Air*, *Mat. 8. 25.*

4. *Purpoſe*, as *Satan* was to kill every one in his way, when this Evil Spirit was upon him, *1 Sam. 19. 9. 10.*

5. *Perſiſtious*, that cannot be ſhaked off (as *Paul* did the *Viper*, *Act. 18. 5.*) That which *Satan* put into *Judas*'s Heart was an obſtinate Evil, done deliberately, and out-facings the All-ſeeing Eye of his own Maſter; ſaying [*Is it I? &c.*]

6. *Inſiſting*, thus the Devil [*καταγον*] Buſtled or Boxed *Paul*, *2 Cor. 12. 7.* and ſo ſhamely ſcoffed him, that he prayed he might depart from him. *Piſcator* ſays, it may be taken properly, not figuratively. Indeed the precise indiviſible point of the difference between the *Scam* of our own depraved Spirits (which naturally boils up of it ſelf in us) and the ſuggeſtions of *Satan* either in our *Dreams* while aſleep, or in *Tentations* when awake, is hard to Aſſign, but *Satan's* (in a word) are uſually as above, and againſt the Inclination of our own Natures, and againſt the Light of our own Conſciences, &c.

The Third ſort of *Dreams* are the *Divine* and purely *Spiritual*, call'd *Oracula*, *Divinus Inſpiſſus*, ſent of God to Men, to good Men often, as here to *Jacob*, to *Joſeph* his Son, *Gen. 37. 5. 7.* to *Daniel*, chap. 2. and 7. to *Joſeph* the ſuppoſed Father of *Chriſt*, *Mat. 1. 20.*

and

and 2. 19, 22. and to Solomon, 1 King. 3. 5. yet sometimes to those that were not of God's People, as to *Abimelech* (of whom 'tis said, *God came to him in a Dream*, Gen. 20. 3.) to *Pharaoh's* self and to his *Butler* and *Baker*, Gen. 40. and 41. to *Nebuchadnezzar*, Dan. 4. 1. to *Pilate's* Wife, Mat. 27. 19. and to *Laban the Syrian*, Gen. 31. 24. Thus God communicates his mind to the minds of Men, even in their Sleep, Job 33. 15. what he would have understood by them, and uttered to others. This God especially did before the Law was Written, πολυμοῦς καὶ πολυτρόπος in divers manners, &c. Heb. 1. 1. God spake to Men, when they were plung'd in their Sleep, and so neither of the number of the *Living*, nor of the *Dead*, then doth he convey Instruction into them, wherein God hath the preheminance above all other Teachers amongst Men, for they can Teach only those that are awake, but he those that are asleep to the Conviction and Conversion of Sinners, which no Hand but the Divine can do. Divine Dreams again are manifold. As,

(1.) They are sent of God to signify, not always future things as did *Pharaohs*, *Nebuchadnezzars*, &c. but sometimes things present, as did that of *Abimelechs*, Gen. 20. 3. wherein he heard the Majesty of God speaking to him, that he should not sinfully touch *Sarah Abraham's* Wife, whom he had taken then into his House, for which God had smitten it with a Mortal Disease; and 'tis probable that this Man, though an Heathen, yet none of the worst, came to the knowledge of the true God by his Dream, which may make us admire God, who out of this evil knew how to extract this good, as his Repentance.

(2.) Those Divine Dreams, call'd *μάντιαι*, as fore-telling future things, are of two sorts.

1. They are *νuda βεβήματα*, naked Visions, plainly expressing the purport and meaning of the Dream, as was that to *Joseph* concerning *Mary*, how he should dispose of her according to Divine Direction in his Dream, Mat. 1. 19, 20, 24. so Gods Mind was most plainly signified to him again in a Dream about his returning out of Egypt into his own Land, Mat. 2. 19, 20, 22. Or,

2. They are *μυστικά* *ὄνειροι*, dark Dreams, folded up in Types and Figures, which cannot be understood without some Signification and solid Interpretation. Such was *Pharaoh's* Dream of the seven fat and lean Kine, and of the seven full and lank Ears, Gen. 41. and *Nebuchadnezzar's* of the Tree, &c. Dan. 4. and of the Image, Dan. 2, &c. whereas that of *Abimelech's* (as before) was of the former without a Figure.

(3.) Those Divine Dreams have not only divers manners of being delivered, to wit, Plainly or Parabolically, as before, but they have also divers Objects and Subject Matters whereunto they are concern'd. As,

1. Concerning those things which properly belong to our selves, and therefore be call'd proper Dreams.

2. Those call'd *Alien* do concern other Mens Affairs, not our own.

3. Those call'd *Common*, do concern both our selves and others.

4. Those call'd *Publick* do concern the Publick Affairs. And,

5. Those call'd *General*, do concern Matters both of Church and State.

(4.) Those Divine Dreams have likewise divers and differing Ends, to wit, they are sent of God. Either,

1. To chasten Man, as Job 7. 13, 14, &c. Or,

2. To comfort him, as Mat. 2. 19, &c. and these are sometimes oft repeated, until they be well regarded, as King *Pharaoh's* and young *Samuel's* were.

NB. And they are known from other Delusive and Deceitful Dreams (either from our own vain Fancies, or from the Black Fiend of Hell) by these Characters.

1. Dreams that be of Gods sending are always holy and good, never favouring of sinful or carnal things.

2. They do much Affect and Enlighten the Mind, make a great Impression upon the Spirit, and bring along with them their own Evidence whereby they are discern'd that they come from God, as the Sun is discover'd by its own Light it brings with it into the Horizon, and the Sacred Scriptures are discerned to be of God by that Lustre, Loftiness and Majesty that they are clothed with: Thus *Joseph's* and *Daniel's* Dreams were thus attended, and so was *Jacob's* here: Hence Gregory the Great, lib. 4. Dialog. 48. saith, that holy Men may know, that their Dreams are not the Devils Delusions, but be Divine by a certain, Inward Savour and Spiritual Relish that doth accompany them: They do leave an Inward Sense of Gods presence behind them.

3. God sends Divine Dreams never upon Trivial, but always upon Grave and weighty Matters, therefore he doth it rarely, and for holy and ponderous Inducements or Reasons; as to *Pharaoh*, whose Dream of Seven years Plenty and Scarcity shew'd the occasion of *Joseph's*

seph's *Enlargement* and *Advancement*, and of *Israel's* coming down into *Egypt*, both which were Matters of mighty importance; and so was that to *Nebuchadnezzar*, which was sent,

1. To humble him for his *Pride*, and to make him know the *God* of *Israel*, whereby he might be made more favourable to his people, whom he held then in *Babylonish Captivity*.

2. That *Daniel* might be *Exalted*, as *Joseph* had been before him by the like means, that both might become as *Foster-fathers* to *Gods* *Captive People*.

3. For the *Comfort* of the *Church*, being instructed hereby, that *Gods* *Eye* is upon the *Mighty Monarchs* of the *World*, whom he sets up, and pulls down at his pleasure; the little *Stone* shall break all the *Four Monarchies*.

4. *Divine Dreams* are for the most part sent to *Men* *fearing God*, if not sometimes at the first Hand, yet always at the second as to the Interpretation of them; as holy *Joseph* must be the Interpreter of *Pharaoh's* *Dream*, and holy *Daniel* of *Nebuchadnezzar's*, being both folded up in *Figures*: Hereby the *God* of *Joseph* and of *Daniel* was glorified above all false *Gods* in fore-telling future *Contingencies*, abstruse and hidden *Mysteries* infinitely transcending all *Humane Capacities*, which are only known to the *All-knowing God*, *Isa.* 46. 9, 10. with 41. 22, 23. and 22. 12. and 45. 5, 6. and 48. 2. fore-telling the Issue of things long before their Accomplishment, all passages and proceedings of *Providence* in a continued course and progress from first to last, though not at present in Being, yet all in time come to pass; this none can predict, but the true *God*, who rarely Reveals them to any but to good *Men*, that have *Commerce* and *Communion* with him. If ever he doth it to others that are not holy, 'tis still in *Ordine ad Ecclesiam*, for *Zion's* good, as those above, *Abimelech's* for *Abraham's*, and *Pilate's* Wife for *Christ's*, &c.

To conclude with a word of *Caution* and *Council*, whereas the *Vulgar* saying is, that many *Natural Dreams* do prove *Prophetically true*, therefore not so to be slighted. This is to fall below the *Knowledge* of the *wise Heathens*, who condemn'd the observation of *Dreams*, which are those *Imaginations* that the *Mind* of *Man* maketh or conceiveth in his *Sleep*. *Cato* could say,

Somnia nè cures, nam Mens Humana quod optat, &c.

And *Cicero* censures it in his *Books of Divination*, lib. 1. saying, *Somniorum observationem vanam esse, &c.* rendring sundry Reasons; and suppose (saith he) some *Dream* prove true, why should we not rather mistrust that one out of many, than trust the truth of many because of that one? *Dreams* (we see) are common to *Dogs* (as well as to *Men*) which will Bark in their *Sleep*, as if pursuing their *Game*, though this may have respect to things past, as the *Poet* says:

{ *Omnia quæ sensu voluntur vota Diurno,*
 Tempore nocturno reddit Amica quies. }

As *Man*, so the *Beast* may *Dream* of what he was much affected with the day before, yet this cannot be any *Prognostick* of what shall be the day after, or have any relation to future things, which *Cicero* confesses none but the *Deity* (whereby 'tis it self known) can make known, lib. 2. *de naturâ Deorum*. Though the *Delpbick Devil* did foretel some future things: 'Tis most certain, he cannot foretel all, nor any thing *Infallibly*, and of himself; but either as it is Revealed unto him by *God*, as was *Abah's* Fall at *Ramoth Gilead*, or as he fore-seeth it in the *Causes*, *Signs* or *Prophecies* of *Sacred Scripture*, wherein he bath (undoubtedly) a vast and prodigious skill, otherwise he could not have quoted it so aptly to *Christ*, *Mat.* 4. 6. Still this Argument must be insisted upon, (as *God* doth oft by his *Prophets*, to shew the *Vanity* of all *Idols*) that *God* alone can predict and foretel future things, according to that of *Tertullian* (in his *Apol. cap.* 20.) *Testimonium Divinitatis est veritas Divinationis*, true *Divination* is the most clear Evidence of the true *Deity* and *Divinity*.

These few *Remarks* about *Dreams* shall shut up this point for further and fuller Consideration.

The first is, We must not judge all *Dreams* vain with *Epicurus*, neither may we think, that no *Dreams* are vain, with the *Superstitious*, as those in *Tertullian*, *qui nulla somnia evacuabant*, lib. *de Animâ*, cap. 46. both these are the two Extreams; there is a *Golden Mean* betwixt both, which requires a *Spirit of Discerning*, and godly *Wisdom* to distinguish betwixt *Natural*, *Diabolical* and *Divine*, &c.

2. Some

Chap. 12. *The second Section, the Vision of the Ladder.* 255

2. Some good use may be made of some *Dreams* no wise Man doubteth. *Aristotle* in his *Ethicks* could say, *Iustum ab injusto, non somno, sed somnio discerni*; a good Man may be distinguish'd from a bad, though not by his Sleep, yet by his Dreams in his Sleep: And other Philosophers (which godly Mr. *Greenham* mentioneth) say, That the *Vertuous* do differ nothing from the *Vicious* about half part of their Lives, that is, their sleeping times, save only in their good Dreams, as the other have their bad ones, for both are much affected in the Night, according to their Actions in the Day: How much more should *Saints* employ their Thoughts, Words and Actions upon good in the Day, and then their Fancies and Affections will Dream of that which is good in the Night: But they that make no Conscience to *Sin Waking*, will not at all scruple to *Sin Sleeping*.

The Third Remark is, *Dreams* (saith Reverend Mr. *Baxter*) are neither good nor evil, or sinful simply in themselves, because they are not rational and voluntary, nor in our power (being more properly the products of the Fancy alone, than of the understanding or will) yet may be made sinful by participation through some other voluntary Acts attending them, either Before, or After.

1. Before, as either Commission of Villany, which by a strong Impression disposeth the Fancy to Dream thereof, or Omission of Duty, either in not Mortifying a wicked Heart, which is the source and fountain of wicked Dreams; or not obliging God by Prayer to lock up our Fancies, which is beyond our own power to do.

2. After; As, when Men voluntarily put more stress upon their Dreams than is meet, and take the measure of their Actions afterwards from them, and so make them as Divine Revelations, either trusting in them, or affrighted by them: whereas the Heathen *Diogenes* could say, 'Tis folly to prefer our sleeping, before our waking Thoughts, and to Prognosticate our Misery or Felicity by Dreams, seeing both of them depend more upon what we do when awake, than upon what we suffer in our sleep.

The Fourth Remark is, we may not expect that God will inform us in our Dreams about any divine Truths, yet about some Humane Events (pertaining to this life) God may sometimes admonish his Servants, as (*Ecclesiastical History* assures us) hath been done. Holy Mr. *Byfield* saith, That certainly God still doth Treat with his People by Dreams, and 'tis our Duty to bless God for Holy Dreams. See more of this in my *Signs of the Times*, pag. 24, 25. Dr. *Sibbs* (in his *Evangelical Sacrifice*) saith, That God by Dreams may foreshew some sin to come which we are like to fall into, and yet not afraid of; or may discover thereby what present Sin prevails in the Heart: This God doth rarely, and for weighty Reasons, mostly to Holy Persons, bringing with them their own Evidence, which always prove True. This makes nothing to heed all Dreams, because some hold true; for (saith Mr. *Gattaker* of Lotts) we mind only what proves true, but miss the many thousand that prove false.

The Fourth and last Circumstance, is the Matter what, which is most Remarkable; attended with Three Beholds.

1. Behold a Ladder, &c.

2. Behold Angels, &c.

3. Behold God at the top of it: Besides the excellency of the Matter is the more apparent, inasmuch as it was deliver'd both in a Dream and in a Vision too. The former being distinctly promis'd to old Men, [They shall dream Dreams] and the latter to young Men [They shall see Visions] Joel. 2. 28. which was the first Text, that the Apostles Preach'd upon, Act. 2. 17. to the Conversion of 3000 Souls at one Sermon, and then was fulfilled; (as Christ had told them, Job. 7. 37.) for the New Testament is but the unfolding and fulfilling of the Old: Jacob had here this double Privilege (both of a young Man, as yet a Batchelor and unmarried, and of an old Man, being 77 years old at this time) bestowed upon him, for he had both a Dream and a Vision, and both were Divine also; and whereas [to see Visions] is judg'd a greater Honour than [to dream Dreams] even that Honour, as well as this, is Jacob dignified with here; yea, having not only Similitudes and Resemblances of some things to signifye Important Matters, as Pharaoh and Nebuchadnezzar had, but also the other (which is a more excellent) way, wherein God (himself) spake audibly and intelligibly to him (from the top of the Ladder) as Abimelech had, Gen. 20. 3. and as Joseph had the Angel of God speaking twice to him expressly and without a figure, Matth. 1. 20. and 2. 19. both in a Dream, as Paul had also in a Vision, Act. 16. 9. Such more noble Treats than the other, God mostly gives his Servants.

This Cœlestial Ladder consists of Four considerable Parts.

1. The Top, in Heaven.

2. The Foot or bottom on Earth.

3. The two Sides. And,

4. The *sundry Rounds* or Steps thereof, all coupled together in a comely and orderly Conjunction. There be *many Senses* put upon this Ladder by *Rabbies*, the *Fathers*, and *Modern Divines*, some taking it *Litterally*, some *Mystically*, others *Allegorically*, and in a *Tropological* Acceptation, &c.

1. The *Jewish Rabbies* say, This Vision was the Representation of *Nebuchadnezzar's Image*, the *Head* whereof was *Gold*, the *Breast Silver*, the *Belly Brass*, the *Legs Iron*, and the feet *Iron and Clay*; to wit, of the Four main and mightiest Monarchies of the World, namely, the *Assyrian*, the *Persian*, the *Grecian*, and the *Roman Monarchies*; mentioned by *Daniel*, Chap. 2. 31. to 36. which is the first Prophecy concerning all the four aforesaid, and which most memorably comprehendeth a Compleat (though Compendious) History of all the Ages of the World, from the Building of *Babel's Tower*, (before *Abraham*) to the last Day of Judgment. This must needs be a very long Ladder, reaching from the beginning of *Babel* to the end of *Babylon*, from the *Rise* of the *Literal*, to the *Ruin* of the *Spiritual Babylon*, whose top was *Gold*, the next part below it was *Silver*, that lower than it was *Brass*, but the Foot and Bottom of it (still waxing worse and less worthy) was *Iron and Clay* of *Nebuchadnezzar's Image*; from *Daniel's Interpretation* of this Vision, the *Heathen Poets* borrow'd their Fables of the four Ages of the World; to wit, the *Golden*, *Silver*, *Brazen*, and *Iron* Ages thereof.

Sleidan writes his Commentaries upon these four principal Empires, which (all) had exceeding wide Steps, both in the Publick *Transactions* of their own particular Empires, and in the strange *Transitions* successively of one Empire into another, until the last and worst be usher'd in; and now the World is come towards the bottom of this Ladder, to the last of the last, and to the worst of it too, past the *Legs* of *Iron* to the *Feet* and *Toes* of *Clay*; the *two Clay-feet* are the *Eastern Antichrist*, the *Turk*, and the *Western*, the *Pope*, both weaker, than whiles they were *Legs of Iron*: The Kingdom of the *Turk* is now tottering with nothing more than the weightiness of it self, and that of the *Pope* declineth apace also, and shall decline more and more daily notwithstanding all his *proud Helpers*, according to that old Distich,

*Roma diu Titubans variis erroribus acta,
Corruet & Mundi desinet esse Caput.*

This strong Cordial our gracious God hath left us in his Cabinet of the *Holy Scripture* for the comforting of our (almost) swooning Hearts in this Evil day, that the Kingdom of the *Stone* will smite the *Image upon his feet*, Dan. 2. 34. which (at the best) are but part of *Clay*, standing upon earthly Foundations, *Isa.* 40. 6. and all the Powers of the World are but *earthen Vessels*, an hearty knock with this little stone, breaks them all to pieces, *Psal.* 2. 9. As sure as the *Silver* Kingdom destroy'd the *Golden*, and the *Brazen the Silver*, so sure the Kingdom of the *Stone* will destroy the *Iron*, and the *Clayie* one, and for the better corroborating of our Faith: This is all done by the Ministry of *Angels*, (*ascending and descending* upon this Ladder of the worldly Empires) managing all the various Vicissitudes and Mutations (one into another). In all their *ups and downs*, *Daniel* mentions the *Angel of Persia*, and he Names *Michael* the Churches Angel, Dan. 10. 13, 20. The Great God gives all those Kingdoms their *Times* and their *Turns*, their *Rise*, their *Reign* and their *Ruine*, by the Ministration of *Angels*, and when the Gouty feet of this worldly Image (being now degenerated into *Clay*) shall be broke in pieces by the Kingdom of the *Stone*, then shall the Kingdom of the *Mountain* begin to fill the whole Earth, Dan. 2. 35. and 44, 45. the Kingdom of *Christ*, as a little Stone at the first (yet working great Destructions upon those Metal-Kingdoms) but increasing wonderfully to a great Mountain, when *Christ* takes to himself his great Power, Rev. 11. 15, 17. then the Kingdoms of the World shall renounce Popery, and give up their Names to the Gospel in receiving the Reformation; such as do not, but send Messengers after him, saying, *We will not have this man to rule over us*, Luk. 19. 27. he will certainly slay them, subduing all before him, and his Church shall stand, when all other contrary Powers (though they seem at present never so splendid and solid) shall be blown upon and blasted (*Isa.* 40. 24.) they shall dwindle away, and disappear for ever. Though they be never so angry at this, Rev. 11. 18. *Vana sine viribus Ira*. They cannot help it, for strong is the Lord that judgeth them; two Fits of an Ague shook to Death great *Tamerlain* in the midst of his Preparations for his Conquest of *Turky*, for the Time of its Ruine was not then come: but in fulness of Time *Christ* will divide the spoil with the strong, *Isa.* 53. 12. with the strong *Turk*, *Pope*, and *Devil*.

The Second sense (according to the Sentiments of others) is, This Ladder represents that Divine Providence whereby all the Affairs of the World (both universal and particular) are governed

governed by the great God, who is at the top of it, wherein he is pleas'd to make use of *Angels* (not because he needs, for he created them without their Help, but because it is his indisputable pleasure) as *ministering Spirits in his Service*, Hebr. 1. 14. The Almighty Power and Providence of God doth not only dispose of the great Concerns of *Europe, Asia, Africa* and *America in the General*; as before, but also of every *Kingdom, Country, Family, and Individual Person in Particular*.

This *Ladder of Providence* hath for its two Sides, First, Divine Wisdom; Secondly, Divine Power coupled together and embracing each other by several Rounds or Steps thereof from the beginning of the World to this present Day, and brings all persons and things to their proper place and end; guiding all [*fortiter, sed suaviter*] strongly, yet sweetly, and governing both [*Mala culpæ & pena*] the Evils of Sin, and of Punishment for Sin to God's Glory; so that nothing can disturb his Work: It was the Country of *Canaan's* Privilege to have God's Eye upon it from the Beginning of the Year to the end thereof, *Deut. 11. 11, 12.* So God (at the top of this Ladder) hath his Eye upon our Country and Kingdom, *Ubi amor ibi oculus*, undoubtedly God hath a love for *England*, for he hath Recorded his Name upon it, and hath a great People (that bring more Glory to him than many Nations) in it. Though with many of us God is not well-pleased, 1 Cor. 10. 5. *his Eyes run to and fro*, and are every where, 2 Chron. 16. 9. to wit, the Eyes of his Omniscience, though not of his watchful Benevolence. The Lord sets his Eyes upon the Wicked for evil, and not for good, *Amos 9. 4.* He looks upon all created beings, from Angels down to Worms, *Psal. 113. 5, 6. Curat universa quasi singula, & singula quasi sola*, saith *Austin*, He Eseth All as if one, and one as if all, and no more.

This Ladder or Pillar of Providence, hath not only a long reach from Heaven down to the Earth; but also a large Eye, looking well, *Jer. 40. 4.* unto and upon Cities, *Ezr. 5. 5. Families*, *Isa. 49. 16.* and every Righteous Person, *Psal. 33. 18.* and *34. 15.* *Job 36. 7.* 1 Pet. 3. 12. as here upon and unto this poor Pilgrim *Jacob*, numbring the very hairs of our Heads, *Matth. 10. 30.* setting an Hedge about us, as *Job 1. 10.* and a wall of Safety, *Isa. 26. 1.* and *60. 18.* *Ezr. 9. 9.* This Ladder is still let down from Heaven, as here for the Comfort of *Jacob*, so for all the Seed of *Jacob*, still Angels are ascending and descending upon it, all charged to look well to God's little ones, *Psal. 91. 11.* as their careful Nurses, bearing them up in their Arms while they are all along in this lower world, and at Death carrying them away safe through the Air (the Devils Territories) Home to their Father's House into Heaven, there laying them down in the warm bosom of *Abraham*, *Luk. 16. 22.* that they may be ever with the Lord, 1 Thess. 4. 17. and there sing *Hallelujahs* to him for evermore in a better World. How may this support us with Comfort in all our Trials and Troubles, seeing *Christ* is at the top of this Ladder, overlooking every Stone that is thrown at us? as at *Stephen*, *Acts 7. 55, 58.* and saying to us, *Fear not thou worm Jacob*, *Isa. 41. 14.* and as once he said to *Martba*, *If thou wilt believe, thou shalt see the mighty power of God*, *Joh. 11. 40.* so *Jacob* saw after this.

The Third Sense put upon this Ladder is, it represents the Church's Pilgrimage through the World, mounting up like Pillars of *Smoak* from Earth to Heaven, *Cant. 3. 6.* How hath she had her *Ascensions Fumi*, the rising Rowlings, and Agglomerations of *Smoak*; which, though black and footy (as it is) through manifold Imperfections, and Infirmities attending her, yet hath a principle within to carry her upward (as it hath) and comes more welcom and sweet to God, than all the costly Evaporations of Myrrh and Incense, and all the odoriferous Powders of the Spice Merchant, as being perfumed with the fragrant Odours of her Redeemer's Merits and Mediation, *Hebr. 9. 24. Revel. 5. 8.* and *8. 4.* whereby her Prayers pass up as a sweet memorial, *Act. 10. 4.* and the Persons that be her Members are accepted in the Beloved, *Eph. 1. 6.* both go up as Incense, *Psal. 141. 2.* and sometimes wonderfully, *Judg. 13. 19, 20.* for besides the inward principle (aforesaid) there is likewise an outward Influence, lifting up both Prayers and Persons.

1. Her Prayers, being kindled and rarified by the fire of God's Spirit, do move and mount upward (as the Flame doth naturally) toward Heaven, *Christ* carrying them along (as he did *Manna's* Sacrifice in the flame whereof he ascended) for it is his office to present the Churches Services before God, and to procure their gracious Acceptance with him; hereby they become right *Heave-offerings to the Lord*, *Exod. 29. 28.* wherein our hearts should be heaved up to Heaven.

2. The Persons (belonging to her) themselves.

The Lord (at the top of the Ladder) lets down his long Hand and gives them many an effectual lift, *Drawing them to himself*, *Cant. 1. 4. Joh. 6. 44.* and *12. 32. Causing them to approach to him*, *Psal. 65. 4.* for it is his gracious will, that where he is, there they may be
 u u u also,

also, Joh. 17. 24. therefore doth Christ both *bold* and *bale* them by the *hand* and by the *heart*, Hof. 11. 4. *his left hand being under their heads; and his right hand embracing them*, Cant. 2. 6. in which posture he carries them *gently in his bosom*, Isa. 40. 11. through the Wilderness of this World, to Rest with himself in Eternal Glory.

Thus hath the Church been climbing up this Ladder in her Militant State, both before the Law, under the Law, and after the Law, under the Gospel to this present day, and will be climbing to the end of the World, the Angels attending her all along, *Deus videt, Angeli astant, &c.* therefore though she be bewilder'd, yet in her Wilderness state she cannot miscarry. 'Tis with her as with Israel in their Pilgrimage from Egypt through the Wilderness to Canaan, wherein they had Forty two Stations from Raamses to Jordan, a long Ladder with so many Steps or Stages, which pre-figureth the various wandrings of the Church, and her many removes in this worldly Wilderness, yet hath she the conduct (as Israel had) of the Pillar of Glory to protect them, to direct them, and to suit their Necessities Night and Day, Exod. 13. 21, 22. chusing, though not the *nearest*, yet the *safest* way for them, and ordering the matter so, that evils should not be ready for them, till they were made ready for evils: Thus the Heirs of Heaven may not murmur that they are wanderers on Earth, and as younger Brothers shift from place to place; Gods Pilgrims have no fixed Seat, Gen. 47. 9. 1 Chron. 29. 15. 1 Pet. 1. 17. and 2. 11. Heb. 11. 9, 10, 13, 14. yet still they have this to comfort them, they in all their wandrings have hold of their Fathers Hand, and he of theirs, conducting them from step to step upon this Pilgrim ladder, until he Hand them to the highest step, and from thence into Heaven. The Pillar of Providence leads the Church-Militant through the World to be Triumphant in Heaven.

The fourth sense of this Ladder (according to others) is, It hath the resemblance of Divine Predestination Descending from Heaven to the Earth, and again, Ascending from the Earth to Heaven; the Eternal Decree and Everlasting Covenant of God concluding at the end in Mans Salvation. In this latter way (to wit, of Ascension) Gods Predetermination is the Root of the Ladder, and Mans Salvation is the Top of it; but in the former way (of Descension) God is at the top of it, fore-knowing, and writing in the Book of Life, the Names of such as shall be saved, and the several Steps thereof are, 1. Election. 2. Creation. 3. Vocation. 4. Justification. 5. Adoption. 6. Sanctification; and 7. Glorification: The two sides of which Ladder (they make) to be the Justice and Mercy of God. Even the Heathen Poet Homer could dream of a Golden Chain, which the Gentile Jupiter let down from Heaven to Earth, whereby (according to the Wisdom of the Antients) he ordered all things according to his Will; but our blessed Apostle Paul tells us better of a Golden Chain indeed, whereby the True Jove, or Jehovah manages matters concerning Mankind in an orderly manner, Rom. 8. 29, 30. to the praise of the glory of his Grace, Eph. 1. 5, 6. and according to the counsel of his own Will, v. 11. Oh how should men mind more the lower Steps of this long Ladder, and become better Scholars in the Grammar-School of Faith and Repentance, before they venture to the University, and become too busie Disputers about the Doctrine of Predestination, which is the Top of the Ladder. We may know our Election by our Vocation; can we but make this latter sure (the Apostle doth assure us, 2 Pet. 1. 10.) thereby we make the former sure also. None are effectually Called, but those that are eternally Elected. The Called are the Chosen. God elects to the Means, as well as to the End, and none but Libertines say otherwise, Eph. 1. 4. God hath chosen us that we may be holy. As they, Acts 27. 31. could not come safe to Land, if they left the Ship; so neither can Men come to Heaven but by Holiness, Heb. 12. 14. Oh fear to forsake the Ship (the Church) as the manner of some is; for extra Ecclesiam nulla est salus, except ye tarry in the Ship, ye will not be saved.

The fifth sense (among the godly Learned) of this Ladder is, It resembles a Religious Life, and a Christian Conversation. Thus Bernardus saith in his Sermons upon Mar. 19. 27. [We have left all and followed thee.] and this Sense Basil and others after him, put upon it, making Holy Exercises to be the many steps, and Faith and Obedience to be the two sides of the Ladder, whereby the true Christians Conversation is in Heaven, Phil. 3. 20. while his Commoration is on Earth. Though he be in the VWorld, yet he is not of the VWorld, John. 17. 11, 14. Though he Trade in the things that are below, yet he seeks the things that are above, Col. 3. 1, 2. He is Heaven-born, so must be mounting upward thither as to his Centre, holding his Heart as well as Hand upon Gods VVord and Sacraments as upon (so some sense it) the two sides of this Evangelical Ladder; others would have those two grand Principles of Moral Philosophy [*Ἀνέχεσθαι, Ἀπέχεσθαι*, Sufstine, Abstine, Sustain Suffering, Abstain Sinning] to signifie the two sides of this Ladder, because these two significant words (wherein there is πολλὸν ἐν μικρῷ, much sense in a short sentence) do hold forth the strongest Guards both against the evil of Sinning and the evil of Suffering for Sinning: This [cum grano salis] with a little

the allowance may pass for current Coin in the Court of the Gospel, and that by the *Ballance of the Sanctuary*, if we take those *Moral Vertues* for *Theological Graces*, as the Apostle Peter doth, 2 Pet. 1. 4, 5, 6, 7. where he links them Hand in Hand like Virgins in a Dance (as the word [*ἑννομασμέναις*] there used signifies) and placing those Divine Vertues so, as to make one Grace strengthen another, as Stones do in an Arch: For what else is the whole of Christianity, but an adding one Grace to another, and a continued Exercise of those Graces one to another, whereof Faith is the Foundation of all that follow, being all Radically in it, and indeed every other true Grace is but Faith exercised, which, while the Heathen Philosophers wanted, their best Moralists (notwithstanding their choicest Moral Vertues, call'd by Augustine (*splendida peccata*) but shining Sins) did miss of the right way of Salvation, John 14. 6. Acts 4. 12. There is no way to Salvation but by Faith in Christ, growing in Grace, 2 Pet. 3. 18. from one kind to another, from one Exercise (of those various kinds of Graces) to another, and from one Degree (of those Exercises from weaker to stronger) to another, is the right climbing of this Ladder of Christianity: From hence come the several Forms, the lower, the middle, and the higher Forms of Christians, which the Antients call the *Catechumeni*, the *Competentes* and the *Adulti*; and the *Romanists* style, *Incipientes*, *Proficientes* and *Perfecti*, but best of all, the Apostle nameth them, *Children*, *Young-men* and *Fathers*, 1 John 2. 12, 13, 14. Intimating thereby, that a Christian hath his degrees of Growth, as Mankind hath.

1. He is a *Child*, and must be fed with Milk, 1 Cor. 3. 1, 2. and not with strong Meat, Heb. 5. 11, 12, 13.

2. He becomes a *Youth* in Christ's School (Acts 4. 13. They had been with Jesus for Learning) better taught, and past the Spoon; such as need not have their Nurses to masticate their Meat for them, but grow strong to resist the Tempter, 1 John 2. 13. and by Victory put the Devil to a flight.

3. Then he grows up to be a *Father*, or she to be a *Mother* in Israel, Judg. 5. 7. 2 Sam. 20. 19. Thus *Mnaſon* is call'd an old Disciple, Acts 21. 16. that is, a Gray-headed, well-experienced Christian, such a one, as brought forth Fruit in his old Age, Psal. 92. 12, 13, 14. in his full-grown state, Eph. 4. 13. Besides and before these three Degrees the Scripture mentions the first Being and Beginning of a Christian. As,

1. His Conception, Gal. 4. 19. the first Forming of Christ's Image in the Soul. Alas there be too many such as the Prophets unwise Son, Hof. 12. 13. who stay too long in the place of the breaking forth of Children, proceed no farther than to conviction for Sin, which is there stifled, And,

2. His Birth, 1 Pet. 1. 23. which is a blessed Birth, that brings him into a new World. Some (as Job) have cursed the day of their first Birth, but never any cursed the day of their new Birth; yet too many there be, who deal with their Convictions (or inward Workings for Sin) as Harlots do with their Conceptions, they destroy them, that they may not bear the pangs of Child-birth in bringing forth.

We should make a serious search and scrutiny after all these five steps of this Christian Ladder, to wit,

1. Conception. 2. Birth. 3. Childhood. 4. Youth. 5. The full grown Age in the good ways of God; Searching what or what manner of time the Spirit of Christ hath signified these things to us, 1 Pet. 1. 11. and whereabouts (of this Jacob's Ladder) we are, whether at the bottom, about the middle, or near the top, but more of this upon the last sense of this Ladder, adding now this word only, that the most ascending Christian is the most assured Christian, and most abounding with good works, *actuosus & fructuosus*, the most active is the most fruitful and best confirmed, Eph. 5. 9. 2 Pet. 1. 8. growing as Saul did higher by the Head and Shoulders than others, until we come to the fulness of the measure of the stature of Christ, Eph. 4. 13. till we can do singular things for God (who doth singular things for us) Mat. 5. 47. having our Feet (upon this Ladder) where other Mens Heads are, Prov. 15. 24. having our Senses exercised to discern (from a considerable advance upon this Ladder) betwixt Good and Evil, Heb. 5. 14. Hereby a more abundant entrance is ministered to us into the Kingdom of Christ, 2 Pet. 1. 11. As we pass along in climbing this Ladder we shall not be *κωφάλοισι*, blinking or purblind, not so weak-sighted but we may both ken our Interest in the Kingdom, Luke 12. 32. and go gallantly into Heaven, not with hard shift and with much ado thither, as many Ships into the Harbour, with Cables rent, Sails tatter'd, Masts broken, Anchors lost, &c. but as the brave Ship that comes Home with its Streamers flying, Trumpets sounding, &c.

The Sixth sense of this Ladder in its Mystical Meaning according to some learned Criticks, is; It likewise resembles the Generation or Genealogy of Christ, according to the Flesh, or his Humane

Humane Nature, which the Evangelist *Luke*, Chap. 3. describeth in its *descent* downward from *Adam*, and the Evangelist *Matthew* its *Ascension* upward from *Joseph* the supposed Father of our Blessed Saviour; and every *Generation* (the three fourteens mentioned, *Mat.* 1. 17.) are as so many steps of this Ladder, and the two sides thereof are *Gods Mercy and Truth*, whereby all the parts of it were compact together, although a *Tamar* (the Canaanitish *Rabab* the Harlot) a *Ruth* (the *Moabite*s) and a *Bathsheba* (the *Adulteress*) be some materials thereof [*Quolibet ex ligno non fit Mercurius*] is an old and a true saying among men, the Carpenter cannot make a straight Ladder of Crooked Timber, but God can, for he maketh the bad good, and *crooked things straight*, *Isa.* 40. 4. & 42. 16. & 45. 2. & *Luk.* 3. 5. he maketh them plain to be put together in every point and joint, all impediments God removeth (saith that *Evangelist* there) to usher into the World *Christ's Generation*, which he mentions after, *v.* 23. to the end, *Christ* was pleased to take flesh of these four great sinners aforesaid, that were all advanced to be great Grand-mothers to the King of Kings, who as he needed not to be ennobled by his stock, so neither was disparag'd by his Progenitors, but descended from those sinful Women (to say nothing of the sundry sinful Men) which was to shew; that we cannot commit more than he can remit, and that by his Purifying Grace, he purgeth away and washeth off all our pollutions being the *Sun of Righteousness*, *Mal.* 4. 2. as the *Sun* of the *Firmament* dissipateth and dispereth all those noxious Vapours (that Infect both the *Earth* and the *Air*) by its Beams.

And 'tis very Remarkable, how the lower end of this Ladder (of *Christ's Genealogy*) was made up of obscure Materials; to wit, of such Persons as the Scripture mentioneth no more, save only their bare Names, neither doth any Jewish Record (now extant) Register any of their Acts, but so many miseries attended them (before *Shiloh* came) in those calamitous Times after the Captivity, that though they were principal Men among their own People (as being of *Judah's* Tribe according to *Jacob's Prophecy*, *Gen.* 49. 10.) yet were they so held in subjection by the *Antiochus's* and by the *Herods* of that Age, that they were (some of them) no better than private Persons, as *Joseph* and *Mary* were, though others might be *Law-givers* among that People privately, as *Jacob* Prophecy'd: And we may suppose also, that because of the continual Calamities that came then one upon the neck of another, little liberty was left the *Rabbies* to write any Rolls or Registers, Catalogues or Kalendars with Enlargements upon them in an Historical Method, though undoubtedly the *Posterity* of *David* (from whom *Christ* was to descend) were then carefully both observed and preserved by those that look'd for the Consolation of *Israel*, *Luk.* 2. 25. and 38. for it was a most certain and received Truth among the *Jews* of those times, that *Messiah the Prince*, *Dan.* 9. 26. should shortly come of that Family, and when he came, he found them (as *Joseph* did his Brethren, *Gen.* 37. 17.) in *Dothan*, *Hebr.* *Defection*, in so low estate were they at his coming, and their looking for the desire of all Nations, *Hagg.* 2. 7. was that which held up their fainting Hearts in those sad Times, wherein not only *Prophecy*, but also *Prosperity* failed them. They had little else to relieve them as to external means; Except,

1. The *Bath-Kol*, that Voice or (Daughter of a Voice, as the *Hebr.* signifies) the *Eccbo* heard in the Temple (as they tell us) which supplied the place of, and serv'd for an Oracle. And,

2. The Miracle of the Pool of *Bethesda's* Healing by the Angels troubling it, *Joh.* 5. 2, 3, 4. which marvellous Mercy was granted them by God to strengthen their Hearts in his True Worship under all their Persecutions by several Tyrants, until the Days of *Christ*. Thus our Lord saith, when the Son of Man cometh, shall he find faith upon the Earth? *Luk.* 18. 8. He found little Faith at his first coming, (he came to his own, and his own in their so deep Defection and suppressing Subjection, received him not, *Joh.* 1. 11.) and he will (as he saith) find as little Faith at his second coming; God oft stays long, yea so long, till his Saints have done looking for him (which yet they ought to do when they cannot be blest with looking on him, *Isa.* 8. 17.) sighing out those sad words [*Why are his Chariots* so long in coming, &c.] *Judg.* 5. 28. when they have even forgot both God's Promises, and their own Prayers grounded upon his Promises: And when they have done expecting, and say, there is no hope, *Jer.* 2. 25. The harvest is past, the Summer is over, and gone, and we are not saved, *Jer.* 8. 20. therefore after Strangers must we go, after Princes who serve strange Gods: Then, even then comes *Christ* [*and purgatus*] as out of an Engine, and then doth he things that they looked not for, *Isa.* 64. 3, 4. even Terrible things, extolled by God himself, *Deut.* 4. 32, 33. with 30. the Call of the *Jews*, the Fulness of the *Gentiles*, the Fall of *Antichrist*, the Rise of *Jesus Christ* for those that wait for him, and are willing yet to wait him till his time come. He is a God of Judgment, waits to be Gracious, *Isa.* 30. 18. and knows the best time when to hand forth his favours, *Isa.* 49. 8. *Psal.* 69. 13. every Blessing is best and most beautiful

Chap. 12. *The Second Section, the Vision of the Ladder.* 261

beautiful in its season, Ecclef. 3. 11. Wait then on him who waits on us.

The Seventh, last and best Sense of *Jacob's Ladder*, is, 'Tis a most lively Representation of our blessed Mediator (himself) *Jesus Christ*: Though the most proper and literal sense of this *visional Ladder* be to shew *God's Providence* in the general, whereby he governeth all things both in Heaven and Earth, *Psal. 113. 6.* 'tis a glorious condescension in him to look out of himself from the top of this *Ladder* down upon *Angels*, *Psal. 113. 6.* how much more upon the worm *Jacob* here, *Isa. 41. 14.* and upon such worthless Worms, and unworthy Wretches as we are, whom Sin setteth farther beneath the Worms, than the Worms are beneath the Angels: Thus God *Humbleth* himself here to disconsolate and anxious *Jacob*, declaring hereby to him, that Divine Providence should attend him (after a special manner) both in his descent to *Mesopotamia*, and in his ascent or return to *Palestine*: And that God would be his Friend, graciously charging his *Angels* with him, *Psal. 91. 11.* both in his going down and coming up. The *Ladder* was to signify the way which *Jacob* was to go, the *Angels* were his *Convoy* backward and forward, and God at the top, ordering and over-ruling All, yea and counter-comforting him against his four *Cor-doliums*, or Hearts-griefs; as,

1. For his *Banishment* from his Parents, God saith, *I will be thy Keeper.*
2. For leaving his Native Country, he saith, *I will give thee this Land.*
3. For his *solitary Journey*, he should be accompanied with *Angels*. And,
4. His *Cordial* against his *Poverty* was, that God would make him great to East and West, &c.

And this *Vision* was not only for *Jacob's Comfort*, proper to him alone, but 'tis for the *Comfort* of all the *Seed of Jacob* in common (even of all God's People) that they should not doubt of God's Presence and Assistance at any time, and in any place of their Troubles: This is the literal Sense.

But the main mystical sense is to signify the Saviour of Mankind, as *Christ* himself (the best Expounder of Visions and Scriptures) doth Expound it as prefiguring himself. Sundry Testimonies of this excellent Interpretation we have from *John the Evangelist*, who writes chiefly of *Christ's Divinity* (as *Matthew* and *Luke* of his Humanity, as before) whereof who can tell his Generation or Genealogy, *Isa. 53. 8.* what is his Name, and what is his Sons Name? declare if thou canst tell, *Prov. 30. 4.* According to the Divine Nature *Christ* is without Descent, or Pedigree, as *Melchisedech*, *Hebr. 7. 2.* In concurrence with all these Scriptures, the *Evangelist John* essays (as his prime Project, and principal Drift, Scope and Subject) to set forth the Deity of *Christ*, his Co-eternity and Co-existency with the Father, and how he was a Co-agent with him in the Creation, *Job. 1. 1, 2, 3, 4, 5.* where that heavenly Eagle (call'd ὁ Θεολόγος καὶ ἑρμηνεύς, *John*, the Divine) soars out of sight at his first flight, the profoundness of which *Præfatory Mysteries* (in those five aforesaid Verses) did so astonish a *Platonick Philosopher* at the reading of them, that, tho' he call'd the *Evangelist* a *Barbarian*, yet was he constrain'd to cry out, He had comprised more stupendious stuff in those few lines, than all the *Philosophers* had done in their Voluminous Discourses; This was a fair Acknowledgment, and he had been an Happy man, had his Admiration hereof made a thorough work upon his Affections, so as to bring him over from *Atheism* to *Christianity*, as the reading of those very Verses did upon Learned *Junius*, according to his own Confession in the History of his Life; but alas, this vain Philosopher only read this profound piece and wondred at it, but still (not having Divine Teachings) he left it where he found it.

Now this high-flying *Evangelist* gives three choice Testimonies, that *Jacob's Ladder* did really represent our Blessed Redeemer, Mans Mediator.

His first Testimony is, *Job. 1. 51. Ye shall see the Heavens opened, and the Angels ascending and descending upon the Son of Man*: Where, for the comfort of all true Believers, he plainly alludeth to *Jacob's Ladder*, *Gen. 28. 12.* which representeth *Christ*, who alone toucheth Heaven and Earth with his two Natures, his Humanity as the foot of the Ladder, placed on Earth, and his Deity, as the top of the Ladder, reacheth to Heaven, and so, as he is the Mediator, he conjoyneth Heaven and Earth together, reconciling all in himself to the Father, *Col. 1. 20. Eph. 2. 19.* so becomes the Bridge (as *Gregory* calls him) which reacheth over from Man to God; a great Gulph indeed (as *Luke 16. 26.*) betwixt them in the fallen estate is fixed, yet *Christ* only hath a reach long enough to transport us over it: He is the only Mediator, *1 Tim. 2. 5. Beside him there is no Saviour, Isa. 43. 11.* By his only Merits and Mediation, both the Ministry of *Angels*, the Gifts and Graces of the Spirit descend down upon Man, and mens persons and prayers do ascend up to God, who is at the top of the Ladder, saying, *This is my beloved Son, in whom I am well pleased, Matth. 3. 17.*

The second Testimony of this *Evangelist*, is *John 3. 13. Christ came down from Heaven, and goes up to Heaven, like Jacob's Ladder, bringing God down to Man (in his Assump-*

tion of Mans Nature to his God-head) and carrying Man back again to God (from whom he had faln) in his *Ascension* of Mans Nature up to Heaven: And all that Interval of Time (betwixt his *Assumption* and *Ascension*) the *Holy Angels* are said to Minister to him. (To say nothing how they sang Anthems at his Birth, *Luke* 2. 13, 14, 15. and how they will attend him at his second coming, 2 *Thes.* 1. 7, 8.) As,

First, In his *Temptation*, *Mat.* 4. 11.

Secondly, In his *Passion*, *Luke* 22. 43.

Thirdly, In his *Resurrection*, *John* 20. 12.

Fourthly, In his *Ascension*, *Acts* 1. 11, &c.

And as *Christ* is the *Head of Angels*, *Eph.* 1. 22. (which are call'd *Shinan*, *changeable Creatures*, *Psal.* 68. 17. so receive their *Confirmation* by *Christ*, not to forsake their first *Habitation* as the *Apostate Angels* did.) So he chargeth them with his Church, *Psal.* 34. 7. *Heb.* 1. 14. whom he calls [*His Fulness*,] *Eph.* 1. 23. not accounting himself compleat, until She (*his Body*) be (by the *Guardianship* of the *Angels*) gather'd to him the *Head*, that where he (*their Head*) is, there they may be also, *John* 17. 24. in which respect, the Church hath this Honour of making *Christ* perfect, as the Members do perfect the Body, and the Body the Head.

The third *Testimony* of this *Evangelist* is, his calling *Christ* (from his own Mouth) *the Door*, *John* 10. 1, 2, 7. and to the same sense *the way*, *John* 14. 6. both which *Titles* tell us, that He is *porta*, *semita* & *scala Cæli* (as the *Antient Fathers* term him) the only *portal*, *passage* and *path-way* to Heaven and Happiness: We have no whither to go, but to him, *John* 6. 66. We have no way to go, but by him, to attain *Eternal Life*, *John* 14. 6. *Acts* 4. 12. *Christ* hath paved us a new and living way, *Heb.* 10. 20. unto Heaven with his own *Meritorious Blood*, and his *Flesh* stands as a *Screen* betwixt us and *Everlasting Burnings*, *Isa.* 33. 14. *Eph.* 2. 14. *Isa.* 32. 2. *Micah* 5. 5. None of the *Popish* He or *She Saints* or *Angels* can make a *Ladder of Life*, long enough and strong enough, whereon Men may climb up to God: We should say of all such sorry *Saviours* as *Cicero* said of the many *Heathen Demi-gods*, [*Istos Deos minutulos contemno, modò Jovem propitium habeam*;] may great *Jove* be my Friend, I value not the frowns of all the *Diminutive Deities*. Let the *Romanists* fancy to themselves other false *Ladders*, we do despise their *Dungbil-deities*, 'tis enough if the true *Jehovah* (our Dear *Jesus*) will be a *Ladder of Life* to us. This *Symbol* of the *Mediator* was exhibited to *Jacob* here as most suitable to his sad Soul, that he might be comforted with this *Sign of Christ* (of *Jacob's Seed*, who was to spring out of *Jacob's Loins*) his *Mediation*, in whom all Nations should be blessed.

The great Truth therefore that ariseth from hence is, That *Christ* is our *Ladder of Life and Love*, by which we have *Communion with God upon Earth*, while we Live, and *Admission unto God in Heaven*, when we Die.

This *Ladder* hath seven excellent Properties: 'Tis,

1. A *Living-ladder*, therefore is it called a *Ladder of Life*, all other material *Ladders* are made up of dead Wood, of dry Timber, such as have lost their Sap and Growth: But this *Mystical Ladder* (our Dear Redeemer) is a *Ladder* that hath Life in it, both *Intrinsically* and *Objectively*.

1. *Intrinsically*, There is inward Life in this *Ladder*, as *Christ* is call'd the *Living Stone*, 1 *Pet.* 2. 4. whereas all other Stones are Dead lifeless things: Yea, he is call'd not only a *Living*, but also a *Looking Stone*, *Zech.* 3. 9. looking with its Seven Eyes at the *Matters* and *Miseries* of his Church and Children, *Exod.* 3. 7, &c. whereby he most wisely manages all publick and private Affairs: Thus likewise *Christ* is call'd a *Living Ladder*; in him is Life, *John* 1. 4. He is the *Prince of Life*, *Acts* 3. 15. yea, and not only the *Prince*, but also the *Principle of Life*, both of *Natural*, *Acts* 17. 28: By him we live, move, and have our Being; and of *Spiritual Life*, 1 *John* 5. 12. He that hath the Son, hath life; all (out of him) are dead while they live, 1 *Tim.* 5. 6. but all (in him) are Heirs of life, 1 *Pet.* 3. 7. Those that are alienated from the life of *Christ*, *Eph.* 4. 18. are dead in trespasses and sins, *Eph.* 2. 1. Thus *Christ* is call'd the *Bread of life*, *John* 6. 48. and the *Water of life*, *Revel.* 22. 17. So a *Ladder of Life*, having Life *Intrinsically* in it.

2. It hath Life *Objectively* also, for he is such a *Ladder* as takes hold of us, as well as we of it in our climbing upon it; and this is both our *Mercy* and our *Safety*, that this Blessed *Ladder* hath always faster hold of us, than we have or can have of it: Though many times (especially when the Tempter knocks us upon our Hands) we let go our Hand-hold of this *Ladder*, yet this Blessed *Ladder* will not let go its Hand-hold of us. So 'tis,

2. A *Loving Ladder*, that will not, cannot easily let go its hold of any such as sincerely come to it, to climb upon it, and do therein take hold of it, and thereby Embrace it. *Christ* faith,

faith, *He that cometh unto me, I will in no wise cast them out*, John 6. 37. which may be read, *I will in no wise cast them off*, while they are truly climbing up to Heaven upon me their Mystical Ladder and Mediator. Our Unbelief will be suggesting, that on *this wise*, and on *that wise* Christ will cast us off; here he answers all our Objections in one word, no, (saith he,) *I will in no wise* do it. Oh what Fools and slow of Faith are we not to Believe the words of this *Speaking and Loving Ladder*, that speaks always the words of Truth, and as the Oracle of God!

3. 'Tis a *Lively Ladder* also (as well as *Living* and *Loving*) that will so *lovingly* Embrace us, and so *lively* both *take hold* and *keep hold* of us, and not let us go until he have brought us up to the top of the Ladder, and from thence into *Mansions of Glory*. The Son saith to the Father, *Those thou gavest me I have kept in thy Name, and none of them is lost*, John 17. 12. Oh comfortable and Soul-refreshing word! *That Prayer* is Recorded in Scripture as a pattern of *Christ's Intercession* for us at his Fathers Right Hand; and if the Prodigal found Acceptance with his *Earthly Father* without any Mediator, how much more may we hope for Acceptance with our Heavenly Father (*who himself loves us*, John 16. 27.) having such a Mediator as *Christ* is, whom the Father beareth always, John 11. 42. and who hath such a *lively hold* of us as nothing can separate us from his love, Rom. 8. 38, 39.

The Fourth excellent Property, 'tis a *lovely Ladder*; 'tis not only a *living Ladder*, (having life in it self, and giving life to all its sincere Climbers) not only a *loving Ladder* (cleaving close to those that climb it with a true heart) not only a *lively Ladder* (both rearing up it self, and raising up the fallen Elect from Earth (yea from Hell) to Heaven, in despite of angry Men and enraged Devils) but 'tis also a *lovely Ladder*, and its *loveliness* is twofold; 1. In its *Nature*. 2. In its *Posture*.

First, In its *Nature*, 'tis excellent from its four constituting *Causes*; *Efficient*, *Matter*, *Form*, and *End*.

1. Its *Efficient* is God, it may be said of it as of that *City with foundations*, *God is the Builder and Maker of it*, Hebr. 11. 10. the word in Greek there, is, [τεχυτης] which signifies a most curious *Artist* or *Artificer*; and surely those things that the most wise God maketh with his skilful hands must needs be *superlatively lovely*: The *little stone*, Dan. 2. 34. is call'd *Αγρευόμην*, cut out of the Mountain *without hands*, that is, without the hands of Man, or Humane help, *Christ* was born indeed of the *Virgin Mary*, but he was hewen by God out of the Mountain of Heaven; that *Stone* and this *Ladder* are one and the same *Christ*, upon whom or which God hath shewed his wonderful Wisdom and Workmanship. That which God makes in the height and perfection of his Wisdom, must needs be well made, and so become exceeding lovely.

2. The *Matter* of this *Ladder* is excellent; from whence 'tis called a *Golden Ladder*, and a *Cælestial Ladder*, *Θεοάνθρῳ* or *God-Man* must needs be most excellent Matter: So is,

3. Its *Form*, exceedingly comely, yea so comely, it doth delight many a Soul to come to it (when this Ladder calleth them, saying, *Come to me all ye that are laden, &c.* Matth. 11. 28, 29, 30.) and to climb upon it. There is not so much as one ugly or uncomely knot in it, from the very top to the bottom of it: *Christ* is the *spotless Lamb*, and the *knotless Ladder*, altogether without the Bur-knots of sin: *He is like us in all things, yet without sin*, Heb. 4. 15. When the Spouse viewed this Ladder from *Top to Toe*, Cant. 5. 10, 11, 12, 13, 14, 15. she saw it comely in all its parts, and concludes, v. 16. it was not only *all asunder*, but also *all together lovely*: *Totus, totus desiderabilis*, wholly and every whit thereof amiable; 'tis *white and ruddy*, v. 10, which two Colours being comely compounded, nothing can be more *laudable, lively* and *lovely*.

4. The *End* of its *Erection* makes it still more commendable and comely. This brings us from the first, the *Nature*, to consider of

Secondly, The *Posture* of this Ladder, together with the *End* why it is erected. The *loveliness* of a Ladder is not look'd upon so discerningly to Admiration, as it lies all along upon the ground, as when it is reared up, and stands upright with a little leaning upon something that is solid at the top to support it. This Ladder in *Jacobs Vision* lies not along (as *Jacob* then did all along) upon the ground; but though the foot of it stood on *Earth*, the top of it reached to *Heaven*, and lean'd there upon God himself at the top. This makes *Jacobs Ladder*, or *Christ*, to be what the Spouse calls him, Cant. 5. 10. He is Hebr. *vexillatus præ decem millibus*, the most matchless and incomparable Ladder in the World: The *chiefest among ten thousand*, overtopping all others, as *Saul did the people*; *Antesignanus* or Standard-bearer, conspicuous above all. *The way of life is above to the wise*, Prov. 15. 24. and that *way of wisdom* (upon this Ladder) is a *pleasant way*, Prov. 3. 17. It doth many a Soul good to be running up this Ladder. I have sometimes wondred at *Horace's* expression [*Cælum ipsum petimus nostrâ stultitia*]

istid] we attempt Heaven it self in our folly; but sure I am, it holds more truly [*Gratia & prudentia Divina*] by Gods Grace, and by Divine Wisdom (not by Humane Folly) we should all attempt to climb up to Heaven upon this Ladder. The Posture and End of its Erection is for saving from Hell, and sending to Heaven.

The fifth Excellent Property is, 'Tis a large Ladder; there is room enough both for Saints and Angels upon this Ladder: 'Tis so large, that it enlargeth and stretcheth out it self into all Lands, as do the great Luminaries of Heaven. This Ladder is, 1. Extensive, as 'tis found every where, where either Jacob, or any of the seed of Jacob may be found, whether it be in Europe, Asia, Africa, or America; whether it be in the City or in the Country; whether it be in publick, or in private, whether in Family-worship, or Closet-retirements; in all those places Believers do find this large Ladder of Love let down to them, and there doth Christ give them his Loves, Cant. 7. 11, 12. Upon which account the Apostle saith, I will that men pray every where, &c. 1 Tim. 2. 8. whether in the Fields, or in the Villages, or in the Vineyards, or under the secret places of the fairs, Cant. 2. 14. any place, yea a Chimney-corner may make a good Oratory upon this Ladder, whereon Christ accounteth our voices sweet, and our countenances comely: And this Ladder (Christ himself) asserteth this great Truth, Job. 4. 21. This Ladder, as 'tis Extensive, in the (first place) to all places, as above; So 2. 'Tis comprehensive to all persons; there is room enough upon this Ladder for all the Saints in all the Nations of the World, for those in Rags, as well as for those in Robes; they need not jostle one another in their climbings up to Heaven for want of room. Though the way to Heaven be call'd a strait and narrow way, Matth. 7. 13, 14. 'tis not call'd so, as if there were no room for more than for those few that find it (for there is room enough therein for many millions more, had they but hearts to seek and find it;) but because it allows men no Elbow-room for Vanity and Villany. This Ladder is that way, and may have the same name given it, which Isaac's Third Well had, calling it Reboboth, Gen. 26. 22. because then God had made Rooms (or Room enough) for him. So here, God hath made Room enough for all Believers upon this Ladder, and if they do jostle one another (as God knows they do too much) it is not for want of Room in it, but for want of Love and Brotherly Affection in themselves; and 'tis well if this doth not discover the carnal seed of the Bond-woman from the Spiritual seed of the Free. The former being the justlers of the latter, Gal. 4. 29. As it was in Abraham's and Paul's day; so it is now in our day. Now, seeing Christ (this Ladder) hath room enough for us, both in his Kingdom of Grace, and in his Kingdom of Glory, John 14. 2. he hath many Mansions, and many Rooms in those Mansions (enough of both) in his Fathers house for us; Oh what a shame is it, that we should not have Room enough for Christ! but our straitned hearts are too much like the place of Christs Birth, which thrust that sweet Babe of Bethlehem into a stinking Stable; for there was no room for him in the Inn, Luke 2. 7. Have we room enough for beastly lusts (to which our hearts can be a *παύρη*, an open Inn (that entertains all comers) and have we, or can we make no Room for the holy Child Jesus, to whom we should say, as Laban said to Eleazar [Come in, thou blessed of the Lord, wherefore standest thou without? Gen. 24. 31.] As Aaron had room enough to bear all the Names of the Twelve Tribes of Israel in the Breast-plate of Judgment upon his heart before the Lord, Exod. 28. 29. So Christ (our High-Priest) hath Room enough for all Believers Names, both in his Book (call'd the Lambs Book of Life, Rev. 13. 8.) and in his heart, both while on Earth, Job. 14. 2. If it were not so, I would have told you, (he could not find in his heart to hide any thing from them, that might help and heal their troubled hearts, v. 1.) and when in Heaven, he is much concern'd with all our sorrows and sufferings, Isa. 63. 9. Acts 9. 4. and this Ladder hath Room enough for our descending down into our hearts to view the greater abominations there, Ezek. 8. 7, 8, 13. and for our ascending up to view the Excellencies of Christ. Alas! that we have no more Room for him the chiefest of ten thousand, and who deserves ten thousand times more of our loves.

The sixth Excellent Property, 'Tis a long and lofty Ladder, so long as to reach from Earth to Heaven: The distance must needs be vast and prodigious betwixt (as the Scripture stiles the Heaven and Earth) Gods Throne and his Footstool, yet this Ladder is so long, that it rests with its Top upon the former, and stands with its Bottom upon the latter. If Learned Authors do but reckon right, they do demonstrate by (as they call them) undeniable Rules, that the distance betwixt Earth and Heaven can be no less than an hundred and sixty millions of miles, at the least, in its due Longitude. And some Astronomers do critically and curiously calculate that long distance to be five hundred years Journey from the superficies or surface of the Earth, to the Starry Heaven (which is yet but the under-ceiling, the glorious & glittering Rough-cast, or the most splendid and bright Brick-wall that encompasseth the Royal Palace, the Heaven of Heavens, the Throne of the great God, and the Habitation of the Blessed. Eliphaz in Job 22. v. 12. saith, Behold the height of the Stars, how high they are, so high, that our Eyes can hardly

Chap. 12. *The second Section, the Vision of the Ladder.* 265

ly reach them. 'Tis a wonder (saith Dr. Hall upon the Creation) that we can look up to so great an height, and so admirable a distance, and that our very Eyes are not wearied and tired out in that long way, before they come to that long Journeys end: Yet hereby that vast distance is undeniably discovered, seeing that some fixed Stars (as well as the Sun) are bigger than the whole Globe of the Earth, notwithstanding they seem to the beholders Eyes but as so many small glittering Spangles, and the Sun it self no bigger than a Sieve, while the Earth is beheld as a most vast body at the same time. This could not come to pass, if the Heavens were not prodigiously distant from the Earth, which, if a man may be supposed to be seated among the Stars, and to look down upon it, would certainly seem no bigger than a Pin-head, or some very little point, though it be seen by us (near it and upon it) to be a Body or Globe of an unspeakable magnitude round about. Thus the vastness of that wide Interspace (not much inferior to that great Gulf mentioned, Luke 16. 26.) betwixt Heaven and Earth, it is Christ, and Christ alone who is able to fill up: *I am* (saith he) *like a green Firr tree*, Hof. 14. 8. which is a Tree, that (above others) maketh longest lanches and reachings forth from Earth to Heaven, to shew how 'tis the Merits of this blessed and bleeding Mediator, that filleth up that great distance, whereby *Man that is afar off, is made nigh to God*, Eph. 2. 13. and hath *Access unto him*, v. 18. and that with good Assurance and Success also. Thus this Ladder Mystical, (as the longest of Ladders Literal, Ship-masts and May-poles are made of Firr-trees) Christ, the green Firr-tree aforesaid, hath a longer reach than the Tower of Babel, whose top is said (only in an Hyperbolical phrase, wherein too much is said, that enough may be believed) to reach to Heaven, Gen. 11. 4. for Christ is so high an High-priest as is said to be *higher than the Heavens*, Heb. 7. 26. Oh blest God for such a Ladder so long and so high, upon several accounts.

1. What though our Foes be never so high? yet the top of this Ladder over-tops them; he is *higher than the highest of them*, Eccles. 5. 8. Though they be never so high, yet in things wherein they deal proudly the Lord Christ is above them, Exod. 18. 11. The most High cuts off the Spirits of Princes, Psal. 76. 12. He slips them off with as much ease as a Man slips off a Flower between his Fingers from the Stalk, or a Bunch of Grapes from off the Vine-branch, therefore is Christ terrible to all the Kings of the Earth; as the Psalmist saith there, he is a dread to all the Dread Sovereigns, who both over-tops them (being all but his Vassals, as those three great and good Emperors, Constantine, Valentinian and Theodosius did acknowledge) and also sets the mightiest Magnifico's their utmost Bounds, yea, a day for them he appointeth, he looks and laughs, when he sees that their set day is coming, Psal. 2. 4. and 37. 13.

The second account of Blessing God for this long Ladder is, What though thy sins be never so high? yet the top of this Ladder over-tops the highest of thy sins as well as the highest of thy Foes: Suppose thy Sin to be one of those four crying sins.

1. The Sin of Blood, Gen. 4. 10.
2. The Sin of Oppression, Exod. 2. 23.
3. The detaining of Hirelings Wages, Jam. 5. 4.
4. The Sin of Uncleanness, Gen. 18. 20, 21.

All crying up from Earth to Heaven for vengeance, though God be bound in Honour to stigmatize some such with severe strokes of his own heavy Hand, because those Disturbers of Humane Society are so secret sometimes in their sins as to pass Mans Cognizance, or so powerful as to surpass Mans Judicature, yet his Mercy hath triumph'd over his Justice, Jam. 2. 13. in the case of Manasseh, who was a Deser of God, a Murderer of Men, and a Desier (or Worshipper) of Devils, yet found he Mercy, which shews that Gods Mercy in Christ is higher than the highest of Mans Sin, and the very notion of crying doth intimate, that God in some cases is unwilling to punish, Lam. 3. 33. until urged thereunto by the importunity and provocation of our crying Sins. Thus Salvian brings in God saying in the case of the Sodomites, *Misericordia quidem mea suadet ut parcam, sed tamen peccatorum clamor me cogit ut puniam*; My mercy perswades me indeed to spare them, but the cry of their sins constrains me to plague them, Salvian, lib. 1. de Provid. Though thy sins do cry so far and so high as Heaven, yet Christ (thy Ladder of Love) is higher than Heaven, Heb. 7. 26. and so is higher than the highest cry of thy most heinous sin; thou canst not commit more than he can remit, maist thou but truly repent.

The third account of Blessing God for this long Ladder, is, What though thy self be never so low? yet hast thou a Ladder high enough for thee. As it was with Zaccheus, so (indeed) it is with us all, he was of a low stature, Luke 19. 3. yet desirous to see Jesus, he climbeth up into a Sycamore Tree, v. 4. that he might view him from top to toe as he passed by. So we are all naturally of a little stature in the fallen estate as to the things of God, we are so low, and so

far below those things that are above, that in the croud of the World we cannot behold them, neither can we by *taking thought add one Cubit to our stature*, *Matth. 6. 27.* no nor *one Mite to our estate*, which God by his wise and powerful Providence hath allotted us, *Luk. 12. 42.* with *Gen. 47. 12.* no not with all our *carking care, and troubling our own houses therewith*, *Prov. 15. 27.* And if we cannot add any thing to our *Temporal Estate or Stature*, much less to our *Spiritual*, which is hereby exceedingly hindred and hide-bound; therefore we all stand in need to climb up this Ladder, (as *Zaccheus* did the *Sycamore Tree*) that we may become many Cubits higher in our *Spiritual Stature*, the better to discern things that differ, and to discover the *Excellency of Christ*; and every step we climb higher upon this Ladder, makes a further and fuller discovery thereof; this is *a going from strength to strength*, *Psal. 84. 7.* and *a growing in grace, and in the knowledge of Christ's Excellency*, *2 Pet. 3. 18.* And the higher we climb, the more we are transformed into the glory of his Image, *2 Cor. 3. 18.* Behold more a wonder: This long Ladder is, all of one piece; the Mediator is but one, *1 Tim. 2. 5.* *Οὐδὲν ἄλλο*, God-man throughout the whole. And without the help of this long Ladder there can be no commerce or trading with Heaven.

The seventh excellent property of this Ladder is, 'tis a *lasting*, yea, an *Everlasting Ladder*. Idol-makers abused the Tree that would not Rot, to make their Idol of, *Isa. 40. 20.* which indeed was not possible in the course of Nature, that subjects all to Corruption; *tempus edax rerum*, the Teeth of time consumeth all things, likely the *Cypress tree*, *Isa. 44. 14.* as most durable, however the matter must secure the form, quite contrary to the *καὶ οὐκ ἐκείνη*, or common Principles of natural Philosophy, according to which the Form or Soul secureth the Matter or Body from putrefaction which immediately succeeds after the Souls departure, *John 11. 39.* Hence it seems these were sorry Gods that could not secure themselves from Rotting, but must borrow that security from their Materials: But God hath chosen a better Tree than the most durable Cypress, even the Tree of Life (that stands in the midst of the Garden of God, *Gen. 2. 9.*) whereof to make this *lasting Ladder*, that lasteth through all the Ages of the World. Christ (this Ladder) is a *Priest for ever after the order of Melchisedeck*, *Heb. 7. 24.* He needeth no Successor, and what need then is there of a *Vicar of Christ*, as the Pope (*Antichrist*) will needs be stiled: This Ladder hath lasted from the Foundation of the World, *Revel. 13. 8.* being the Lamb slain from thence;

1. In Gods Purpose. 2. In Gods Promise. 3. In the Faith of his People. 4. In the Sacrifices. 5. In the Martyrs from Abel to this Day.

Jesus Christ is the same Lamb and Ladder both yesterday (to our Fore-fathers) to day (unto us that are now alive) and for ever (to all our succeeding Generations) *Heb. 13. 8.* this Ladder ever liveth to make Intercession for the Saints, and to save them to the uttermost, *Heb. 7. 25.* to wit, perpetually and perfectly, so as none shall need to come after him for finishing his begun Foundation. Christ is a Thorough-Saviour, a Saviour in solidum, not doing his Work to the Halves, but wholly to the End of his Mediatory Kingdom, when God shall be All in All, *1 Cor. 15. 24, 28.* Though this Ladder be ever Erected (and so much Weather-beaten) and ever used (never useless nor laid by as other Ladders in some secure place) for the Souls of Saints are climbing up and upon it Night and Day, yet never doth it wear, or need mending; so 'tis ever call'd newness of Life, *Rom. 6. 4.*

Inferences very Remarkable hence are various.

The first is, There be sundry sorts of Sinners, such as either *disuse* or *abuse* this Ladder of Light, Life and Love. As,

1. Some such there be, *qui in Gehennam ædificant*, as *Tertullian's* phrase is, that instead of Building up to Heaven the Tower of Godliness, *Luke 14. 28.* do Build a pair of Back-stairs (safely enough) whereon to run down to Hell: Oh Men! Oh Women! Oh Children! which way are ye going or running? Are ye ascending upward on this Ladder of Life and Salvation, which is of Gods making? Or are ye descending downward upon the Ladder of Death and Damnation which is of the Devils making? As God said to the first Man [Adam, *Where art thou?*] *Gen. 3. 9.* and to the Prophet [What dost thou here, *Elijah?*] *1 Kings 19. 9.* so should every one say to themselves (to spare God the labour to their cost) *Where are ye?* Are ye upon Gods Blessed Ladder, ascending up towards Heaven? or upon some base Back-stairs of the Devils descending down towards Hell?

2. Others there be, whose choice it is to lye along groveling upon the Ground, being altogether Earthly-minded, thinking themselves safe enough from going down to Hell, and that 'tis needless enough, yea, 'tis too much to trouble themselves (as *Jeroboam* said, *1 Kings 12. 28.*) with going upward. Those *terrigenæ fratres*, have their Names writ in the Earth, *Jer. 17. 13.* and their Treasures hid in the Field, *Jer. 41. 8.* and are call'd the Inhabitants of the Earth, *Revel. 12. 12.* Meer Earth-worms, that load themselves with thick Clay, *Hab.*

Chap. 12. *The second Section, the Vision of the Ladder.* 267

2. 6. and strive with the *Toads* who shall die with most Earth in their Mouths, having so much matters to mind on *Earth* (as Duke *D'Alva* once said) they have no time to look up (much less to climb up) to *Heaven*.

3. Others there be as the *Grashoppers* that hop upwards a little; two or three steps they may climb up this *Ladder*, but fall down again: *He that endures to the end is saved*, *Mat. 24. 13.*

The Second remarkable Inference is, If thou be not one that is *posting down quick to Hell* with *Korah's Conspirators*, *Numb. 16. 30.* (who were all buried alive (with their Cattel and Goods) in the *Pit*) but thinks thou art climbing upwards to *Heaven*, then be well assured thou art upon the *right Ladder*; as there be *many false Christs*, *Mat. 24. 24.* so there be as *many false Ladders*. As,

1. A *Christ* meerly *within*, denying the *Christ without*, who died at *Jerusalem* (as some *Quakers* do. Or,

2. A *Christ* meerly *without*, never minding a *Christ within*, the *hope of Glory*, *Col. 1. 27.* as all *Papists* do, who cry, that *Christ is in the Desert*, *Mat. 24. 26.* that is, in such an *Hermitage*, or in such a *Blind Chappel* built in such a by-place to the Honour of the *Lady of Loretto*, &c. or on such a *Cupboard* or *Altar*, as their *Breaden God* (sometimes born up and down in a *Box*) and worshiped by the common *Catholicks* (or *Chacbolicks* rather) saying, *Lo, here is Christ, and lo, there is Christ.*) Or,

3. *Thy own Righteousness* (as all *Justiciaries* do) thinking (with the *Spider*) to spin a thread out of thine own *Bowels*, whereon and whereby to climb up to *Heaven*, and so to have *A-rachnes's* Motto [*mibi soli debeo*] I owe all to my self for my *Salvation*, I need no other *Saviour* but my self, as *Greenvinchorius* (the *Arminian*) most Proudly, Presumptuously and Propbanely answered the *Apostles* Question [*Who maketh thee to differ from another?* 1 *Cor. 4. 7.*] saying, *egomet meipsum discerno*, 'tis I that make my self to differ from others: Alas *Mans Righteousness* (at the best) is not a *Ladder* long enough, nor *lasting enough* to transport us from *Earth* to *Heaven*. For

First, 'Tis too short, *Gods Precepts are exceeding broad*, *Psal. 119. 96.* but *Mans Obedience is exceeding narrow*, there is no *Man* that *sinne*th not. 1 *Kin. 8. 46.* 2 *Chron. 6. 36.* *Ecclef. 7. 20.* 1 *Joh. 1. 8, 10.* save the *Man Christ Jesus*, *Heb. 4. 19.* 1 *Pet. 2. 22, 24.* who is therefore the only *Ladder* long enough to reach *Heaven*. And

Secondly, *Mans Righteousness* is too Rotten a *Ladder*, in respect of *Justification*; when we have done all we can, we pay but our due debt, we do but our *Duty*, *Luk. 17. 10.* and 'tis no matter of merit to pay Debts; *Christ* affirmeth, that the *Righteousness* of *Scribes and Pharisees* (which was the best sort thereof) is but a rotten *Righteousness*, and cannot convey the *Soul* safe to *Heaven*, *Mat. 5. 20.* we may not look for any *back-stairs* to *Salvation*, *Christ* is the only *Pontifex Maximus*, or the great *Bridge-maker* (a Title which the *Pope* (*Antichrist*) assumes to himself) who is indeed himself the *Bridge* that carries us over that great *Gulph* of the *fallen estate* from *Misery* to *Glory*, as *London Bridge* doth *Travellers* from the *Burrough* into the *City*. *bad Bridges* have destroyed many persons: *Eusebius* telleth, how that evil *Emperor Maxentius* his *Army* were drowned by halting out of the lost *Battel* over a false *Bridge* which he had designedly laid to entrap the *Army* of his *Adversary Constantine the Great* who then was his *Conqueror*. I know not what harm hath been done to the *Bodies of Men*, by venturing up Rotten *Ladders*, (upon the occasion of building *Houses* or pulling them down, &c.) but sure I am, unspeakable harm accrueth to the *Souls of men* by venturing their *weal* or *woe* in the other *World* upon some false rests (short of *Christ*) all which are but rotten *Ladders*: *Christ* is the only *Bridge* or *Ladder* that Joins *Heaven* and *Earth* together: He is the only *way*, *Joh. 14. 6.* he that would go up any other way, must (as *Constantine the great* said to the great *Arrian*) erect a *Ladder thy self*, and go up alone by thyself; none but *Christ*, none but *Christ* can bring to *Heaven*; his mediation makes *God* and *Man* meet together: As all fulness is found and founded in him, *Col. 1. 19.* so all *reconciliation* must be received from him as well as procured by him.

The Third Remarkable Inference is, 'Tis of great importance, not only that you have the *Right Ladder*, but also, that you be a *right Climber* upon the *Right Ladder*, and for this mark these following Qualifications.

First, You must have *Hands* to climb with, they that want *Hands* will make but *bad Climbers*, you must have the *Hands of Faith*, wherewith to take fast hold of this *Ladder* in your *Climbing work*: hard hand-hold doth well here, lest the strong blasts of *Satans Temptations* should blow you from off the *Ladder*.

Secondly, You must have *Feet* also, such as want *Feet* make but sorry *Climbers*; you must have the *Feet of Obedience*, these are likewise of great use in *Climbing* this *Ladder*, as the *Hands*

Hands pull up, so the Feet do bear up the climbers body ; thus are we to improve *Christs Merits and Mediation* as the Climber doth the Rounds or Steps of a Ladder both with his Hands and Feet.

Thirdly, You must have *Elevated Affections*, laying no lower limits to your Climbing work than the very top of this Ladder ; never think it enough to climb a few Steps of the lower part of this Ladder, or to the middle thereof, no, but you must up to the top of it, where *God* (himself) stands not only Inviting and Encouraging you, (*be of good Comfort and Courage, the Master calleth you*, Mark 10. 39. as to the *Blind Man* there, and as to *Jacob* here) but also Assisting and Inabling, as *Christ* held out an *helping hand* to *save sinking Peter*, Mat. 14. 31. Therefore (with *David*, Psal. 25. 1.) *lift up your Hearts* to *God* at the top of the Ladder, and with *Jehosaphat* 2 Chron. 17. 6.) *let your Hearts be lift up in the good ways of God* ; you must give many an hearty lift to your heavy and lumpish Heart, which naturally beareth down as the poize of a Clock, and if this prove too hard a task for you (as undoubtedly it will) then pray for *Divine Drawings*, Cant. 1. 4. Joh. 6. 44. & 12. 32. wherewith you may be able to Ascend to him at the Top, who will hand you thence into *Mansions of Glory*. Oh that we may find and feel *Christs* forcible pulls, his kind halings at our Hearts, that thereby we be *lifted up out of the horrible Pit*, Psal. 40. 2. out of the *depths of despair*, and drawn up to himself (as the *Load stone* doth *Iron*) by a sight of the Pardon of Sin, by a sense of the Peace of Conscience, and by a rich understanding of the assurance of *Gods Favour* ; this would bring us to rest quietly, contentedly and comfortably in our *Fathers Bosom*.

Fourthly, That this may be effected, *you must ever be in motion*, never standing still, the Angels (seen upon this Ladder) were all in motion (either *Ascending* or *Descending*) not one observ'd to *stand still*, Saints are [*ἰσχυροί*] as the Angels in activity, Mat. 22. 30. in *continual Ascensions* [*elationibus fumi*] like *Pillars of Smoak* towering upward, Cant. 3. 6. and though they have (as those Angels) their times and turns of *Descensions downward* into their own deep Hearts (so called Psal. 64. 6.) yet 'tis in order always to prompt and promote their *Ascensions upward* of their Hearts and Affections, which should always be mounting Heavenward, Col. 3. 1, 2, 3, 4, 5. *non progredi est regredi*, not to go forward is to come backward, like the *Vessel* which Roweth against *Wind* and *Tide*, there is no *standing still*, if the Oars be slackened never so little, back she goes ; you must always be in a *walking* posture upon this Ladder ; as *you have received Christ the Lord*, so *walk you in him*, Col. 2. 6. walking from *step to step* (from *strength to strength*, Psal. 84. 7.) *walk in him*, take not one step out of him ; 'tis a dangerous and frightful thing to step one step besides the Ladder three Stories high, &c.

Therefore Fifthly, 'Tis not enough that you be a *walker* (in constant motion) but you must be a *circumspect walker*, Eph. 5. 15. *Walk circumspectly*, [*ἀκρίβως*] the word there signifies both *accurately*, exactly as by *Line* and by *Rule*, and *completely* to perfection, being *Etymologiz'd* ἀκρίβως *to eisakrew* *balview*, a going up to the very top, which *backsliders* do not. You must therefore tread gingerly upon this Ladder, and take heed of missing one step ; *He that thinks he stands upon this Ladder* (though it be but for taking a little breath) *had need to take heed lest he fall*, 1 Cor. 10. 12. The higher any man climbs hereon, there is the more danger of falling : *Heaven* is three Stories high (at the least) to wit, the three Regions of the *Air* above the *Earth* which is the *Ground floor*. We read of *Stars falling from Heaven to the Earth*, Rev. 6. 13. *Thrown down* by the terrible *blasts* of the *Pope's* thundering *Excommunications* (that *Tail of the Beast*) Revel. 12. 4. *God* knows how soon this whisking *Tail of the Dragon* (*monstrous for length and strength*) may cast down some *Doctors* of the Church from their high *Exaltations* in the *Reformed*, to the *Base Earth* of the *Romish Religion*, and so cause them to become *Baal's Chemarims* and *Chimney-Chaplains* : Yea, some Professors we have seen who have shone like *Stars* (for a while) in the *Heaven* of a gawdy and glittering profession, yet having a *worm* (of some unmortified Lust in the very heart of them, they (like *untimely Figs* or *Fruit*) have drop'd down from the top into the very *Puddle of Prophaneness*. This must needs be not only a very *far*, but also a very *foul Fall*. The *King of Saints*, Revel. 15. 3. the *Lord Jesus* brought his Church and Children out of the lower Rooms of the World, up into his *Chambers and Galleries*, Cant. 1. 4. and 7. 5. both these words are of the *Plural Number*, implying, that *Christ* hath his *Chambers and Galleries* of several Stories, some lower and some higher than others. Oh happy is that Soul which is handed up so high as into the (*ὑψηλόν* or) *large Upper Room*, and hath admission there to sit down with *Christ* to eat the *Passover*, Luk. 22. 12. Yet know there may be a falling down from this *Upper Room*, as did *Judas* that traitorous *Jew*, 'twas a great Fall that *Eutychus* got, Act. 20. 9 his Name signifies [*Well-Fortuned*] but in this he was most *Unfortunate* to fall so high as from the third Loft fast asleep, and to be taken up for dead ; yet was he very Happy

in having a *Paul* by him, who restor'd him to life again, *v. 10.* *Christ* hath many *Rooms* (as this *Ladder* hath many *Rounds*,) some lower for *Children*, some middle for *Young Men*, and some higher for *Fathers* in *Grace* and *Godliness*: Now the higher that you climb, the more dangerous and deadly is your *Fall*, if you be not exceeding wary and watchful in your steps; you may not take up one foot, until you know where to set down the other, the *steps* are narrow, *Matth. 7. 14.* (though the *Ladder* be large, as before) and soon mist for want of due *Caution* and *Circumspection*: This *David* felt, when he complained [*my feet had almost slip'd*] *Psal. 73. 2.* and fear'd, when he pray'd [*Uphold my Goings in thy Paths, that my footsteps slip not*] *Psal. 17. 5.* If once you slip, there is no stop or stay in the way, you slide down (it may be headlong) to the very bottom, and if not slain by a backward fall (as heavy *Eli* was) *1 Sam. 4. 18.* yet, surviving, you have all your climbing work to begin anew, according to the *Nazarites Law*, *Numb. 6. 12.* but the *Days* that were before shall be lost, because *his Separation* is defiled: so your *soul Fall* defiles all your former *Devotions*, and you must therefore begin the *World* and your work afresh, *Repent and do your first works*, &c. *Rev. 2. 5.*

Sixthly, See then that you make daily *Progress* upon this *Ladder*, a man may be in daily motion that steps up some few steps, and then steps down again, and so keep continually ascending and descending without any proficiency; *non proficere est deficere*; *Grow in Grace*, from the lower to the higher *Form* and *Degree*: your *Knowledge* must grow from a *drum* to a *pound*, yea to a *Talent* thereof: Poor *Ezra* and *Nehemiah* (coming out of *Captivity*) could give but *Drams* of *Gold* to *Temple-work*, *Ezr. 2. 69.* *Nebem. 7. 70, 71.* but Rich *David* was able to give not only *Pounds*, but whole *Talents* towards it, *1 Chron. 29. 4.* The man (beal'd of his blindness by *Christ*) at the first saw but men as trees, walking, but the second touch from *Christ* made him see all clearly, *Mark 8. 24, 25.* so your Faith must grow from a grain of *Mustard-seed* to become a great Tree, wherein *Divine Thoughts* and *Desires* may (as *Birds of the Air*) lodge in the branches thereof, *Matth. 13. 31, 32.* so your *Zeal* must grow from smoking *Flax* to a burning *Torch*, and so all other *Graces* should grow; *Monstrum est semper Infantem esse*, the Child that grows not, is expos'd as a *Prodigy*: 'tis a shame, the *Holy Child Jesus* should lye always in *Swaddling Clouts*; you must be growing up in him, till you touch *Heaven* with your head and heart, Compare time with time for this, &c. See that you be active and abounding in *God's Work*, seeing 'tis not in vain in the *Lord*, *1 Cor. 15. 58.* Some say, the eight *Beatitudes* *Christ* proclaims in his *Sermon* on the *Mount*, *Matth. 5. 1, 2, 3,* to the *12.* are the sundry steps of this *Ladder*, whereof *Poverty of Spirit* is the lowest, *v. 3.* and *Purity of Heart* is the sixth, *v. 8.* 'tis no easie labour to attain unto this step, but if you be yet but on the lowest, *Christ* pronounces you blessed, and more blessed are you still, if you reach higher.

The Fourth Remarkable Inference is, Though climbing be hard work, and against the bent or tendency of Nature [*Omne grave deorsum*] all heavy things press downward; yet this hard work hath high *Helps* and *Encouragements*. As,

1. Here is an entire *Ladder* (the *Mediation of Christ*) wherein never a step is broken; that is an useless *Ladder* which wanteth several steps, and what insignificant things are steps when sever'd from the *Ladder*; so are all our *Gifts* and *Duties* out of *Christ*, and his *Mediation*, which gives *Life* and *Vertue* to all.

2. As every step must be on him, so *Righteousness* and *Peace*, *Mercy* and *Truth* are met in him, *Psal. 85. 10, 11.* and in his *Mediation*, as the two *Sides* of the *Ladder* do kiss each other. *Christ* is both our *Righteousness*, *Jer. 23. 6.* and our *Peace*, *Eph. 2. 14.* *Truth* springs out of the *Earth*, or *Heart of Man*, and *Mercy* looks down from *God* out of *Heaven*: These are the objects, and sure *Hand-Holds* for our *Faith* in our climbing up.

3. *Christ* (himself) is gone up before us into *Heaven*, *Joh. 3. 13.* *Act. 1. 11.* *1 Pet. 2. 21.* &c. he, being *God-Man*, needed no *Ladder*; yet, that where he is, we may be also, *Joh. 17. 24.* he hath left his *Mediation* as a *Ladder* for us, Having open'd *Heaven* and *Paradise* to us, which the first *Adam* (by his *Fall*) shut against us, *Gen. 3. 24.* we may therefore follow the *Captain of our Salvation*, *Hebr. 2. 10.* with comfort and courage, and we must follow him fast and close (having the *Help* of a *Ladder*, which he had not, yet is become one to us) his *Resurrection*, *Ascension* and *Sitting down*, are the foot, length and top of this *Ladder*, for his footsteps drop fatness, *Psal. 65. 11.* for us to gather up for our refreshing in the way, if we pursue him close.

Our 4th *Encouragement* is, *Angels* attend *Heirs of Salvation*, *Heb. 1. 14.* to secure us from falling, *Psal. 91. 11.* they are as our *Nurses*, into whose keeping our *Heavenly Father* comitteth us, and chargeth them to look well to us (his *Children*) while we live on *Earth* (as *Citizens Children* are committed to *Country Nurses*) and to bring us safe *Home* to the *City*, and to our *Father's House* when we die, as they did the *Soul of Lazarus*, *Luk. 16. 22.* our

Protection by Angels (though manag'd by an invisible hand) is our Privilege purchased by Christ; oh Bless God for it.

Our 5th Encouragement is, *God is leaning* (as some read this, *Gen. 28. 13.*) at the top of the Ladder, crying, *Come up hither*, *Rev. 11. 12.* and humbling himself to take hold of *our hand with his*, and to draw us up to himself. He hath an *Hand* and an *Heart* to help us, that Child climbs the Style safely and cheerfully, who is in his Father's hand, &c.

The Fifth Remarkable Inference is, Even Rich mens Children may meet with much Hardship, as *Jacob* did here: His Father (*Isaac*) had a vast Estate descended on him from his Grandfather (*Abraham*) who was a Prince among the Hittites, even a mighty Prince among them, *Gen. 23. 6.* and whom God had blessed greatly with a very great Estate, *Gen. 24. 35.* and all this Prince-like Wealth was given by him unto *Isaac*, *v. 36.* yea, and *Jacob's* Mother (*Rebekah*) had brought up this Son, *whom she loved*, *Gen. 25. 28.* with much tenderness (no doubt) and indulgency: yet is *Jacob* banish'd from Home, forced to foot it five hundred Miles (having neither Horse nor Chariot to carry him this long Journey) and in the way (of this wearying Walk) was constrain'd to lye out of Doors, having no better Accommodation, than the cold Ground for his Bed, an hard Stone for his Bolster, and the open Firmament for his Canopy over him: Little do the best and wealthiest of Men know what hard things their Children may undergo in this Life. Men should be mindful of this themselves, and should be minding their Children thereof; *fore-warn'd, fore-arm'd*; 'tis then no surprize to them or theirs.

The Sixth Inference Remarkable is, Suppose the aforesaid fall out, yet the Children of the Covenant (that both take hold and keep hold of it, *Isa. 56. 4. 6.*) shall certainly have their loss of Temporals made up with Spirituals, as *Jacob* here, who had lost the Comfort of his Country and Kindred, the company of a Blessing Father, and of an Indulgent Mother, no Camel or Coach he had to carry him, yet hath he here a Ladder (whereon he convers'd with Heaven) and God at the top to counter-comfort him, and to make up all his Losses out of his alone Fulness and All-sufficiency: Now [*Male cubans suavis Dormit, & felicius somniat*] though his Body lay cold and his Head hard (when well wearied) he both slept sweetly and dream'd more comfortably than ever he had done upon a Bed of Down in his Mothers house; his Ladder of love makes up all his Losses, and *Jacob's* Bethel became better hereby than his prophane Brother's Beth-aven, *Resolving to Murder him*.

The Seventh Inference is, All inferior Affairs have their dependency upon and their disposal by their Superiour, the most high God: All occurrences, that happen at the foot of this Ladder are ordered by him who is at the top of it, and therefore Fate and Fortune are but the idle Dreams and vain Dotages of the blind Heathens: A Godly *Jacob* cannot be banish'd by a Prophane *Esau*, and put hardly to it here below, but God's Eye is upon all, and orders all for the best; in all this hardship God was but proving *Jacob* to do him Good at his latter End, as he did *Israel* after, *Deut. 8. 16.* we should not look too much upon the backside of this Ladder of Providence, which seems black and rough, but upon the fore-side more, which is more lovely, and doth all things well, *Mark 7. 37.* *Psal. 84. 10.* and *85. 12.* and *Rom. 8. 28.* we can never judge of Providence by piece-meal, the injudicious Children and Fools cannot judge aright of half-done Deeds, some Trades have their Finishers, God is so to all, though the Devil may be in the Alpha, God will be the Omega, as *Jam. 5. 11.* he winds up all, then beauty appeareth in every part of his work; he is the high Chancellor.

The Eighth Inference is, God uses the minitry of Angels in managing of the World in matters publick and private, yet are they but Messengers of God, *Zech. 1. 12.* not Mediators for men; *Jacob* did not apply himself to them as such, *Gen. 32. 2.* the Rabbies say, every Country has its Tutelar Angel, as that of *Persia*, *Dan. 10. 13.* the ascending Angels belong'd to *Palestine*, whence *Jacob* was departed; they therefore return to Heaven, as having no farther charge of him, and those descending belong'd to *Mesopotamia*, (whither *Jacob* was going) to take their care of him: undoubtedly there is an insensible hand (of God and his Angels) ordering all things. However,

1. Men must be as Angels, that climb this Ladder, of an Angelical (or Evangelical) Nature; for none else were seen upon it. And,

2. We ought (as they) be as willing to descend and be abased, as to ascend and be exalted; their Pattern is for our Practice.

3. And lastly, 'Tis matter of Confidence against the malignity of Men and Devils, for Angels minitry is mightier for us, than that against us; Angels are more and more mighty than angry Men and enraged Devils.

The Ninth and last Remarkable Inference is, More plainly to ask your hearts whereabout you are upon this Ladder of ten Rounds or Steps: As,

1. Examine

Chap. 12. *The Second Section, the Vision of the Ladder.* 271

1. Examine your *Conviction*, which is the first Step in your climbing work, were you ever let Blood in *Vend Cordis*, in the *Heart-Vein*? (which conduceth to your *Souls Health*, as much as *Phlebotomy* in *Vend Corporis*, or opening the Arm-Vein doth to that of the *Body*) as those in *Act. 2. 37.* they had compunction, were pricked to the heart, *Kalevynow*, they were punctually pierced, as if with the very Nails wherewith they had crucify'd Christ, sticking fast in their own hearts. Thus Paul tells of his own first workings, that the Commandment came to him, *Rom. 7. 9.* How came it? to wit, with a witness, having a vital penetrative Power in it: The Law by the Spirit of Life (without which 'tis but a dead Letter) let out the life-blood of Sin by its lively touch, and brought him to *Sense of Sin*, and to *Conscience of Duty*: when the Sun shines in at the Window, the Moats (unseen before) do then appear.

2. Your *Contrition*, hath your Rocky-heart been smitten with *Moses Rod* (the Law) as the *Rock-Horeb* was therewith, *God standing upon it* to make *Moses's* brook effectual to set the *Rock* abroach, *Exod. 17. 6.* then 'tis, that (God blessing the means) your hard-heart doth kindly melt into Tears and Tenderneſs in Gospel and Godly sorrow. There is *Dolor sensus*, (a *Worldly sorrow*) which may make a great noise; but 'tis this [*Dolor Intellectus*] that made *Josiah's* heart tender, *2 Kings 22. 19.* and *Mary's*, *Joh. 20. 13.* so yours also, when you weep (as she did) because your Sins have taken away your Lord Christ, and you know not where they have laid him, your friend.

3. Your *Conversion*, or thorough change; a change in part only, is to be a Monster, and a turning from *Prophaneneſs* to *Civility*, or (a little further) to *Duty*, is but a turn to Half-part, 'tis but the half-turn (from West to North) not the good-turn, the whole-turn from West to East, that Day spring from on high, the round-turn from Sin to Christ, that bright and morning Star, *Rev. 22. 16.* The want of this turn to the full counterpoint (in setting the back to Sin, and the face to God) is that which God complains of; *They return, but not to the most High*, *Hos. 7. 16.* You must be sanctified throughout, *1 Theſſ. 5. 23.* and the Thorn chang'd to a Fir-tree, *Iſa. 55. 13.*

4. Your *Desires* after God come next your turning from Sin to God: Examine what Palpitations and Pantings of Heart have you after *God's Goodneſs* after your Surfeitings of *Sins* sinfulness: *David's Soul followed hard after God*, *Pſal. 63. 8.* following him Hot-foot (as we say) and hard at his Heels. *God's Right hand upholding him*, left his feeble Legs and purſue Heart should faint and fail in the purſuit: The Desire of the Prophets Spirit was after God, *Iſa. 26. 8, 9.* This Desire begets Prayer, as in *Paul [Behold he prayeth]* *Act. 9. 11.* which he had never done before to any purpose, though a strict Pharisee, *Act. 26. 5.* what pourings out of heart have you? *Pſal. 62. 8.* what spreadings of your Case before the Lord, as *Hexakiah* did the Rolls.

5. Examine your *Delight in God*, *Trahit ſua quemq; voluptas*, your Delight (which every man must have) hath been in Sin, is it now in God? is your cloſe cleaving to this Ladder in your climbing-work, the continent cauſe of all your Comfort, *Jerem. 13. 11.* *Act. 11. 23.* *Pſal. 37. 4.* and *84. 10.* *Herod had ſome Delight* in hearing the Word, *Mark 6. 20.* but it was only as water that is ſpilt upon the Rock, which leaves a dew only, but ſinks not in, nor ſoaks it to a ſoftneſs, as the Rain of God's Bleſſing doth the fruitful Soil it falls upon; a bare taſt of heavenly things will not feed the Soul, *Heb. 6. 4, 5.*

6. Try your *Zeal for God*, If your Ear and Eye be both ſanctified with ſaving Grace, you cannot abide to hear or ſee Sin in others, but your Righteous Soul will be vexed with it, as *Lot's* was, *2 Pet. 2. 8, 9.* [*Kalamovuev*] tortur'd with it, as if ſet upon a Rack; Guilt or Grief is the beſt a Godly Man gets by converſing with the Wicked: yet 'tis not enough you loath Sin in others, but you muſt loath it more eſpecially in your ſelf; for *Jehu* abhorrd Idolatry in others, yet indulg'd it in himſelf.

7. Your *Conformity to God*, Children are like their Father; ſo muſt you paſs into the like-neſs of the Heavenly Pattern, purifying your ſelf, as God is pure, *1 Joh. 3. 3.* in quality, tho' you cannot in equality, you muſt be ſuitable to his holy Nature, as well as ſubject to his holy Law, *Matth. 5. 48.* *1 Pet. 1. 15, 16.* Learn of Christ to be meek, lowly and holy, *Matth. 11. 29.*

8. Your *Communion with God*, wherein (together with *Conformity to God*) conſiſteth your ſummum bonum, or higheſt Happineſs; 'Tis wonderful condeſcenſion in the moſt high God to converſe with worthleſs worms, and 'tis a glorious privilege that he will vouchſafe ſuch ſinful Duſt to be reckon'd his Neighbours, *Levit. 10. 7.* in propinquis meis: Oh pray to maintain it, as *David* did for himſelf, *Pſal. 86. 11.* and for his people, *1 Chron. 29. 18.* that God would fix their Quickſilver hearts, and to keep them in that holy temper, fit for Communion with God.

9. Your *Confidence upon God*, leaning wholly upon this Ladder with all your weight, both for Safety in this World, and for Salvation in the World to come; Can you truſt in him at all

all times, Psal. 62. 8. as well in the *Failure* of outward Comforts, as in the *Confluence* of them? Can you confide in God without a Pawn in your hand from him, as *Habakkuk* did, *ch.* 3. 17, 18. Can you confide in a killing-God, as *Job* did, *ch.* 13. 15. who when his very breath was well-nigh beaten out of his body by multiplied strokes, yet would he hang upon God still, and not be easily shaken off, saying, *If I must die I will die at his Feet, there, If I perish, I will perish*, *Eclth.* 4. 16. This is an high step of this *lofty Ladder* thus to lean upon the Lord, *Cant.* 8. 5. and *Isa.* 50. 10. with a *faith of Recumbency*, as the Hop doth upon the Pole, and to trust God in his Promises, when we cannot trace him in his Providences, while Tryals and Troubles are upon us; 'tis an *high Attainment*.

10. And lastly; Try your perseverance in the good ways of God: This is the top-step of this long Ladder; He that endureth to the end shall be saved, *Mar.* 24. 13. 'tis but an *he*, here one, and there one that holdeth out, where many fail and fall short; losing their Love, and thereby their Reward, 2 Ep. of *John*, verse 8. A godly man may grow remiss, and leave his first love, *Rev.* 2. 5. so may lose the lustre, comfort, yea and exercise of his graces, and thereby also lose what he hath wrought,

1. In respect of the praise of good men.
2. In respect of his own former feelings of Gods favour.
3. In respect of the fulness of his Reward in Heaven: Thus the *Nazarite* that brake his Vow, was to begin all again, his *thirty days observance for an holy separation*, *Numk.* 6. 12. And thus the *backslider* that slips down this Ladder, hath his climbing work to begin again, as before, yet if truly godly, he falls not totally and finally, for the Root of the matter is still in him, though the Reins may be consumed, *Job* 19. 27, 28. *Isa.* 6. 13. *James* 1. 21. Radical, fundamental, special saving grace (proper to the Elect) wherein the Being of a Christian consisteth, is certainly unloseable; though not only common grace may come to nothing, but also the Joy of Faith, Confidence of Hope, and the Fervency of Love (all which belongs only to the Well-being of a Christian, and which are the Shine, Lustre, and Radiancy of the Radical) may be lost, and perhaps irrecoverably, *Psal.* 51. 12. Therefore you stand in as much need of confirming grace to the end, as you did of converting grace at the beginning; pray that God may establish your steps, *Psal.* 37. 23. as before, and uphold your goings, *Psal.* 17. 5. Christ prays too that your Faith fail not, *Luke* 22. 31, 32. that you may hold on your way, and hold out to the end or top of this Ladder, otherwise as your Repentance was the Joy, so your Relapsing will be the Shame of Angels, *Luke* 15. 10. And this conditional Caution doth not import as if it were in mans power to persevere; for that is wholly ascribed to the power and goodness of God, *Rom.* 11. 5, 22, 23. but 'tis to stir up in us all godly care and circumspection, that we may do our part to hold fast our Confidence, *Heb.* 3. 6. & 4. 14. & 10. 23. *Rev.* 2. 25. & 3. 3, 11. to hold on our way, *Job* 17. 9. and to hold out to the end, *Matth.* 24. 13. The Crown of Life is promised indeed to good beginners, but 'tis only performed to good enders; *Vincens dabo*, to overcomers, *Rev.* 2. 7, 26. & 3. 5, 21. & 21. 7. The duty (of walking in paths of Piety, or climbing this Ladder) is our part, but the Ability and Success is Gods, who will bring Judgment unto Victory, *Matth.* 12. 20. The holy Martyrs in the Martyrology are call'd [Hold-fast men] as they did hold fast (this Ladder) Hold up, hold on, and hold out to the top; inasmuch as the difficulty of any Act became to be expressed by this Proverb usually [*אשר נסר נסר* *אשר נסר נסר*] you may sooner unteach a man Christ, as do it. Truth in the beginning, Zeal all the way, and Constancy to the end, makes a compleat Christian. Perseverance is the Salt of the Covenant of Grace, call'd the Covenant of Salt, 2 Chron. 13. 5. as seasoned hereby. This enduring Grace is purchased for us by Christs blood, and conveyed to us by Christs prayer. God decreed both that Peter should persevere, and that Christ should pray for Peters perseverance.

When Jacob was thus comforted with his Vision of the Ladder, He (1.) Erects a Pillar, the better to perpetuate the memory of that mercy, calling it *Bethel*, the House of God, and consecrating it for Gods Worship as to use, but not to any Inherent Holiness. (2.) He vow'd a Vow, *v.* 18, 20. wherein he became the first Holy Votary that ever we read of; and whence he is call'd, *The Father of Vows*. He makes a Religious Promise to God in his prayer, grounded upon the precious Promise of God, whereby he bound his loose heart to do some things which were lawful and in his power (as building a Chapel for Gods Worship at *Bethel*) to express his gratitude to his God for his (already) received goodness (in the Vision of the Ladder) that he might obtain some farther favour from him. This was Jacobs Vow, and this last clause was the condition of it, he well knowing, that thankfulness for old, is the best expedient to procure new mercies. He saith, *If God will be with me; if he will preserve me, and provide for me, &c.* All which God had promised him, *v.* 13, 14, 15. (wherein he had a *Salve* broad enough for his Sore, a *fourfold Cordial*, for his *fourfold Cordium*, his Comforts as many as his Crosses) therefore there was no need of his doubting and distrusting it, yet doth he help forward

ward his *weak Faith* by this *strong Vow*, to bind his Soul by this Bargain, to give God his utmost both in *Inward and Outward Worship*: And that his Bonds might be the stronger, the very Pillar (he reared and hallowed) should be his faithful Monitor to mind him of fulfilling his Vow, and become a severe Witness against him, in case of his failing to fulfil it afterwards. What else could be *Jacobs Inducement* to lay these double obligations to duty upon himself, save only the consciousness he had of the *Treachery* of his own heart, and the certainty he knew of that great Truth (which Solomon mentions long after him;) *He that trusteth to his own heart is a fool, Prov. 28. 26.* he is a great fool, a proud fool; therefore he binds it thus to good behaviour, and by woful experience he found all (he had done) little enough to keep it bent for God, *Hos. 7. 16. & 11. 7. Zech. 9. 13.* for *Jacob*, who was so free, while the matter and the mercy was so fresh, as to promise such great things to God in his *Holy Vow*, became afterward backward enough, and stood in need, that God should pull him by the Ear once and again, *Gen. 31. 13. and 35. 1.* (to strengthen his Faith against his fear of being destroyed, *Gen. 34. 30.*) with a [*Go up to Bethel, &c.*] yea and God punished him for his delays of paying this Vow; 1. In the Rape of his only Daughter *Dinah*. 2. In the Cruelty of his two Sons (*Simeon and Levi*) to the *Shechemites*, *Gen. 34.* 3. *Jacob*, being refreshed with this blessed Bait (of the Ladder) in the way, went on his Journey, *Gen. 29. 1.* *Hebr. lift up his feet, indefessis carporis adinstar*, as a generous Gyant (refreshed with Wine) rejoiceth to run his Race, *Psal. 19. 5.* Thus *Jacob* (after he had drunk of this Divine Brook in the way, *Psal. 110. 7.*) did lift up both his head and his feet, and did walk lightly and lustily his long Journey to *Padan-Aram*. The Joy of the Lord was his strength, *Neb. 8. 10.* This Vision was as Oil to him, wherewith his Soul was suppled, and all his Limbs made more lithe, agile and fit for Action. Oh! were we but bathed (with *Jacob*) in this Bath at *Bethel*, having our Souls soaked in that Sovereign Oil, we should pluck up our feet that are feeble, (as well as our hands that hang down, *Heb. 12. 12.*) and passing on from strength to strength, *Psal. 84. 7.* should take long and lusty strides towards Heaven: 'Tis but a little afore us, a little more length of a short life (and God knows how short it may be, how soon it may end) will bring us to our long Home, and a rightly Religious and ready heart rids the way apace. Oh that we were such! As,

1. The Comfort of this Vision of the Ladder brought *Jacob* to *Padan-Aram*, though reputed and computed five hundred miles. So,

2. The Blessing thereof promised therein attended him all the twenty years of his stay there with his Uncle *Laban*, which signifies *Candid*, yet became rather a *Nabal* (which is *Laban* read backward) to him now seventy seven years old; yet this Churl exacts a double Apprenticeship of hard service from him for his two Daughters, and yet another seven years for his Estate, though the Churl did confess that the Lord had blessed him greatly by *Jacobs* presence and service, *Gen. 30. 27, 30.* much more God blest *Jacob* himself, if *Laban* were blest for *Jacob's* sake,

The Blessing God conferr'd upon *Jacob* in *Padan-Aram* (according to his Promise from the top of the Ladder) was twofold.

First, God Blest him with a numerous Off-spring by *Leah* and *Rachel*, who were Figures of the two Churches, that of the Jews under the Law, and that of the Gentiles under the Gospel: The younger, like *Rachel*, was more Beautiful and Dearer too, yea, deeper in the Affections of Christ, when he came in the form of a Servant, though the elder, like *Leah*, was first Imbraced as a Wife both Wedded and Bedded.

NB. *Jacob's* Polygamy is not to be imitated by others, however it may be justified as to himself, who might

1. Have a special Warrant from God for this thing, as *Sampson's* Marriage with the *Philistin Woman* was of the Lord, *Judg. 14. 4.* which (in the Sentiments of some) seems to intimate as if *Sampson* had Gods Warrant to do what he did.

2. This Marrying of two Wives by *Jacob* was done in a Mystery, to represent the Church of the Jews and that of the Gentiles (as above) as *Abraham's* two Wives were an Allegory of the Two Testaments or Covenants, *Gal. 4. 24.* No such thing now can (at the least) be pretended unto for its palliation; yet *Jacob's* case is thus far excusable, in as much as he design'd to have but one even *Rachel*, *Gen. 29. 20, 21.* though *Laban* deceiv'd him with *Leah*, by a like fraud as *Rebekah* (his Mother) had, not long before, in a crafty Disguise substituted him the younger, for *Esau* the elder. God oft pays men home in their own Coin, (as before) and measures out the same measures to us that we have measured out to others, *Mat. 7. 12.* *Jacob* thus deceived, might have some reflections upon his own deceit he had put upon his own Blind Father *Isaac*.

Some Remarks in this History I cannot omit, the first is, Though *Leah* was faulty in this

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Deceit,

Deceit, acting her part after her *Fathers*, as Jacob had done after his *Mother's* Directions, yet her sin was graciously pardon'd, and Christ did chuse to come from *tender-ey'd Leab* (who bare Judab to Jacob) rather than of Beloved and Beautiful *Rachel*, Gen. 49. 10.

The *second Remark* is, When this cheat was put upon Jacob. His thoughts in his Conjugal Embracements were upon a Child by *Rachel*, while he had *Leab* in his Arms, and so the Birth-right by his Intentions should be *Rachel's* First-born, which afterward God accomplish'd, when Jacob Adopted *Joseph's* two Sons for Tribes, and gave to *Joseph* (Born of *Rachel*) the double Portion, as to Judab, the Dignity, from *Reuben* his First-born by *Leab*, who had forfeited both by his Incest, Gen. 48. 20, 22. and 49. 4. 1 Chron. 5. 1, 2. where 'tis said that the Dignity was Judab's of whom *Christ* sprang, but the Birth-right was *Joseph's*, who had a double portion as his two Sons made two Tribes, and those very numerous; and thus in the figurative Description of the Church, *Joseph* hath two Portions, Ezek. 47. 13. as being Jacob's best beloved Son of his best beloved Wife *Rachel*.

The *third Remark* in the History of Jacob's Marriage is, That he travell'd far, even five hundred Miles to fetch a Wife, and there served an hard Service for her, during Seven long years (for Lovers Hours are full of Eternity,) Hos. 12. 12, 13. He fled into the Countrey of Syria, there he served for a Wife, and for a Wife he kept Sheep. Alas, he had nothing to give as a Dowry wherewith to purchase her (according to the Custom of those Countries, Gen. 34. 12. 1 Sam. 18. 25. and 2 Sam. 3. 14. and Hos. 3. 2.) coming thither as a poor Pilgrim and Traveller, with nothing but a Staff in his Hand, therefore is he willing to work Night and Day for her, and to Earn her with his hard Labour, Gen. 31. 39, 40, 41. wherein is shewed both his Uncles unkindness to allow it, and his own singular Humility, Patience, Meekness, waiting upon Gods Providence to undergo it; yea, and so notorious a cheat at the end of it: And when he had served his first Seven years hard Apprentiship for *Rachel*, he was cheated with *Leab*, yet he Indents to serve Seven years longer Service for his beloved *Rachel*, though he served but seven days or a Week (which was the Earnest of his following Seven years Service) before he enjoyed his *Rachel* also, whom he Married at the Weeks end: Yet Jacob's Journey five hundred Miles for a Wife was nothing so long, as that which Christ took from Heaven to Earth (which is computed before to be five hundred years Journey) to serve for a Wife, his Church, who is more Coy than *Rachel*, and will hardly be spoke with, though he stands knocking and calling, [Open to me, &c. Cant. 5. 2. Revel. 3. 20.] and hath made him to serve long with her sins, wearying him with her iniquities, Isa. 43. 24. Oh stupenda Dignatio, most Glorious Condescension.

Secondly, As God blest Jacob with a numerous off-spring, so he did with a plentiful Estate, even to the envy of *Laban* and his Sons: 'tis said, Jacob increased exceedingly Gen. 30. 43. having much Cattel, and Men Servants, and Maid Servants, and Camels, and Asses; how he became so vastly Rich under so hard a Master, the means are mentioned by himself, Gen. 31. 9. God hath taken away *Laban's* Cattel, and hath given them unto me, &c. God had promis'd his presence with him to bless him, &c. Gen. 28. 15. thus the promise was perform'd even in outward Blessings, God dealt kindly with him as a Son, while his Uncle treats him unkindly, yea unjustly as a Servant, changing his Wages ten times, Gen. 31. 7. and ever for the worse, though he did confess, he grew Richer by him, Gen. 30. 27, 30. yet (as if that had been a crime to bring *Laban's* Gods Blessing) that miserable muck-worm became the more churlish to him; how much is it better to be Gods Servants than Mans? that old subtle Fox was far too hard for honest and plain Hearted Jacob, who was simple to evil, but of a Large reach, (especially when advanced upon his Ladder) for Heaven, the Children of this World are too wise in their Generation for the Children of the Righteous, Luk. 16. 8. these cannot project and practice deceit as they can do with their Spirit of this World, which skills them in the Devils depths, but the Children of Light know not those depths of Darknes, Rev. 2. 24. yet have received a better thing, the Holy Spirit, which searcheth all, yea the deep things of God, 1 Cor. 2. 10. And this was Jacobs Mercy, the more morose and over-reaching (by colloquing and currying favour, Gen. 30. 27.) *Laban* was to him, (there never wants saith the Proverb, a new Knack in the Knaves Cap) the more mercifully did the God of Bethel (so call'd, Gen. 31. 13.) interpose for him to avenge him of his defrauder, 1 Thes. 4. 6. not only saving him from *Laban's* mischiefs, Gen. 31. 7, 42. but also enriching him with *Laban's* substance, Gen. 31. 9. Thus God promiseth, that his People shall spoil those that spoil them, Ezek. 39. 10. this caused a looming look in *Laban* himself (who was so subtle as to bite in his Tongue and say nothing for shame, but tickl'd it up with ill-thinking the more, but in his hot-headed Sons (right chips of the old block) it caused them to blurt out (they could not hold or hide what was in their evil Hearts) saying, Jacob hath taken away all that was our Fathers, and of him hath he gotten all this Glory, Gen. 31. 1, 2.

poor worldly wretches esteem'd their *wealth* their *chiefest glory*, as 'tis twice called, *Psal.* 49. 16, 17. and both Father and Sons part with them, as if *raked out of their Bellies*, *Job* 20. 15. and therefore they, envying *Jacobs* prosperity, do unjustly slander him, as getting all his goods by fraudulent means (which more likely was their own manner, *mus'ing as using*) when all was *graciously bestowed upon him by God himself*, as *Jacob* told his Wives, *Gen.* 31. 8, 9. that *God hath taken away, &c.*

Objection, But did not *Jacob* use Wiles (in putting peel'd Rods into the Troughs) to beguile *Laban* of his Cattel?

Answer, What *Jacob* did therein, was done by *Gods Direction* given him in a *Divine Dream* (as was his *Vision of the Ladder*, *Gen.* 31. 10, 11. *I have seen* (saith God) *all that Laban hath done to thee*, v. 12. I am the true proprietary; who gives to men, and takes from men those outward goods at my pleasure, as *Hannab* hath it, *1 Sam.* 21. 7. I have seen the frauds *Laban* hath put upon thee, therefore I am resolv'd to fleece him for thy encouragement. *Laban* (it seems) was changeable in his Covenants with *Jacob*, at first *Jacob* must have the increase of divers colours only, *Gen.* 30. 32. as his Wages, this *Laban* thought would make *Jacobs* part very small, for Cattel naturally bring forth young like themselves, but 'twas overruled otherwise by the extraordinary Providence of God: which then *Laban* thought was too great wages for his Work, so restrains him from one colour to another, yet all multiplied to more than *Laban* was willing to allow *Jacob*, *Gen.* 31. 8, 10, 11. what change or choice soever he made, the greatest number did fall to *Jacob's* part according to the Covenants contracted between them: Though *Jacob* had just cause to complain of *Laban's* being so changeable in his Covenants, yet found he the *God of Jacob* unchangeable in his Covenant with him: And though there may be something in the means by the strength of Imagination, sometimes of force to conform Conception to the Object, *Gen.* 30. 37. yet this had been very uncertain, especially in unreasonable Creatures, had he not received it from God, who did make it effectual at all times when the means were used by him.

The next Remark in *Jacob's* Life is his return from *Padan-Aram*, wherein still the comfort of that *Visional Ladder* lasted him: The *Ladder* was a bare Sign, and *God* (at the top) added a word to the Sign, (without which a Sign doth not determinately signifie) saying, *I will be present with thee*, and I will preserve thee, &c. and *God* perform'd his Promise.

1. In his going safely thither, and though he were a Stranger to the way, *God* order'd his steps, *Psal.* 37. 23. so as to bring him to the very Well where he met his dear *Rachel*, and gave him there the strength of three Men to roll away the Stone from the Wells mouth, *Gen.* 29. 8, 10. as easily (saith the Rabbin *Pirkei Eleizer*) as one taketh a Pot-lid from off the Pot: Though now he was seventy seven years old, and well wearied with his long Journey: *David* saith, By *Gods* help I Achieved great Matters, I broke through a Troop, and leaped over a Wall, though I be but a little Man, *Psal.* 18. 29. So *Jacob* by the help of *God* (who had promis'd him his presence) rolled away this great Stone (so called, *ver.* 2.) which always required all the Hands of three Shepherds to remove, *ver.* 8. and 3. And no doubt but *Jacob* now strained himself to the utmost, and stretched out his strength the more, to render himself the more acceptable to *Rachel*, yea, and to *Laban* too, who liked well such as were strong to do Service, the Carnal Caitiff never thought his Servants did enough, *Gen.* 31. 38, 39, 40, 41. All which unjust Austerity Characterizes *Laban* to be a covetous Cormorant, and that *Jacob* stood in need of all his prodigious strength, and of *Gods* helping Hand too to endure twenty years Service under him. Therefore

2. *God* perform'd his Promise of being present with him, during his abode there for twenty long years of hard Service, where *God* gave *Jacob*,

1. A numerous Offspring. And, 2. A plentiful Estate, as before.

The Glory of both which did so daze the Envious Eyes of *Laban* and of his Sons, *Gen.* 31. 1, 2. that they take up a great grudge against him, their Avarice, (the Root of all evil, *1 Tim.* 6. 10.) made them think with *Seianus*, *quicquid non acquiritur, damnum est*, that all was lost, which fell besides their Lips, what they could not draw to them, they accounted it as snatch'd from them; hereupon, as the young ones frapp'd at him with opprobrious words, as if he had defrauded them of their Estates, so the old one frown'd upon him, though he had acknowledged him his Benefactor, and that *God* had made him [*hominem boni pedis*] a prosperous Man to his House and Estate, *Gen.* 30. 27. yea, some say, that *God* gave *Laban* for *Jacob's* sake, those very Sons that were the Murmurers, seeing we read of none he had before; but that for want of Sons, his Daughter *Rachel* kept his Sheep; if so, this must needs be a great aggravation to *Jacob's* grief, yet he could better bear the groundless Cavils of those Raw-headed Lads by the goodness of his own Conscience (which fears no Judge) for his own Righteousness (as he saith) would answer for him against all their calumnies, *Gen.*

30. 33. He had done nothing but by *Gods direction*, Gen. 31. 10, and according to a plain Bargain between them, wherein *Laban* hoped he had got *Jacob* upon the Hip for a bad Bargain to him, therefore said, [*Behold I would it might be so, as thou hast said,*] Gen. 30. 34. But *he* is in the Issue fairly disappointed himself who would have deceived *Jacob*; neither had *he* used any fraudulent, unlawful and Magick means to beguile *Laban* of his Estate (as the words of those Hot-headed youngsters do import) for what *Jacob* did with his *pilled Rods*, was no Charm or Inchantment, but 'twas done partly by the force of the fancy (which is much affected with Objects of Sight in the time of Copulation and Conception) so the means were merely *Natural*: Partly 'twas done by *Divine direction* (as before) and not of his own Head; but chiefly, yea, altogether, these means were made effectual by a *Divine Benediction*, for he that will make the same Experiment now, shall upon tryal find himself frustrated: It then dependeth not on *Man's skill*, but upon *Gods Blessing*, besides *volenti non fit injuria*, *Laban* could not be *wrong'd*, when he was so willing to this Bargain, and so cunning to set three days Journey betwixt the *party-coloured* (put into his own envious Sons Hands) and the *white*. Still committed to *Jacob's* care, that so (if possible) *Jacob's* part might be little enough of *spotted* out of the *white*, as he had chosen, for naturally *white* brings forth *white* like the Dams. *Sic canibus catulos similes, sic matribus bædos*, saith *Virgil*.

Some say, the Reason why *Jacob* chose the *party-coloured* to be his Wages, was, because, as white and black Sheep were most esteemed in *Mesopotamia*, so those of a Motley Colour were most set by in *Palestina*, (hence the Shepherds of *Jacob's* Countrey are call'd *mochedim*, Amos 1. 1. that is, Keepers of Spotted Cattel) whither he was now preparing to go, when he had served out his full time of Fourteen years Service, and now was become a *Free-man*, Gen. 30. 25, 26. though he then was a little too hasty (as *Moses* was after, Exod. 2. 12. and Acts 7. 25.) for he stayed there yet other Seven years after this: God will not have him go empty (with only his Wives and Children) away, no, he will have him to go with a great Estate (for their Maintenance) also, and that honestly got by a plain Bargain betwixt his Uncle and him, though made with the greatest disadvantage on his side: But above all, that which most justifies *Jacob* from all fraudulency (wherewith *Laban's* Sons did calumniate him), is, because 'tis plain, *Jacob* used these means (not by *Devilish*, but) by *Divine* Instinct, therefore 'tis said, [*God hath taken away your Fathers Cattel, and given them to me,*] Gen. 31. 9. saith *Jacob* to his Wives; and ver. 11, 12. he gives a further account to them, that those means were no Invention of his own, but he had it from the Oracle and Angel; and that the Cattel were over-ruled by an Almighty Hand, rendring also the Reason why it was so. [*I have seen all that Laban doth*] God saw *Laban's* injustice to *Jacob*, not with a naked Observation, but with a just vindication; and again, ver. 16: *Laban's* Daughters do say, [*All the Riches God hath taken from our Father, belongeth unto us*] wherein they answer their own Brethrens calumniations, alledging, what *Jacob* (their Husband) had done, was not any *Humane* (much less *Devilish*) Device, but 'twas done by *Divine Authority*: And again, ver. 42. saith *Jacob* (himself) to *Laban*, [*Except the God of my Father had been with me, surely now thou hadst sent me away empty,*] wherein he asserts his own Honesty and Integrity to his Uncles very Face, (together with some severe Reflections upon *Laban's* Fraudulency and Injustice towards him) and peremptorily declares, that *God* (himself) was his Avenger upon him, and the Righteous Rewarder of all his own hard Services under him during his treble Apprentiship, wherein he had served his Uncle with all his power, Gen. 31. 6. Oh that we could serve the Lord so, who is a far better Master, a more Liberal Lord, and a more Bountiful Benefactor, than ever churlish *Laban* could be to *Jacob*. All this doth plainly hold out, that *God* is a good Master, and will see to his Servants, that they lose not all, as *Laban* design'd *Jacob* should do, by severing the Ring-straked from the *white*, &c. Gen. 30. 34. Hoping thereby to disappoint *Jacob* of having any thing for his Wages in that way he (himself) had so modestly proposed, casting himself chiefly upon the good Providence of *God* in the use of lawful means, as we (all) ought to do, though the World (like *Laban*) doth think it neither pity nor iniquity to defraud us of those things that are due to us both as *Men* and as *Christians*: Neither did *God* (who is Lord of all, Acts 10. 36.) any wrong to *Laban* in transferring his Cattel to *Jacob*, no more than to the *Canaanites*, when he gave their Land to the *Israelites*, for *God* is the true Proprietary of all, the Earth is the Lords, and the fulness thereof, Psal. 24. 1. *God* gives but his own Goods to whomsoever he gives them, and may not the Lord do what he will with his own, Matth. 20. 15. Besides, *God* herein gave to *Jacob* what was due to him by a double right.

1. In respect of his Twenty years Service, all which time he served without Wages, as he complains, Gen. 31. 6, 7.

2. In regard of his Wives Dowry, hereof his own Daughters do complain, as a part of their

their *Fathers Hardness*, saying, [*Haib he not sold us? and doth he not count us as strangers, &c.*] *Gen. 31. 15, 16.* So that God only directed *Jacob* to recover out of his churlish Uncles hands, that which was his right, and due to him both as *wages* for his hard *service*, and as a *Debt* for his Wives *Dowry*. Thus the *Israelites* borrowed of the *Egyptians* their best things, which were but a due Recompence to them for their long *Service*, and cruel *Bondage*: Therefore *Laban* had as little cause to look lowringly upon *Jacob*, as his Sons had reproachfully to rail at him; and the great Grudge which the *Father* bare against *Jacob* in his heart (providentially proclaimed by the frowns of his face upon him, before friendly, now spiteful;) *Hec quam difficile est Animum non prodere Vultu.*

The *Fathers frowns* (I say) grieved this good man more, and wounded him worse than all the Fraps and Frumps of Slanders that the bare-fac'd Boys blurted out of their black mouths, speaking their malicious minds freely. This was the double occasion of *Jacobs* resolve to Return, which he would not do rashly without a warrantable cause and call. *God was good to Jacob* while *Laban* and his Sons were evil to him;

1. In giving him due warning to beware of their wicked Intents against him, by the *back-biting words* of the one, and by the *lowring looks* of the other; therefore must he look to himself.

2. God bids him look homeward, *Gen. 31. 3, 11, 12, 13.* This was the third and the fullest call for his Return. Oh that the Worlds Affronts, and the Frowns of wicked men (who change their Countenances, as Times do change towards us) may drive us to him who changeth not, *Jam. 1. 17.* and may make us more to look homewards to our Heavenly Canaan and Countrey! *Heb. 11. 14, 15, 16.* where we shall have a better place, *v. 10.* than heart-grieving *Meheki*, *Psal. 120. 5.* and better company than churlish *Laban*, and his currish Sons.

The two former Reasons (both Impulsive Causes of *Jacobs* Return) were *Humane*, arising from the Sons carriage, and the *Fathers countenance*; but this third Reason of his Removal was *Divine*, from the Oracle of God, so more clear and satisfactory than the other two; upon this he obeys Gods call in way of Duty, and trusts him with the Event and Success thereof: Former experience of Gods favour breeds in him future confidence therein. Hereupon he first consulting with his Wives (as it ought to be in weighty matters, especially in Removes) and gaining their consent (they preferring an Husband before a Father, according to Gods Word, *Gen. 2. 24, Psal. 45. 16*) casts himself and all his upon God, who call'd him and commanded him to be gone: He packs up his bag and baggage, and yet steals away secretly, *Gen. 31. 20, 27.* Gods Saints are often put upon the use of such means for their own safety, as render them contemptible to worldly and wicked men. *Jacob* assuredly feared, that, had *Laban* known of his departure, his Avarice and Malice was such, as he would lay his Tarrying-Irons upon him, and not permit him to go away so long as he could stay him as a Servant, whose service had long been a vast blessing to his small Estate.

NB. *Jacobs* obedience to Gods command was attended with two remarkable Mischiefs and Discouragements; yet the God of *Jacob* (who had promised him his presence) carried him safely and comfortably through both. This teacheth us two Truths.

1. That evils may attend good men even in the way of obedience; as Christs Disciples were going whither Christ had commanded them to go, *Matth. 14. 22.* yet in their way thither they met with a most dreadful storm, *v. 24.* so that they were almost ship-wrack'd by the boisterous blasts (the Prince of the Air had raised) which sat cross and contrary to them; and if the Winds be contrary to blow in the face of those that walk in the way of obedience, oh what horrible Tempests of Fire and Brimstone (of the most tormenting temper) may beat upon the backs of those that are found in ways of disobedience, *Psal. 11. 6.* The first thing God will rain upon the disobedient is Snares to catch them, and to hold them fast, that they may surely and certainly suffer all the rest that follow there; God will assuredly command his Judgments to go forth and take hold of the wicked (suddenly surprizing them, as some pelting Shower doth unexpectedly the unwary Traveller) and hold them fast too, till they drink up the Cup of Gods Wrath, though it be brim-full, and hath Eternity to the bottom of it, *Psal. 75. 8.* God will sooner or later wound the hairy scalp of such as go on in their wickedness, *Psal. 68. 21.* The hairy scalp'd, or shag-hair'd ones, as evil Spirits are call'd *Shegnirim*, *Levit. 17. 7.* Mark that all Anti-Round-heads, who suffer their locks to grow too long, *Ezek. 44. 20.* like Womens, or who dress themselves so in an Antick dress, with borrowed hair, surely (saith Mr. Burroughs) the Devil forgot this Text when he raised so much Reproach against the Round-heads, to be hairy-scalp'd, the garb of Gods Enemies, *Psal. 68. 21.* or shag-hair'd, the Character of Devils, *Levit. 17. 7.* as before.

The second Truth taught hence is, Though evils do attend good men in ways of obedience, yet a good God carries them safe through those evils, and however saves them from the evil of evils.

evils. *Many are the troubles of the Righteous, but the Lord delivers them out of all, Psal. 34. 19.* as he did the Disciples out of the Storm, &c. and Jacob here from his double Affliction.

1. From *Laban's pursuit after him.*

2. From *Esau's assault before him*; *Laban leaves him, and Esau meets him, both of them with a kiss*; this good mans ways pleased the Lord, and therefore both these his Enemies the Lord over-ruled to be at peace with him, *Prov. 16. 7.* Though *Laban pursued after Jacob with one Troop, and Esau came before him to assault him with another, both with Hostile Intentions* (as afterwards more appeareth) yet God so wrought for his Servant *Jacob whom he had chosen, Isa. 45. 4. Isa. 41. 8.* That *Laban leaves him with a kiss, and Esau meets him with a kiss*; of the one he hath an *Oath*, and of the other *Tears*, with both he had peace; what need be *fear men*, who once is in League with God? Sin is the only make-bait, which sets God and Man at variance; and when God is displeased, all created Beings are up in Arms to reduce the *Rebels*, and do execution upon them: *Man must therefore be at peace with God, Job 22. 21. and take hold of Gods strength for it, Isa. 27. 4. 5.* The former of these two evils wherewith Jacob was exercised after his departure homeward, was *Laban's pursuit after him*, wherein more particularly these Circumstances are remarkable.

1. *Laban's over-taking Jacob*, though he had passed over the River *Euphrates*, and so declined the ordinary way, that his pursuing Uncle might not overtake him, which yet he did, for so God would have it, that he might have the greater glory of *Jacobs Deliverance.*

2. His severe *Exposulution with Jacob*, wherein he accuseth him of two crimes; First, Of *stealing away his Daughters*, carrying them away as *Captives taken with the Sword, Gen. 31. 26.* The old Churl chargeth him home, pretending he would have sent them away with mirth, *v. 27.* and therefore telling him, *he had done foolishly, v. 28.* and that it was in the power of his hands to do him hurt, *v. 29.* Secondly, Of *stealing away his Gods, v. 30.* laying *Sacrilege* to his charge, a sin that deserved death, and therefore *Laban* call'd his Kinsmen and Country men all to Arm themselves for executing Justice upon the *Sacrilegious Jacob.*

3. *Jacob's modest Apology and Defence for himself*; first, he denies not his secret flight, yet purges himself from all false fraud or fault therein, saying it was done only from his Fear, lest *Laban* should force his Daughter from him, *v. 31.* So force him to stay still as his *slavish Servant*; wherein he plainly taxes the Churl of his Inhumanity and violent Injustice, as the Latin Interpreter Reads it [*Raperes*] for *Rapere* is *violenter Auferre*, to take my Wives away by force: to *Laban's Calumnies and Menaces*, Jacob answereth nothing, whereas he might have replied, there is no such matter as my taking thy Daughters Captives, as thou reproachest me; for I had my Wives good-will and consent to go away with me: Besides, they are now more mine; than thine; I have and hold them in Marriage (with thy consent who gave them me) not in bondage as won by a conquering Sword, I carry them not away as my conquer'd Captives (according to thy Slander) but as my comfortable Companions: Moreover, thy Malice picks a quarrel where no fault is made, and thy Hypocrisie doth Pick-thanks where no Good is meant; 'tis a very likely Matter thou wouldst have sent us away with Mirth (as thou sayst) whereas thy Design hath been to detain us (which I feared) much less to dismiss us with voluntary leave, and least of all with Honest Mirth and Jollity at our farewell: 'Tis the Hypocrisite's Best to say the Best, he must say something, though he all along belye his own heart while he thus reproacheth (and impeacheth the Reputation of) a righteous man, laying Sin to Jacob's charge, that thereby he might the better palliate his own, and telling him he had done foolishly; whereas he had done no more than what God warranted him to do. When *Laban's Frowns* were a Grief to Jacob, then the Lord call'd him to look homeward, and commanded him to be gone, *Gen. 31. 3.* thus this old Churle calls Obedience to God an Act of Folly. There be many such leud *Labans* in our Days, wretched ones will reprehend what they cannot comprehend; Disdainful and doughty *Diotrepbes's* do Prate against the Seed of Jacob still, 3 *Job. v. 10.* the Greek word is [*εὐλαβεί*] Trifles against us with malitious words: *Diotrepbes* was a great Man, and he was as proud as great, prating like a proud Prelate against John, (*Christ's* beloved Disciple who lay in his Bosom, and therefore one would wonder what he could prate against him for) and his words were great in Malice as well as in Pride; yet all were but Trifles to a clear Conscience. When wicked men (though Wealthy and Mighty) do prate against us, they do but trifle and play the Fools themselves while they revile us (as *Laban* did Jacob here) saying, *We have done foolishly*, when we have done no more than what God commandeth us to do: we should shake off such censures and reproaches as *Paul* did the *Viper*, *Act. 28. 5.* yea, and in an Holy Scorn laugh at them, as the wild *Ass* doth at the Horse and his Rider, *Job 39. 7.* And as modest Jacob Answers not this Fool according to his Folly; First, In respect of his Calumnies, (as we have heard he might have done) lest he should also be like unto him, *Prov. 26. 4.* but passeth over all these material

Chap. 12. *The Third Section, His Wrestling with Laban.* 278

rial *Replies*) (which undoubtedly he might have made) in silence, as not worthy of answering in his groundless Cavils. 'Tis a good Rule of one of the Antients [*Sile & sūnestam dedisti plagam*] Say nothing to thy Reviler, and thereby thou pays him home to purpose: Thus *Hezekiah* would not answer railing *Rabshekah*, 2 *King.* 18. 36. Thus *Jeremy* turn'd his Back upon black-mouth'd *Hananiah*, *Jer.* 28. 11. in stead of opening his Mouth in Answers to avoid a Tumult. Thus *Isaac* punish'd scoffing *Ishmael* with Silence, *Gen.* 21. 9. *Gal.* 4. 29. we read of no Reply: Thus also our Saviour Answered not his Adversaries, *Joh.* 19. 9. *Matth.* 27. 12, 14. he Reviled not his Revilers, nor Threatened (as he might have done) his worst Opposers, 1 *Pet.* 2. 23. hearing that they objected nothing but notorious Lyes against him, and such as he well saw; *Pilate* himself saw through, and therefore tried so many means to free him from them: 'Tis best (saith *Basil*) *Σιωπή ἢ ἐνσώφισιν ἀντιτάξαι*, to stop a too open Mouth with saying Nothing; And *Tacitus* tells us, *Convitia spreta exolescunt*, Reproaches disregarded soon evaporate, and like smother'd sulphureous Flames which are choaked in their own smoak for want of vent die out, only leaving an hateful stench behind them; So words of scorn and petulancy are best smother'd in their own stinking smoak, their best Answer is Silence, and no Answer puts the severest Spite upon railing *Rabshekah's*. Godly *Jacob* would not therefore (as *Solomon* saith) be like unto the fool *Laban*, as hot, and as heady and headlong as he, and to give him as hot as he had from him: Had *Jacob* done so, as we are apt to do when evil intreated (thinking then we have Reason to be Mad) speaking as big for our selves as our Revilers speak against us; this is the High-way for both to become Fools; and men may then say, there is never a wiser of the two: Yet doth wife *Jacob* answer *Laban* (the Fool) somewhat according to his Folly, lest he should be wise in his own conceit, *Prov.* 26. 5. he casts in some Answers that might sting him, and stop his Mouth; yea, he plainly Stones him with soft words and hard Arguments, lest he should advance his Crest too high, and insult as a Conquerour too much, and be held so by his Hearers. In a word, when a Fool is among Fools such as himself, he must be answered, lest he seem Wise to them; but if he be among Wise men, then he is not to be Answered, for they will rather Regard thy seasonable Silence, than his passionate prattle. *Laban* was among both here, so *Jacob* Answers some, not all Objections.

As *Jacob* Answers not all his Calumnies (about his stealing away from him) which was the (first part of *Laban's* Charge against him) so not at all doth he Answer concerning the Menaces and Threatnings *Laban* swaggers against him withal, saying, *It is in the power of my hands to hurt thee*, v. 29. whereas *Jacob* might have reply'd; Uncle, You might better say, *It was so* (than it is so) for God hath now forbid you; Though (indeed) it never was, farther than so far as was given him from above. Thus our Lord told *Pilate* upon the like Bravado, *Joh.* 19. 10, 11. Prophane Princes and Persons bear themselves over-bold upon, and boast of their power to do hurt, (as if they were little Gods within themselves) not considering, that *Man's Time is in God's hand*, and not in the hands of Men, *Psal.* 31. 15. and unto him belongeth the Issues from Death, *Psal.* 68. 20. Restraining man's Rage that will not turn to his praise, *Psal.* 76. 10. Therefore the mightiest man may not boast (as this Thraconical *Laban* doth here) *Psal.* 52. 1. and as *Cæsar* said to *Metellus*, he could as easily cut him off, as bid it to be done, and as *Caligula* to his Consuls, I smile to think that I can kill you with a Nod of my Head, and with a word of my Mouth off goes the Head of my beautiful Wife: little thinking that their Power is limited by one higher than the highest, *Eccles.* 5. 8. *Christ* saith, *Fear not them that kill the Body*; to wit, by Divine Permission, *Matth.* 10. 28. He saith not, them that [can] kill the Body, as if they had power to do it at their own pleasure; for that is a Royalty belonging to God only: This *Laban* (himself) acknowledges in his [But], He breaths out his Threatnings with a [But] confusedly [*I can, and I cannot hurt thee*] *I can*, in respect of my own Mind, and my Armed Men at my heels easily hurt unarmed *Jacob*, and his tender Flock; but *I cannot* in respect of God who forbid me, chaining up both my hands and my heart: Thus *Laban* as an Hypocrite, forbore his Sin, as the Dog doth his Meat, not because he hates the Carrion, but fears the Cudgel, he is as wicked in a timorous abstaining from Sin, as in a furious committing of it: The Wolf is a Wolf in Chains as well as out;

Yet as to the second part of *Laban's* Charge [Why hast thou stolen my Gods] v. 30. To this he Answers No, with much Confidence, adjudging them to Death with whom they were found, v. 32. wherein he gave Power to *Laban* to take away their life. This seems a rash Sentence; sorry would *Jacob* have been, if *Laban* had found his Images under *Rachel*, and taken him at his word: Hasty words may work much woe; what a sad snare was a rash Vow to *Jephthah*? *Jacob's* simplicity was such, that he was confident of the Innocency of all his as well as of his own, upon which he made this smart Reply, wherein he was mistaken, though

though God prevented the evil Effects thereof. *Jacob* might better have answer'd thus, *Laban*, Hast thou acknowledged the true God to me, and that it was he who blest thee for my sake, Gen. 30. 27. and canst thou still call those poor Images Gods? They are goodly Gods that could not save themselves from stealing; how can such Gods save their Worshipers that cannot save themselves from the hands of the Thief, &c. However *Jacob* seconds God's gracious Interposition with an angry Expostulation; wherein observe,

1. God's Care of his *Servants* against the rage of their Enemies, God lets *Laban* alone to band his Accomplices, and bend his Army for six days of his, and for thirteen days of *Jacob's* Journey: He lets him have the ball upon his foot till he came to the very Goal of overtaking *Jacob* at *Gilead*; There and then God appear'd to *Laban*, not for his sake, but for his *Servants*, sets bounds to him [*Speak neither good nor bad*, that is, either by *Allurement*, or by *Affrightment* to bring *Jacob* back, or do him Harm either by fraud or force.]

2. The Confidence of a clear Conscience in the Godly under Fears and Straits. *Jacob* here professes his great Travel and faithful Service, together with God's Blessing upon all, Accuses *Laban* of hard dealing all the time, then *Laban* submits, makes a Covenant of Peace with *Jacob*, which is ratify'd on both Sides with an Oath: Happy is he that can be acquitted by himself in private, by others in publick, and by God in both, as *Jacob* here, though God let out *Laban's* Tedder, yet he pulls him back again to his place, with a hook in his Nose, and makes him miss of his Game, Gen. 31. 44. to the end. God grant it so now. *Solomon* saith, There is a time of mirth and a time of mourning, Eccles. 3. 1, 4. The former is call'd the Day, and the latter Night. Thus the *Psalmist* phraseth it [*Heaviness may endure for a night, but Joy comes in the morning*] Psal. 30. 5. the morning brings mirth after a mourning Night. *Jacob* had both those Times interchangeably succeeding one another as Night and Day: he had his Night-time of mourning, when he was Banish'd from his Blessing as well as Blessed Father, and from his loving as well as lovely Mother; And he had his Day-time of mirth too, when he return'd back to *Beihel* after so long a Banishment; He had his Night-time of mourning all the Seven years severe Service under his unkind Uncle, and he had his Day-time of mirth when he embraced his Beautiful and best beloved *Rachel*: If ever any man may be said to live at the Sign of the Chequer, assuredly this Holy Patriarch had his Dwelling there, having such an equal mixture of the black of Misery, and of the white of Mercy, as he sometimes had occasion to say [*All these things are against me*] Gen. 42. 36. so he had as oft an occasion to say, [*All these things are with me and for me.*] for he was never plung'd into any sore Maladies, but God presently sent him most seasonable and suitable Remedies: So that it was with him as with those that live under the Equinoctial Line, his Day was ever as long as his Night; and sometimes longer; as it is with those under the Tropick of Cancer in the Summer Season: As his Afflictions abounded, so his Consolations abounded also, 2 Cor. 1. 5. His Antidotes were answerable to his Adversities.

'Twas not only thus with *Jacob's* Person, but with his Posterity also, who sometimes were Sighing at the bitter Waters of *Marah*, and sometimes Singing at *Pharaoh's* overthrow in the Red-Sea, &c. to teach both us and them, that this life is like the Land of *Canaan*, a Land of Hills and Valleys, Deut. 11. 11. of ups and downs God tempers our afflictions with his Favours, it shall not be all Night with us, nor all Day, the time when there shall be no Night, is reserved for another World, Rev. 21. 5. with 21. 25. the day of glorified Saints is call'd *Autumnus iniquitatis* a Nightless Day, there is no fear of a sudden surprize by a subtle Enemy there in the night season. Indeed this Patriarch *Jacob* had longer Nights than any of the other Patriarchs; from hence the Church in Affliction, is always call'd *Jacob* in Scripture, but never is she call'd either *Abraham* or *Isaac*, for he had his Seas of Sorrow to swim in, where they did but barely wet their Feet, *Abraham* sends his Servant with brave provisions to provide a Wife for his Son *Isaac*; but when poor *Jacob* wants a Wife, he must steal out secretly out of his Fathers house (in stead of sending his Fathers Steward) as before, footing it five hundred Miles, as the Scripture Itinerary tells us, and most stupendous stories are recorded of him, above all others, in the sacred History (of his Life, which beginneth at his Birth, Gen. 25. 26. and endeth at his Death, Gen. 50. 1.) So that the account *Moses* gives us of the condition of his Life containeth no less than twenty five Chapters of that his first book of the *Pentateuch* which is just half of the whole Book, and which cannot be parallell'd by any of his Histories of the lives of the other Patriarchs, some whereof he gives but a very brief touch, and a short relation, though he insist so long upon this Holy man, who lived not near to some of their ages, as he said to *Pharaoh*, [*Few and Evil have the days of my Pilgrimage been*, &c. Gen. 47. 9.] few, in comparison of his forefathers, who lived many years longer, and evil in respect of the manifold crosses (which some reckon to be above ten) attending him: This *Jacob* had the deepest Draught of the Cup of Affliction above all the other Patriarchs; no sooner was one

Evil over and gone, but another comes upon him, no sooner had he waded out of one Affliction, but he was presently plung'd into another, *fluctus fluctum trudit, one deep call'd upon another*, Psal. 42. 7. one trouble (like *Jobs* Messengers) treads upon the Heels of another, to omit all other Instances, no sooner had *Laban* left pursuing *Jacob* behind, and well quit of that unkind Uncle, but presently tidings come that his bloody minded Brother *Esau*, was approaching to assault him before: This brought him into the Bryers (out of which he was newly escaped) again, thus God is pleas'd to exercise his Servants, giving them interchangeable causes and occasions sometimes of fears, and sometimes of comforts, that their Hearts may be kept in an Holy frame, and in an equal poize betwixt despairing in adversity, and presuming in prosperity: here *Jacob* was a joyful man that *Laban* had left him not only in peace, but also with a Kiss, and with a Covenant too, Gen. 31. 44, 55. Now he thinks himself safe, and his thoughts of his safety were not only confirmed, but also compleated by the Apparition of a double Host of Angels (as the word *Mahanaim* signifies) making a Lane for his safe progress guarding him on both hands, the Hebrew is in the dual number, Gen. 32. 1, 2. herein was *Jacob's* joy, but presently a *mar-mirrh* follows, news is brought him, v. 6. that his enraged Brother was upon his March with four hundred cut-throats at his heels, v. 6. to Revenge himself upon him for a wrong of twenty years standing (to wit, the robbing him of the birth-right and of the Blessing) by force of Arms, *Esau's* approaching in an Hostile manner, gave just ground for *Jacob's* fear, that he came not as a Friend (then he needed no such Train, and he would, ifso, have sent some kind message to his Brother) but as an Enemy, this brings *Jacob* into another sad consternation, v. 7. *ex callo repente quasi in infernum detruditur*, saith *Pareus*, he is affrighted out of his former joy and much terrified with *Esau's* Hostile intentions, expecting nothing but Blows and Blood from him, v. 8. He was greatly afraid, which put him to this point of prudence, so to Marshal his weak company, as to save what he could, when he could not expect to keep his All, and that which damp'd this good man the more, was, the Angels (that came to comfort him) were gone away from him, when his bloody Brother was marching towards him: he could not but argue thus within himself, How unseasonably had I the Army of Angels, which appeared to me between my two dangers (before of *Laban* and now of *Esau*) but not in either of them? Their Apparition to me was, when I had no need of their protection: *Esau* now comes, but my Angels are gone when I most need them: no doubt but this was *Jacob's* weakness thus to despond after so many Promises of Gods presence, and after such an Apparition of Angels as his protectors which (doubtless) God sent to corroborate his Faith against his Fear, who thereupon might argue, though my Brother *Esau* come against me with 400 Armed Men, yet God hath a stronger Army of Angels, in readines for my relief, though they now appear not, because he would have me to live by Faith more than by Sense. Those Ministering Spirits do Minister many a Blessing to Gods Servants, tho' Invisibly and Insensibly, they will not be seen of us to receive any Thanks (much less Worship) from us: And herein the mighty power of God was the more glorified, that made *Esau* (who came out as an Enemy) in the very way of his March to become *Jacob's* Friend, nay as his good Angel, yea to look upon his Brothers face as the face of God, Gen. 33. 4, 10. I am not Ignorant how some Learned Men have more charitable thoughts for *Esau*, saying, that he came here as a Friend, to congratulate *Jacob's* return, not as an Enemy to be reveng'd upon him, and they render this plausible Reason for this opinion, to wit, If *Esau* could restrain himself when he was in his freshest and hottest pangs of Passion from a filial reverence to his aged Father over-awing the execution of his revengeful resolves, it is not probable, that at this time when his killing Choller had now twenty years time to cool it self by that long absence and far distance of his Brother, he should now have less respect to the good old man (who was still alive, Gen. 35. 27.) 'tis not likely (they say) that by now being the Death of *Jacob*, he would bring his Father *Isaac's* Grey Hairs down with sorrow to the Grave: This (indeed) is handsomely urged by some Divines for excusing *Esau*, from now being an Enemy to *Jacob*, though the most be of another mind, for the reasons aforesaid, and had he been heartily reconciled to his Brother (according to this candid allegation) the Author to the Hebrews would never have left such a black Brand upon him for a profane Person, Heb. 12. 16. had he thus become *Jacob's* Friend (though God made him so in the way) of a profess'd Enemy. What was said before of *Laban* (whom God spoke to in the way of his pursuing *Jacob*, Gen. 31. 24.) may be said of *Esau*, that God put a Chain upon him in the way of his assaulting *Jacob*, yet both were Wolves still, worrying *Jacob* with their Minds, though neither of them were permitted to do it with their Mouths. *Augustine* hath an excellent descant upon this, saying, *Lupus venit ad Ovile, querit invadere, jugulare, devorare: Vigilant pastores, latrant canes — lupus venit fremens, redit tremens, lupus est tamen & fremens & tremens*, Aug. de Verb. Apost. Serm. 21. The Wolf comes to the Sheep-fold, attempts to assault, worry and devour, the Dogs bark, and the Shepherds defend, the

Wolf that came thither raging, goeth thence trembling, yet is he a Wolf still both raging and trembling: He *kills not*, because *he cannot*, not because *he will not*; this *Jacob* knew well, and therefore he *feared* the Hypocrisie both of *Laban* and of *Esau*, that it was a cover only of implacable Malice and Revenge, and that though they should come up to him, with fair pretensions of good towards him, they both had foul intentions of evil against him: *Jacob* feared them both, but God was better to him than his two fears; God spake for him in the very Consciences both of *Laban* and *Esau*, and so he can still, and doth oft, for us in the Hearts of our most enraged Enemies, *rescuing us out of the Hands of the chiefest Men of the Earth*, (according to his Promise, *Isa. 41. 9. &c.* which drops all sweet-smelling Myrrh and Mercy) as he did *Abraham* and *Sarah* from both *Pharaoh*, *Gen. 12.* and *Abimelech*, *Gen. 20.* and as he did *Jacob* and all his Flock, both from *Laban* and *Esau*: His fear (which is a more watchful Grace, and safer from security than hope is) puts him both times to make the best means of defence for his own preservation: When (as before) he saw *Laban* so near, he set himself in as good order as he could, *Gen. 31. 25.* pitching his Tent on the top of the Mount (*Gilead*) where *Laban* pitch'd his Tent at the bottom also of the same Mount, *ver. 23.* This Circumstance much aggravateth *Jacob's* Danger, when *Laban* seemeth to have caught him in a Pond, and no doubt but there was dreadful trembling, and horrible out-cries among the Women and Children, expecting nothing but Sword and Slaughter, yet *Jacob* stood upon higher ground than *Laban*, so was above him; and God went down to *Laban* in the Valley, and *Cajoles* him not to lift up a wicked Hand against *Jacob* above, yet debars him not from wagging his wicked Tongue (as he doth in the five following verses) against him. His whole Speech to *Jacob* was full of cruelty as well as contumely, but words (as we say) break no Bones: Thus God watcheth over the mischievous malignity of wicked Men, (even of such as are too mighty for his Servants) and maketh them, not only not to harm them, but also to be kind to them (whom they came forth cruelly to cut off) as in the former instance of *Laban*, and in this latter of *Esau*, *Gen. 32. 6, 7.* and *33. 8, 9.* Yea, God sometimes over-rules wicked Men so, as to make them Bless those whom they came forth to Curse, *Numb. 23. 11.* No sooner had God saved *Jacob* from his fears of *Laban* behind him, and brought him off from him, with Safety, Credit and Comfort, but *Jacob* is put again upon making new means of Defence from his fears of *Esau* before him. His fear of a second Malady causeth him to betake himself unto a double Remedy.

1. In the way of Policy and Prudence, *v. 7.* 2. In the way of Piety and Prayer, *Gen. 32. 9.* 10. and so on.

First, Of *Jacob's* Prudence and Policy: It plainly appeareth *Jacob* was not so overwhelmed with his Fear, as to be affrighted out of his Wits into an utter stupefaction of Despair and Despondency; though it be said that he, was greatly afraid, *v. 7.* his wisdom still remained with him, as *Eccles. 2. 9.* he puts forth his Prudentials in providing for his Safety; *Natura sui Conservativa*, Nature's Law teacheth Self-preservation: Humane means must be improved by a Moral-Prudence: 'Tis a tempting of God to neglect lawful means (though under a pretence of an immediate dependency upon God's Providence) for our Deliverance from Danger. *Abaz* should not have refused to ask a Sign of God for better assurance of *Israel's* Deliverance, when God gave so fair an offer to so foul a Sinner, *Isai. 7. 11, 12, 13.* he tempted God while he said he would not tempt him: *Christ* would not cast himself down from the top of the Temple, when there was a pair of Stairs for going down from thence, *Matth. 4. 6, 7.* And *Jacob* here, although he might not doubt of God's Providence and Protection according to his Promise, yet he prudently practiseth all those probable means which he could warrantably Project for procuring his Brother's Favour; and those means are Threefold.

1. He sendeth an humble Message or Embassage to his Brother *Esau*, *v. 3.* where the word *Malachim* (the same that signifies Angels, *v. 1.*) is used for Messengers, which made a Rabby mistake, that *Jacob* sent some of those Angels (that appeared to him, *v. 1, 2.*) as his Ambassadors to *Esau*, had *Jacob* sent them, he would not have instructed them what to say, as he doth to his Men-Messengers, *v. 4, 5.* This he prudently did, before he was greatly afraid, as he was after; for *Esau* being now removed from *Isaac's* Family (his Wives being an offence to his Parents, *Gen. 26. 35.*) before *Jacob's* return, *Gen. 36. 6.* (whereof possibly *Rebekah* might give *Jacob* notice) and being now at *Mount Seir*, *Jacob* must needs pass through *Esau's* Countrey in his way Homeward: This *Jacob* will not do without giving him due notice, and begging his leave by his Ambassadors, lest he should by a new offence offer an occasion of reviving the old Rancour, which Wisdom and Justice taught *Jacob* to avoid: therefore his Embassage was fraught with all Humility, Candour, and Kindness that (if it were possible) Brotherly-love between them might be recovered and continued: Wherein,

1. He calls *Esau* his *Lord*, and himself his *Servant*, humbly submitting himself to him.

2. He gives him an Account both of the *time* and *place* of his Pilgrimage ever since he left his Father's House; that he had not been a *Vagabond*, but lets him know, he had lived all those years in the Service of his Uncle *Laban*, whereby he tacitly Rubs him, and Reminds him how his bloody Threats were the Cause of his so long a Banishment out of his Native Country, and now he might easily hope his old displeasure was thereby done away.

3. He sends him an Inventory of his Estate, not for ostentation-sake, but to avoid all suspicion, that his Brother should not unjustly Imagine, He return'd now as some Hunger-bit starveling, gaping for a Crust from him, or grasping at his Father's Wealth: And withal he intimates to *Esau*, how Good God had been to him in the time and place of his Banishment, Blessing him with so great a Substance, as he doth more plainly tell him, Gen. 33. 11. None of all this was the sordidness of *Jacob's* Spirit, much less an Abrenuntiation of his *bought Birth-right*, or of the *Blessing* at which he was banished, but a necessary pacification (thus submissively proposed, as that of *David* to *Saul*, 1 Sam. 24. 7, 9.) till the Prophecy of his Superiority should be accomplished; in the mean time he designs and endeavours that the old grudge might by an *Act of Oblivion* be everlastingly obliterated: Hence may we learn, that so far as is possible we should live peaceably with all men, Rom. 12. 18. and so much as in us lyeth, we must follow Peace with all men, Hebr. 12. 14. even with wicked men, as *Jacob* with *Esau* here: It should not stick on our part so far as it consists with Piety and Honesty, so far we should pursue it (and no farther) even when it flees from us, we must give any thing of Man for Peace, but nothing of God. He that parts with Truth for Peace buys Gold too Dear. Give no offence carelessly, take no offence causelessly. *Jacob* here rather yields something of his own Right, than by any Rigour (from the Oracle, The Elder shall serve the Younger) to rouse up a sleeping Rage, He reverences his Brother in worldly Courtieses, because he look'd to be preferr'd chiefly in the Heavenly Canaan.

This First part of *Jacob's* Politicks proving unsatisfactory and ineffectual;

Jacob's Second Policy was to make his best Defence against an assaulting Adversary, he could now expect no other, seeing his Messengers brought back to him no Tidings of Peace from *Esau*: Some say, *Jacob's* Ambassadors were not admitted to any Audience, others more likely think, that though they had Audience, yet had they no Answer: Their words to him, Gen. 32. 6. imports this, intimating, We came to thy Brother and found him so morose, he would send thee no Answer to the Heads of thy Embassy; only this we saw, that he thereupon call'd for his Arms, and armed himself, and 400 of his Men who are all coming to accost thee. Hereupon *Jacob* neither became as a man astonied and affrighted out of his wits, nor as one careless of Events, so as to tempt God by neglect of means, but betakes himself to the means his present Circumstances would afford him, which was a dividing his Company into two Bands, not of stout armed Men, but of weak Women, Children and Cattel with a small Band of their Keepers, not thus ranked for fighting, but either for flying or dying: The latter of these two was the best he expected to his former Band, wherein he placed the Handmaids with their Children, and some part of his Shepherds and Cattel, as his forlorn Hope, and such as he could most easily (in comparison) part with for glutting the greedy Sword of his (as he thought) bloody-minded Brother; but the former (to wit, Flying, not Dying) he designs to save his second or latter Band thereby from being sacrificed, wherein he placed *Leah* and *Rachel* with their Children, (more dear to him than the first Band) with all the rest of his Cattel and their Keepers, v. 7, 8. Neither did he this from any Cowardly Spirit to set both these Bands betwixt him and danger, but like a courageous and careful Captain he marcheth before both, in his own Person, being more chary for his Charges safety than for his own, Gen. 33. 3. He passed over before them, like a good Commander, whose brave resolution is to fight in the Front, and to bear the first brunt of the Battel. Though he ranked his two Bands according to the respect he had to them, placing those before in a time of Danger, whom he caused to come behind in a time of Safety, that where all could not be saved or secured, those Dearest to him might be chiefly cared for and succoured; yet like a faithful Leader, he puts himself into a posture of readiness to be a Sacrifice himself (in the first place) for saving his Charge committed to him, however of his two Wives, and their Children; for some Authors say, *Jacob's* place was betwixt the two Bands, following the first, but going before the second, in the Safety whereof (most near and dear to him) he offered himself, an offering to his Brother's Rage. Thus good Ministers and Magistrates should set themselves in the Front and bear the Brunt also; the Church is as weak a company as this of *Jacob's*, but she hath a strong God to guard her.

The Third part of *Jacob's* Policy or Prudentials is, his sending a pacifying Present to purchase his own Peace with his (as he judged) enraged Brother, Gen. 32. 13, 14. well knowing
that

that a gift maketh room for a man, and bringeth him before great ones, Prov. 18. 16. and 17. 8. whithersoever it turneth, it prospereth, or wins the Party, especially such a great Gift, and so large a Present from a private Person, as consisted of five Hundred and fifty Head of Cattel of several kinds; so many as could not but contribute much to the stocking that barren Country of Mount-Seir; Jacob spares no Cost to buy his Brother's Favour, and to enjoy his purchas'd Birthright; oh that we could do so for Heaven!

Having spoke to Jacob's first Remedy in his Policy, 1. Of sending Ambassadors to Esau. 2. Of Marhalling his Multitudes, for fear of his falling foul upon them. 3. Of preparing and proffering a most prodigious Present. Now come we to the Next.

Jacob's second Remedy, was in a way of Piety; for Policy without Piety is too subtle to be Good, and Piety without Policy is too simple to be Safe; as before: Jacob joins both these therefore together, that he might have a due mixture both of the Dove and of the Serpent. There is an honest Policy both lawful and needful in the concerns of God's Servants, as well to be put forth in improving all probable (so they be but warrantable) means for escaping Danger, as there ought to be an hearty Piety exercised in Faith and Prayer. Thus Abraham (in that first, yea, and figurative War Recorded in Scripture, Gen. 14.) used a Godly Policy, and Military Stratagems, Gen. 14. 15.

1. In Dividing his Company (a small Squadron of 318 Men) to make shew of a great Army dispersed divers ways, and to prevent the escape of the Enemy.

2. In taking the benefit of the night, that he might surprize them, before he could be seen by them.

3. In falling upon them (as Josephus saith) when they were secure, sleepy and drunken; (as David did upon the Amalekites, 1 Sam. 30. 16. and Ahab upon the Syrians, 1 King. 20. 16.) These two (with Abraham) had Divine Direction for what they attempted, and Divine Protection for what they effected. Religion is no Impediment either to Prudence, or to Prowess in military matters. Thus Jacob useth Policy, Gen. 30. 38. to 42. for enriching himself out of Laban's Flock by a Divine Warrant, as above, and here for securing himself against Esau's force, Gen. 32. 7, 8. & 16. 17, 18. with Gen. 33. 1, &c. yet he doth not, he dare not depend upon his own Policy, but betakes himself to his Piety, and to his God in fervent Prayer.

Object. But some say, Surely Jacob was here so disturbed with his passion of fear (now predominant) that he was transported into a transgression, by his digression from due order; for he ought to have sought God in the first place, then seek to means.

The first Answer; There is no doubt but that God should be implored before all things. Yet this is no præposterous acting, first to order some such matters as lay at hand (when the danger is sudden and surprizing) for the best advantage, and then to intreat the Lord for his blessing upon those endeavours. Sometimes a disposing of things will not admit of delay, in such a case as the breaking out of Fire, or the breaking in of Water, then to run into the Closet first, and there to spend time in prayer to God, is not Piety, but Folly; for means may then be used with Ejaculations, and solemn Invocations, when there is neither Time nor Place for Set and Appointed Prayer.

The second Answer; In sudden dangers (such as the fore-mentioned) imminent over us, there is a duty (of doing what we can for provision of good, and prevention of evil) incumbents upon us: In such cases it is not enough for us to cry out, Lord, save us, we perish, Matth. 8. 25. but we must Row hard, plying our Oars, John 6. 19. do our utmost endeavours to quench the Fire, to stop the Water, &c. Use means as well as pour out prayers. The good Emperors Motto was [Ora, labora] take pains as well as say prayers. And it was a smart check which the Heathen Philosopher gave the Car-man (who when his Cart was over-turned, gaz'd upon it with his hands in his pockets, and cryed, O Minerva! help me) saying, Admotâ manu invocanda est Minerva; Man, work with thy hands, as well as call upon thy Goddess. Thus also God (himself) said to Moses, Why cryest thou to me? Speak to the Children of Israel that they go forward, Exod. 14. 15. Mark where the fault and the stop lay, Moses craved Gods help, but he did not forward the course that made way for Gods help; there is something more to be done by us than only to cry to God; therefore

The third Answer is; Jacob (for our Instruction) takes the right method, he uses means and prays, he prays and uses means: He knowing his present peril, and fearing a sudden surprize, secures his Family in as good order as he could, otherwise he had tempted God, who, when he affords Means, will not work Miracles; when this was done, which the matter did require, to shew, he did not depend upon his own devices and prudential Designs, he immediately applies himself to his God, imploring his Benediction (according to his Promise) upon his poor endeavours, well knowing, that without the Divine Blessing, no Humane Helps and Means can be available. All which do plainly shew, that Jacob placed his Confidence in God,

God, while he used such Politick Projects for his own and Families preservation. Besides, 'tis very remarkable, how these three Remedies aforesaid are placed in the *History*. The first, Of sending *Embassadors* to *Esau*, was before *Jacob* was so greatly afraid, *Gen.* 32. 3, 7. The second Remedy of ranking his Flocks and Family, was immediately after his surprizing Astonishment, *v.* 7, 8, 11. putting them into such a posture upon present peril, as, if *Esau* did fall foully upon the first company, the second might the better seek to escape by flight. *No more be doth.* But his third Remedy, of sending a Noble Present to his Brother, was after he had been with God in prayer, *v.* 9. to *v.* 13. So that his Policy did not juggle out his Piety, nor took the right hand of precedence from it, save only in that indispensable duty of setting his company in two Ranks to save some, where he could not hope to save all. The rest and most of his Prudentials or Politicks followed after his Piety and Prayer, *v.* 13. to 22. and *Gen.* 33. 1, 2. wherein observe how (1.) He divides his Vast Present into three Bands, and sent them away before him, setting a great space between them, *v.* 16. that thereby they coming up one after another, to be presented to *Esau*, orderly and in due interspace, *Esau's* Anger might be abated by degrees, and so *Jacob* (by this Proxy and Present) might gradually gain ground upon his Brothers Favour and Acceptance: He did not expose himself in the head of this Present to that eminent danger, but put the Cattel into the hands of his Servants (whereof there was far less fear) and therewith a Complement into their mouths, how they should court the Lord *Esau*. And ('tis very observable) all these three Bands of Presents spake one and the same thing by them, who were the Mouth as well as Leaders of them. I would to God it were so among the Leaders of the Church, that they would walk by the same Rule, and mind the same thing, *Phil.* 3. 16. no other Rule or Thing than the Word of God, such an heavenly Harmony would mostly advance the Churches Edification, and overcome prophane *Esaus* to be reconciled to godly *Jacobs*. Thus *Jacobs* Humane Prudence (in all parts and points) was successfully subservient to Gods Divine Providence, he sending his Presents thus ranked (at a due distance each from other) made them more conspicuous, and gave *Esau* a fairer opportunity for a better and more grateful viewing of the greatness thereof; besides, *Esau's* questioning their several Leaders, and their unanimous rendering the concurring Answer thereunto, together with *Jacob's* humble submission to him. All this was done prudently and politickly, that thereby *Esau* might be mollified and melted by degrees, and his Anger abated.

{ Munera (crede mihi) placant hominesque Deosque,
Placatur Donis Jupiter ipse Thais. }

Jacob's Presents thus marshall'd and manag'd, was a most probable project (with Gods blessing) to pacifie an enraged Enemy, and to procure peace with him, as indeed it did, *Gen.* 33. 8, 9. & 1.

Having discours'd upon *Jacobs* first Remedy, against his grievous Malady, to wit, his Policy and Prudence, now come we to his Piety and Prayer: The first was in relation to Man; The second Remedy was in relation to God: Wherein we have an account of *Jacob's* double wrestling with God, as he had a double wrestling with Man; 1. With *Laban*. 2. With *Esau* (as before;) and *Jacob* wrestled with God. 1. In a Spiritual; 2. In a Corporal manner. And both those two wrestlings with God interposed, and were accomplished before *Jacob* had his happy Issue of his second wrestling with Man, to wit, with his Brother *Esau*, and after he had out-wrestled his Uncle *Laban*. The first wrestling *Jacob* made with God, was Spiritual, and is conspicuously expressed in his most patheticall Prayer recorded in *Gen.* 32. 9, 10, 11, 12. which is eminently marshall'd and manag'd in an excellent order for his effectual prevailing with God. Some say that there be three Ingredients required for a right composition and making up of a pious Prayer.

The first is a Divine Promise, as the ground-work and foundation of a right Humane Prayer. When, and where-ever Faith finds a Promise, 'tis its very instinct and nature to turn that Promise into a Prayer, and then God will turn it into a Performance.

The second Ingredient is, Deep Humiliation before the Lord, that we may not seem to found our Faith and Confidence upon our own Merits, but upon Gods meer Mercy.

The third Ingredient is, Hearty Intercession, and an earnest Expostulation with God, which the Apostle calls *islaeis*, an Interparling with the Lord, *1 Tim.* 2. 1. where all these three parts be put together.

1. 'Tis partly Gratulatory, giving God thanks for his gracious Promises and past Performances.
2. Partly Supplicatory, making lowly Addresses to God. And,
3. Partly Precatory, particularizing some special Request or Petition before him: All these three parts of Prayer *Jacob* here most exactly observeth: But others affirm, there be more than these.

These three parts requisite to a right Prayer, which I shall not here discuss, and not so much the Order as the Affection of Praying Jacob here, ought to be observed, because this is the Prayer of a perplexed Mind, wherein Jacob's Faith wrestled with his fears of a sudden surprizing External Evil. However 'tis very manifest and plainly Remarkable, that his Prayer is made up here of three parts.

1. His *Exordium*, or Introduction.
2. His particular *Petition*.
3. His *Arguments* wherewith he backs his *Petition*.

First, His *Introductory Exordium* or Entrance into his Prayer is very observable, Gen. 32. ver. 9. [O God of my Grand father Abraham, O God of my Father Isaac, and O Jehovah, that saidst, &c.] wherein observe, how this Holy Patriarch.

1. *Negatively*, Doth not apply himself, either,

1. To those *Teraphims* or Idol-Images that his Uncle *Laban* had Idolatrously Worshipped, and that his Beloved *Rachel* had stoln from her Father, and now had them hid in her Tent, Gen. 31. 34. So Jacob (had he been Idolatrous-minded) might have (by his Wives Information and Instigation) a fair opportunity to consult with them, as (*Calvin* supposeth) *Rachel* did, (having a tack and tincture of her Fathers Superstition) and Jacob from a Blind Love to her connived at in her. These were Idols by which the Devil gave delusive answers to Idolaters, asking advice in difficulties and dangers, *Zech.* 10. 2. *Ezek.* 21. 21. *Hosea* 3. 4. *Habb.* 2. 18. *Isa.* 41. 29. *Jer.* 10. 8, 15. The Devil is *ἀνταρχαίτης*, a Lover of Idols (as *Synefius* calls him) and he would have Men to be so too, who have naturally an Itch towards it; nothing is more Natural and Con-natural to us than Popery in Image-Worship: Nothing is more retained in us, when once Entertained by us; this Diabolical Itch once got, is hardly ever clawed off and cured: *Rachel* had these *Marionets* a long time after this, Gen. 35. 2, 4. And *Micah's* Mother, after all that *Airing* of *Israel* Forty years in the Wilderness, still smells strong of *Egypt* in having her Molten and Graven Gods, *Judg.* 17. 3, 5, and 18. 14, 17, 18, 20. call'd *Teraphim*, which is in the Hebrew plural, for those Idolaters loved them so well, as to have more than one of that sort in their Houses, from which they expected Help and Health, whence *Avenarius* deriveth the Greek word [*Therapeuo*] which signifies Healing as well as Worshipping: Therefore *John* shuts up his first Epistle with this Epiphonema, a most necessary caution, [Little Children, keep your selves from Idols,] 1 John. 5. 21. at least, *Negatively*, with the seven thousand in *Israel* that bowed not the Knee to Baal. If you dare not positively profess a publick Dislike and Detestation thereof holding them in Derision not in Devotion) as *Daniel* and his Associates did.

Nor (2.) Did Jacob betake himself to Angel worship, no more than he did to Image worship, having as fair an opportunity for this latter as well as for the former, for here, if ever, Jacob had a fit season and occasion to apply himself unto the mediation of Angels, seeing they had lately presented themselves to him as military troops in a visible Apparition, Gen. 32. 1. they met him sensibly and visibly (not in his Dream as before on the Ladder, but when awake) as Servants do meet their Masters, and as the Life-guard their Prince, and he acknowledgeth Gods kindness therein, v. 2. that so much favour and honour was done him, as not to charge one particular Angel, but a whole Host of Angels with the protection of him, (who was but one man) which made a Lane for him at *Mahanaim* (signifying a double Camp) to his great comfort; it was now (if ever) seasonable for Jacob to implore the Angels presence and assistance, for his over-matching *Esau* with his four hundred Cut-Throats, but he had learnt better things than (these two popish points) either Image worship or Angel adoration, he knew them unlawful practices, And,

Therefore in the Second place *Positively*, He makes his immediate application to the great *Jehovah*, the only true God, as he was made known in the Church (to wit, in his Fathers and Grand-fathers Families) to be above all other Idols, never making the least mention of any mediatory Angels at all, but giving the whole glory of all to the Lord alone, who is only able and willing to bear and Help his Servants that call upon him in their necessities.

The Second part of Jacob's Spiritual Wrestling with God is, That particular Petition which he promotes with much ardency of Affection [Deliver me, I pray thee, from the hand of my Brother, &c. for I fear him, &c. v. 11.] This Petition he placeth in the midst of his prayer, so that it standeth strongly guarded both before and behind with several cogent and enforcing arguments both in its Front and in its Rear, for the shoring up his Faith in his praying or wrestling work, as may more appear in the third part; [Deliver me] saith Jacob, he was one that was fled and delivered from a Lion, even from *Laban*, and a furious Bear met him, *Amos* 5. 19, so by running from his Death, he seem'd to run to it, and by seeking to shun the shelves should now most likely be split upon this Rock: *Laban* as a Lion had some shamefac'dness in him,

him, saith a *Rabby*, but *Esau*, as a *Bear*, had none at all: *Jacob* therefore *Prays*, *sends Messengers*, *sends Presents*, and submits, &c. And all to pacifie this *chasing Bear* (rob'd of his two *Whelps*, to wit, the *Birth-right* and the *Blessing*. He that meets with such a *Beast*, will not strive with him for the *Wall*, but be glad to scape by him with any lawful condescensions: [*For I fear*] *Jacob's* fear was not a sudden and involuntary violent fear, such as *wise Men* are naturally subject unto, upon the *noise* of some dreadful crack of *Thunder*, or upon the news of some unexpected strange and horrible Casualties, out of which *they* again recover themselves, whereas *Fools* (as the *Stoick Epictetus* observeth) do abide in the same fear still, sometimes to a *Distracti*on; but *Jacob's* fear was a *judicious* and *settled* fear, as may appear by his careful and threefold Preparation;

1. For *War*. 2. For *Prayer*. 3. For *Presents*.

In all which he did well, placing his *Prudence* and *Prayer* in a way of *Subserviency* and *Subordination* to *Gods Providence*, which is the proper place.

The Third part of his *Prayer*, is, The *Arguments* he *pushesth* on his *Petition* with, and they are in number *seven*, (placing his particular *Petition* not in the *Head*, but in the *Middle* of them.)

The first is taken from the *Divine Covenant*, v. 9. where he is *Gods Remembrancer*, reminding him of that *Covenant* which *God* had struck with *Abraham* and his *Seed*, so pleads and puts in for his own part thereof, as his *Seed*: Saying, (as it were) *Lord, thou hast been graciously present with my Grandfather*, and with my *Father*, Oh! be not absent from me (both *their* and *thy Son*.) As thou hast deliver'd them out of all evil, so deliver me. Remember *thy Covenant*, if not my *Congregation*, *Psal.* 74. 19, 20.

Jacob herein doth (as it were) *Appropriate God*, calling him the *Tutelar God* of his *Fathers Family*, their *Domestick Deity* or *Dæmon*, that he might the more pathetically profess him to be his peculiar *God* too.

The second Argument is drawn from a *Divine Command* (as the first was from a *Divine Covenant*) saying, [*Thou saidst unto me return,*] ver. 9. wherein he argues thus, *Lord* thou knowest, I did not depart from my *Service* in *Syria* upon my own *Head*, neither by any rashness of my own *Sentiments*, nor by the fond advice of any of my *Relations*, either of my *Wives*, or of my *Children*: I am no *Rogue*, nor *Rumagate*, 1 *Sam.* 25. 10. that hath broke away from my *Master*, as some evil *Servants* do before their time be out, I have not been (saith he) like a *Damm'd*, or stopt *River* that breaks its *Bank*, or as some *unruly Cattel* that break both their *Bands* and their *Bounds*: No, I staid out my full time of my hard *Service*, and stirr'd not a foot, until I had *thy Call*, *Gen.* 31. 3. Seeing therefore, it was not my *precipitancy*, but *thy precept* that hath brought me into this great peril of my Brother *Esau*, 'tis but an equal and *Righteous Challenge* I make to claim relief from thee.

The third Argument is drawn from a *Divine Promise*, as the second was from a *Divine Precept*) urging, [*Thou saidst, I will do thee good,*] ver. 9. and 12. So *Jacob* interprets that *Promise*, [*I will be with thee*] *Gen.* 31. 3. which indeed hath in it, whatever *Heart* can wish, or need require: *Promises* must be *prayed over*, *God* loves to be sued upon his own *Bond*, to be burden'd with and importun'd in his own words. *Prayer* is our putting *Gods Promises* into *Suit*: 'Tis neither *Arrogancy* nor *Presumption* to Burden *God* (as it were) with his *Promise-Bonds*. As his *Love* mov'd him to make them, so his *Truth* binds him to perform them; and 'tis our *Duty* to improve them, as it was his *Mercy* to make them: So *Gods Mercy* always calls for *Mans Duty*; there is a sweet *Reciprocation* between them two, we ought therefore to lay claim, and make challenge in a way of *Duty*, unto all that *Aid* and *Assistance* (when we find our selves plung'd into perils) which *God* hath promis'd to give us in a way of *Mercy*, as *Jacob* doth here, to whom this *Promise* of *God*, [*I will be with thee*] was such precious *Spice*, that twice he repeats it and *ruminates* upon it, rolling it, as *Sugar* in his *Mouth*, and hiding it under his *Tongue*: *God spake it once, he heard it twice*, as *David* did, *Psal.* 62. 11. by an after-deliberate-reiterated *Rumination* and *Meditation* upon it. He sucks and is satisfied with this *Breast* of *Consolation*, *Isa.* 66. 11. He milks out, or (as the *Hebrew* signifies) he wrings out; as the hungry *Child* doth its *Mothers Breast*, sucks so long as a drop will come, and sucketh still, till more cometh; so *Jacob* the *Patriarch* here both *presseth* and *expresseth* *Gods Promise*, squeezing out more comfort out of it than it seem'd to contain: 'Tis very Remarkable, how the *Patriarch* improves this *Promise* [*Vee-beieb Gnimmak*] & ero tecum, [*I will be with thee*] *Gen.* 31. 3. wringing it and squeezing out of it,

1. Those words [*Vee-tisibab Gnimmak*] *benefaciam tibi*, I will do thee good, or I will deal well with thee, *Gen.* 32. 9.] And then again,

2. These words [*He-tib Atib Gnimmak*] *benefaciendo benefaciam tibi*, In doing good, I will do thee

thee good, or I will surely do thee good, v. 12. The Lord *is good, and doth good* to Man, even while he is evil, and doth evil to God; and Jacob here argues himself into an assurance, that God would certainly *do him good*: Mark well, how kindly doth a Promise *ripen, grows both greater, and mellow* in the Hand of Faith, which stretcheth and straineth it (after an holy manner) to the best and most happy advantage: Could we but believingly pray over Gods Promises, such Prayers would be nigh to God Night and Day, 1 Kings 8. 59. and he could as little deny them, as deny his own Deity: The exceeding great and precious Promises (so called, 2 Pet. 1. 4.) are the most fragrant and sweet-smelling Spices (especially when well pounded by the Preaching of the Word) to the Souls of Saints, that are sick of Love; 'tis a sweet time with them, when Christ brings them into his Banqueting-house, stays them with the Silver Flaggons of his Wine-cellar, the Holy Scriptures, and comforts them with the Golden Apples (that grow upon the Tree of Life) the precious Promises, Cant. 2. 4, 5. Then is Christ's left hand under their heads, and his right hand doth embrace them, v. 6. and then it is, when they are thus stayed and stablished under his Banner of Love, when their Souls are thus satisfied with such transporting Joys, that they can now be content to want what God will have them to want, and to wait Gods time (which is always the best time) and his leisure for their Deliverance, being hereby adjoined (themselves) and they now adjuring others, not to Dare the awakening of their Beloved before he please, v. 7. Our dear Redeemer must Time all our promised Mercies for us; his Promises are sealed, but they are not dated: As we are prone to post-date Threatnings, so to ante-date Promises. Oh that we were so wise (now that we are in fear and danger of profane Elans) as Jacob was of his, who had a great many precious Promises in all, counting those at Bethel with this in Syria, Gen. 28. 13, 14, 15. where he had four Promises of Comforts to preponderate his four Dolours of Discomforts (as before) his Solves were full as many as his Sores, and all most sovereign to effect the several Cures. Long these four Promises are all, and much enlarged upon, and explained by God (himself) the Promiser, besides that short Promise, Gen. 31. 3. back'd with a blessed Reinforcement of the former, v. 13. Now 'tis very remarkable how this blessed Patriarch here in his wrestling with God binds up all these long and large (as well as many) Promises into one small bundle, and contracts them all by the strength of his Faith into one word (as it were) to wit [*Veetibah gnimak*] I will do thee good, Gen. 32. 12. This is all he reminds God of, and importunes him with; importing, Lord, thou art the True God, and the God of Truth, thy Veracity is my Encouragement and Assurance; therefore fulfil with thy hand what thy mouth hath spoken, 1 Kings 8. 24. Surely thou wilt do as thou hast said, 2 Sam. 7. 25. Now whatsoever God spake with Jacob here, there he spake with us, as well as with him, saith the Prophet Hosea, ch. 12. v. 4. It follows hence, that the particular Promise of God to Jacob [*Behold I am with thee, and will keep thee in all places whither thou goest, &c.* and I will not leave thee, until I have done that which I have spoken to thee of, Gen. 28. 15.] ought to be applied in General to and by all Believers, who are the Spiritual Seed of Jacob. The same Promise (Given here to Jacob [*I will not leave thee*] and afterwards to Joshua, Josh. 1. 5.) is alike given to all Believers in all Ages, past, present and to come, Heb. 13. 5. & non deserit, nisi deserentem, as Austin's phrase is: He doth never leave us, before we first forsake him, 2 Chron. 15. 2. God will be with us in Mercy, while we will be with him in Duty, and give our due and daily Appearance in his Ordinance, which is as the Heavenly Exchange, whereto we must resort for carrying on our Commerce and Trading with Heaven.

The Fourth Argument is drawn from an humble acknowledgement of his own indignity of the least of Gods Mercies, v. 10. [*Katants*] minor sum, I am a poor little low creature, so I reach not to the middle of the least Mercy of my Creator. Thus the Hebrew word signifies: mark the differing method of his pleadings with Man, and of those with God; when he expostulates with Laban he stands stiffly upon his Innocency and pleads his own merit against him, Gen. 31. from v. 38. to 41. but coming to deal with God, he dare not use any such high self-justifying self-exalting expostulations, but ingenuously confesseth his own Indigency and Indignity of any better things than these evils that threatned him, he sets a very low value and estimation upon himself, abasing himself before the Lord, to the utmost; this is a right Godly and Gospel frame of Spirit. Thus said Abraham (his Grand-father) Lord, I am Dust and Ashes, Gen. 18. 27. Gnapber, *Ve-ephah, xavin & Cinis*: Thus David, I am a Worm, and no Man, Psal. 22. 6. yea he plainly Be-Beasts himself, Psal. 73. 22. thus Agur also cries out, I am more brutish than any Man, Prov. 30. 2. Thus Peter said I am [*αἷμα ἁμαρτωλῶν*] a man a sinner, or a sinful man, Luk. 5. 8. thus the Prodigal, [*I am not worthy to be call'd thy Son*, Luk. 15. 19. and Christ teacheth us all to cry, [*we are unprofitable Servants*, Luk. 17. 10.] If David did so humble himself before Saul, as to call himself a Flea and a Dead Dog, 1 Sam. 24. 14. & 26. 20. and how did Mephibosheth abase himself before David? 2 Sam.

9.7.8. how much more ought we to *exor:benize*, annihilate, and make our selves of no reputation (as *Christ* did himself for us, *Phil.* 2.7.8.) when we come before the Lord, not as the proud *Pharisee*, who (*non vulnera, sed munera ostendit*) seems to set forth not his wants, but his worth, in his [God I thank thee, &c. *Luke* 18. 11, 12.] the readiest way unto the loftiest advancement with God, is the lowliest abasement and dejection of our selves before him; so it fared with *Mephibosheth*, &c. we should acknowledge our selves unworthy of the least Mercies we enjoy, as *Jacob* did here, and yet not rest satisfied with the greatest Temporal Mercies as our Portion, and for our All. 'Twas a brave Speech of *Luther*, *Valde protestatus sum me nolle sic a deo satiari*. He deeply protested, God should not put him off with the best (being but poor) things of this World: Affuredly such Souls have the humblest Hearts on Earth, who have the highest communions with God in Heaven: Thereby they have the most light to discover to themselves their own Vacuity and nothingness: The Holy Angels that stand before the *Shecinah*, or Throne of God do cover their faces with two Wings, as with a double Scarf or Vail, *Isa.* 6. 2. &c.

The Fifth Argument is drawn from a Solemn and Serious Celebration of Gods former goodness to him, v. 10. as one mindful of foregoing Mercies, he saith [With my Staff I passed over this Jordan and now I am become two Bands] in which words [paupertatem baculinam commemorat] he forgets not his former meanness, though now he was grown to a very considerable Greatness, crying out (as it were) with that noble Captain *Iphicrates*, [*ἐξ ὀλίγου ἐς ὀλίγον*] from how small, to how great an estate am I raised? I came over this Jordan (which he could behold from the top of the Mount *Gilead*, where he last was *Gen.* 31. 47.) like a poor way-faring Foot-man, carrying all my wealth with me; yet now I am even over-loaded with these Burdens of Mercies which I am afraid will all be destroy'd by *Esa* my Brother. Thus *Jacob* uses a comely *Antithesis* or opposition of his former and present condition, comparing his foregoing poverty with his present plenty, wherein he plainly proclaims the good providence of God towards him, to whose bounty alone he ascribeth this happy change, and from hence he thus argueth, Lord, thou hast done me good hitherto, according to thy Promise, *Gen.* 28. 15. this Twenty years I have had experience of thy goodness, thy Blessing I have had upon my Labours all along, whereby thou hast bestow'd upon me these great riches; thou saidst, I will never forsake thee, whither soever thou goest: I have not plaid the Wanton with that good word, in going out of Gods way (understanding it not largely, but strictly, as confining me from mine own evil to thy good ways) I am still within Gods Precincts (not stirring a step or stride without Gods guidance) let me still be within Gods protection: thou hast not fail'd me heretofore: oh fail me not now in my greatest exigency: *Jacob* (as *David* did, *Psal.* 77. 10.) remembers the years of the Right Hand of the Most High: his former experience relieved his infirmity, and helped to corroborate his present confidence; *Gratiarum actio est ad plus dandum invitatio*, his gratitude for Mercies already granted him, was an excellent expedient for procuring more and greater afterwards; thankfulness for old Blessings, is the best means and motive for fetching in new ones: Oh how doth *Jacob* here celebrate the high praises of God, both for his chesed or bounty in promising so graciously to him, and for his Emeth or Faithfulness in so punctually performing all he had promis'd in time past, these were the Mercy and Truth, (so oft join'd together, *Gen.* 24. 27. *Psal.* 25. 10. 2 *Sam.* 15. 20. and here, *Gen.* 32. 10. and elsewhere) that *Jacob* sings aloud upon, as *David* did in the like case, *Psal.* 59. 10, 16. both of them look'd upon Mercy as the fruit of Gods Faithfulness, his Mercy moves him to make the promise, his Truth binds him to perform it (as before) and 'tis Covenant kindness that is most satisfactory to the Soul, and turns our All into Cream, when we can behold all the paths of the Lord to be Mercy and Truth, all the passages and proceedings of God (whereby he cometh and communicateth himself to us both in his Providences and in his Ordinances, to be not only Mercy (though that is very sweet) but Truth too, every Divine Dispensation (whether of Crosses or of Comforts) cometh to us in the way of a Promise from God, as he is bound to us by his Covenant; our very Crosses (as well as Comforts) are Presents sent us from Heaven by virtue of the Promise: The Lord shall give that which is good, *Psal.* 85. 12. and will with hold no good thing from us, *Psal.* 84. 11. when Crosses are good for us (yea better than Comforts) we shall have them out of the Covenant of Grace, never but when need be, 1 *Pet.* 1. 6. when our Spirits are become too light and frothy, 'tis Gods Faithfulness to our Souls (as *David* acknowledg'd, *Psal.* 119. 75.) that we are brought into some heaviness, no sooner are we ripe to receive Mercy, but God is ready to bestow it, he is waiting to be gracious in the best season, *Isa.* 30. 18. as he waited upon *Jacob* here, preparing him by Crosses for Comforts, first rudely (as it were) fighting him, and then richly (indeed) Blessing him; by all which we may clearly see, how good a Master God is to his True and Faithful Servants, and if we would have him such a Lord to us, we must be such Servants (as *Jacob* was) to him.

After this fifth Argument, *Jacob* inserts his principal Petition [Deliver me, I pray thee, from
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the hand of Esau, Gen. 32. 11.] which was the sum of all his Requests at that time, and which (when he had well bolstered up his trembling heart, with those five aforesaid corroborating Considerations and Cordials) he then placeth (almost) in the midst of his Prayer, and his wrestling with God after a spiritual manner; and the mercy of this Deliverance (which God graciously granted him after this Prayer) lay warm upon his heart to his dying day, *Gen. 48. 16. The Angel that redeemed me from all evil (and so from Esau) bless the Lads.*

Then follows his sixth Argument taken from the aggravating greatness of his danger, and his own inability to relieve himself [*for I fear him, lest he will come and smite me, and the Mothers with the Children, Gen. 32. 11.*] as if he had argued thus, Lord, thou knowest, I know not what to do, (there is neither Hope nor Help with me) but mine Eyes are toward thee, 2 Chron. 20. 12. I know the bloody-mindedness of my Brother Esau, and how he comes accoutred with many Arms and Armed men against me; what can I (a naked man) and my poor weak naked Women and Children do in our defence against him, and four hundred stout Souldiers? Alas! my Fear hath swallowed up my Hope, I am undone, and all mine, if thou help me not. Here seems to be his carnal reasoning. 'Tis said, *v. 24. [There wrestled a man with him]* which admits of several senses, and among others this may be well admitted, [*There wrestled the old man with him*] the old man, or carnal part in Jacob wrestled with the new man, or spiritual part in him, (for every new or good man is (as it were) two men.) Here the Flesh in his Fear got the upper-hand of the Spirit in his Faith: He could not now say with David, [*At what time I am afraid, I will trust in thee, Psal. 56. 3.* Faith thrusts out Fear, as one Nail drives out another. All his other five Arguments were the proper reasonings of a strong Faith; but this sixth is a Reason flowing from weak Flesh, and strong Fear: For Flesh doth not depend upon God (the first and supreme cause) but dwells below upon second causes, poring upon present things, and representing perils, which are but seeming to be not only real, but (as in a Magnifying-glass) far greater than they indeed are. Thus it plainly appears what a Conflict and wrestling Jacob had within the hidden man of his own heart, betwixt the Flesh and the Spirit; whereas before with his former Arguments (wherein he altogether looked up to God) he had argued his Soul into a brisk and courageous condition: But now in this sixth Reason (rolling his Eye downward upon Man, and pro and con Reasoning about his present peril as to Humane Helps) his low thinking mind moulds him immediately into a timorous temper, and down he goes into the Pit of Despairing, crying out, *I fear, I fear.* As it was thus with good Jacob, the Flesh mingleth with the Spirit (making him cry out, *All's gone, I am gone, my Wives are gone, and my Children are gone; my bloody Brother will not spare one of us.*) So it may be with many of the Sons and Daughters of Jacob. Smarting experience may easily evince us what despondencies our own Carnal Reason reduceth us into, when we pore too much upon the strength of our present prophane Esaus (that wage war against us) and our own weakness and inability to withstand them. *Who would have said, that Sarah should give suck? Gen. 21. 7.* that the Gospel should give sincere Milk, 1 Pet. 2. 2. for twenty years after the selling of our selves into the hands of our Enemies? Our Unbelief hath oft said, *Can God prepare a Table in the Wilderness?* &c. *Psal. 78. 19, 20.* Yes, *If he will, he can, Matth. 8. 2.* and hath done it to admiration, and still does it. How oft hath our Fear made us cry out, *A Massacre, a Massacre!* Those men of blood will murder Men, Women and Children, as they have done in many places in France, in Ireland, &c. And indeed our wickedness with a witness doth deserve no better dealing than what Shalman or Shalmanezar (King of Assyria) did to Betharbel (which signifies, the House of the ensnaring Idol, as Baal or Bel was to Israel) murdering not only the Men, but also the Women and Children, *Hos. 10. 14, 15.* and *13. 16.* Yet know for your comfort, Gods care against this Inhumanity, and more than barbarous, yea beastly and bloody Butchery; therefore God gave out his command against killing the Dam together with her young ones, *Deut. 22. 6, 7.* And again, *Thou shalt not kill the Eve and the Lamb both in one day, Levit. 22. 28.* How much is God concerned against all shews of Cruelty shewed to those contemptible creatures, and such addings of afflictions to the afflicted? *Zeck. 1. 15.* Doth God take care for these inferiour Birds and Beasts? 1 Cor. 9. 9. yea he doth so without doubt, *Jen. 4. 11.* He heareth the very Ravens that cry to him (only by implication) *Psal. 147. 9.* How much more doth God take care of his own Church and chosen, both Men, Women and Children? And though the Lord sometimes give those men of blood (or Blood-hounds) a Commission to worry his Flock in some places, yet this excuseth not the Barbarities and bloody Butcheries of his Executioners; for so soon as their Masters Skullion-work (in brightning his Vessels of Mercy is done) then shall they (themselves) be surely and suitably plagu'd and punished, *Psal. 137. 8, 9.* *Rev. 16. 6.* and many other places.

There be two remarkable Points here to be farther (for our Instruction and Comfort) observed.

The first is; Though *Jacob*, through the infirmity of the *Flesh*, and the carnal Reasonings of his own corrupt heart, did strangely affright himself with strong apprehensions of his *Brothers bloody Designs* against him, and God (out of his unsearchable Wisdom) suffered him for a while to be an *[ἐαυτοῦ βασανιστὴς]* a Self-torturer and Tormentor with his own slavish Fears; yet all that time and interim *Jacob's good God* was both thinking and acting far otherwise, and quite contrary for him, bowing and bending *Esau's* heart to clemency towards him, that he might not act one Hostile Action either against him, or any of his, which in due time *Jacob* found to be the happy Issue whereby his gross mistake was most graciously corrected. Thus also God deals oft with his People; he lets them sometimes meditate Terror to themselves, *Isa.* 33. 18. and to fear those things that are not to be feared, on purpose, that he may exercise them: And that his own *Wisdom, Power* and *Goodness* might more splendidly shine forth in the Event, which, to correct our Error and Terror, oft falls out far better than our own fond Fears. Oh how oft doth our gracious God out-bid our own timorous Thoughts! is far better to us than both our *Fears* and our *Deserts*, and the sundry things we have feared, do not befall us. Will we but read over the Book of our own Experiences, we shall find this no less than a *Sacred Truth*.

The second Remark is, *We ought to do in troublous Times*, what *Jacob* did in his great Conflict (betwixt *Flesh* and *Spirit*) in him upon his heart-confounding consternation, and deep perturbation at his present peril: He retreats again to the *Divine Promise*, looking up (above himself, above men and means) unto the *God of Bethel*, as to his *Anchor of Hope*.

So draws he forth his seventh and last Argument, for the triumph of his Faith above his Fear; saying, *v. 12. [Hetib Atib gnummak]* Thou saidst, Lord, in doing good, I will do thee good; or, I will surely do thee good, as is before noted, with this patheticall clause he emphatically closeth up his most affectionate Prayer and wrestling with God. Here, when he found himself at a sad loss by too much poring downward at the creature, he makes an holy and an happy Rebound, and bounceth up again to the Creator (who is truly call'd a faithful one, *1 Pet.* 4. 19.) He runs back to his City of Refuge, yea, runs not only to, but into that Name of the Lord, which is a strong Tower, and there was he safe, *Prov.* 18. 10. yet not without hard tuggings, strong strivings, and wearisome wrestlings doth his Faith get the Victory from his Fear; for he had said before, [Lord, thou hast said, Return, and I will do thee good.] Now he comes again, and takes firmer, faster and fuller hold of God in his wrestling work, repeating the same Promise with some Enlargements, [benefaciendo benefaciam] I will assuredly and abundantly do thee good, doubling the word of doing him good: This is a much stronger and more cogent Argument or enforcing Reason than the former, for here *Jacob* doth not simply raise up himself in a confidence of Gods Truth, as before; but this he doth now, that he might oblige God by his Truth effectually to succour and relieve him; as if he had argued thus, [Lord, thou art a God that canst not deny thyself, *2 Tim.* 2. 13. that canst not belie thy Word, *Tit.* 1. 2. *Heb.* 6. 17. I again do provoke thee with thy own Promise, and bind thee with thy own Bonds, I omit what I said before, suppose thou should suffer *Esau* to cut off me and all my Company, what will become of thy Promise (of multiplying my Seed like the Sand of the Sea?) therefore thy own Glory and the Honour of thy Veracity is all at stake, and if we lose our Lives, thou also wilt lose thy Glory.] Thus this holy Man (as it were) encroacheth upon the most holy God; God had said and done much for him; he must say and do yet more; this Fruit of his Favour he must needs be intreated to add unto all his former Mercies, and that not only for *Jacob's* sake (now an object of pity) but for Gods own sake, and for the vindication of his own Glory: Thus should we wrestle with God in this evil Day; intreating the Lord, not to grant the desires of the wicked, nor to further the wicked devices of our execrable *Esau's*, not only, lest they exalt themselves, *Psal.* 140. 8. and behave themselves strangely, *Deut.* 32. 27. but especially lest the Banks of Blasphemy should be broken down among the Egyptians, who will soon hear of *Israel's* ruine, and BlaspHEME thee for it, making some mad-merry Comedies out of our sad doleful Tragedies, *Exod.* 32. 12. and *Numb.* 14. 13, 16. And lest the tremendous Name of God be derided among the cursed Canaanites, *Josh.* 7. 9. As it was the chiefest care of *Moses*, of *Joshua*, and of *Jacob* here, lest God should suffer in the Glory of his Power and Truth; so it ought to be our most candid Ingenuity to study the promotion of Gods Glory, more than our own Good, and to desire far more, that God may be glorified, than our selves gratified, drowning all self-respects in the advance of his Glory, being well assured that the Honour of the Creator can never be any Dishonour to the Creature, his gain cannot be Mans loss. God offer'd *Moses* private preferment, even of the biggest nature in this lowest World, [I will make of thee a greater Nation and mightier than they,] *Numb.* 14. 12. But *Moses* prudently refuseth this mighty (though private and personal) preferment, because he plainly saw God would be a great loser (in his Glory) by that Bargain, had stiff-necked *Israel* been destroyed to make way for it.

'Tis an excellent Note of an Eminent Divine, As God was highly displeas'd with *Balaam* for going, though he bade him go; so assuredly the Lord would not have taken it so kindly of *Moses*, if he had taken him at the offer he made him in a time of holy Heat against his unholy People: And 'tis worthy of our serious observation, how grievously *Jacob* was gravell'd, his *Faith* was enough faulty even in this his last and best Argument; wherein he bringeth forth his strongest Reason (his *Shed-Anchor* to hold fast his floating Ship, his wavering Soul) he fills his Mouth with it, and rouzes up himself to take better hold of God in his wrestling with him; yet here was his failure, in thinking that God's Glory would be quite lost, if he and his two Bands had been destroy'd by *Esau*, whereas he should have thought with himself, that though they all had been slain, yet God remaineth true, (Let God be true, though every Man be a liar, Rom. 3. 4.) Thus (*Jacob's* Grandfather) *Abraham* had better thoughts in a case of as great despondency as to himself and his Wife, Gen. 17. 17. not daring to be found either Doubting or Deriding the Promise of God concerning his Seed promised, when they were (in their own thoughts) after the manner of Nature writ down *Childless*, having spent all their youth in the Conjugal Yoke without any Children; yet now receiving God's Promise of an offspring even in both their old Age, He stagger'd not at it (as *Jacob* doth here) but against Hope believed in Hope, & *religion*, he never thought upon his own Dead Body, he cared not for that at all, but gave Glory to God, acknowledging him of Almighty Power to overcome all natural Difficulties, and to perform whatever he had promised, though never so contrary to the course of Nature, and [*inexpensiblis*] he was (being carried on with full Sail, as the word signifies) fully persuaded, so goes gallantly on in the way of believing, and laughed, from an Admiration of God's Favour, not from any distrust of his Power (as his Wife *Sarah* after did, Gen. 18. 12.) His Hope therefore is said to bear him up against Hope, that is, his Hope-Spiritual (placed in God All-sufficient) over-powered his Hope-Natural, which herein was at a loss, as being unable to argue above apparent Causes in Nature's Course, but his other and better Hope did Dictate to him better things, Rom. 4. 18, 19, 20, 21. that God was able out of very Stones to raise up Children unto *Abraham*, Matth. 3. 9. as well and better, as to bring forth *Adam*, and a whole world of Creatures out of Nothing: Such a *Plethory* or full persuasion, was not indeed in *Jacob*, nor in the best of us. Our highest and holiest Expostulations with God (though of never so good intentions) savour somewhat of Creature-Fraility and weakness of Faith, some Gravel goes along with our purest Water, as 'twas with *Jacob* here, who yet gave a brisk Testimony of a brave Faith, in his Appealing to the Promise, when run off from all other Refuges in this Time of Temptation: Oh that we could cast Anchor there also in the like case, Heb. 6. 17, 18, 19. then would God deliver us from our *Esau's*, as he did *Jacob* from his.

Lastly, This may comfort us, That God hath a look of love upon his Servants (as upon *Jacob* here) both in their goings out and in their comings in, he marketh all their paths, Psal. 56. 8. whether they be at home with their Father, or abroad among Strangers, they are ever under God's Eye, and overshadowed with his wing, Psal. 57. 1. God was with him at *Bethel* and *Syria*, &c.

Now come I to *Jacob's fourth Wrestling*.

First, With *Laban* already conquered.

Secondly, With *Esau*, but a Conquering, (for his Conquest over him comes not in completed until his two last were accomplished).

Thirdly, With God spiritually in the Duty of Prayer, as before: And,

Fourthly, With Christ corporally, as one man wrestles with another, putting forth their utmost Strength and Skill to give the Foil and the Fall each to other: So does the Son of God (the second Person in the Holy Trinity, as is made most manifest afterwards) and this Holy Patriarch *Jacob* make a Tryal of Skill, and strive with their strength one against another, which of the two should win the Prize.

This fourth Wrestling (or Duel) 'twixt these two, holdeth forth most stupendous and astonishing History, so wonderful, as it plainly transcendeth worldly Capacities, and seems altogether Incredible to Humane Reason. For,

1. What can be more marvellous than this, that God should take upon him the form of a Man, and (representing an Antagonist, or Adversary) should wrestle a Fall with Man, yea, with an Holy Man; yet higher, and with such an Holy Man, to whom he had promis'd his protection in all places whither he went, Gen. 28. 15. his dealing well with him, Gen. 32. 9. and his assuredly doing him good, v. 12. Oh wonderful! was this to defend *Jacob*? to deal well with him and surely to do him good? for God to come forth as an Enemy to him, to fight him in a Duel, and so put him upon defending himself (as well as he could) to fence off the Almighty blows or Thrusts of such a Divine Dueller, and to secure his standing against those omni-

omnipotent Heavings and Liftings of such a *Divine Wrestler*, whose mighty Arms can give the *Foil* and *Fall* to the mightiest Monarch upon Earth, *Psal.* 76. 12. yea, can heave, lift off, and remove the massiest Mountain in the World out of its place, Turning it upside down, *Job* 9. 5, 6. and 28. 9. *Judg.* 5. 5. *Psal.* 68. 8. *Nahum* 1. 5. *Hab.* 3. 6. 10. *Psal.* 114. 7. overturning them by prodigious *Earthquakes*: How easily then (even with a wet finger, as we say) could God (by his Omnipotency) have overturned *Jacob*, who was nothing so mighty in Bulk as a Mountain, nor so strongly founded at the Root: And,

2. What can be more incredible than this, that the *Immortal God* should be overcome by a mortal Man, that the borrowing Power should be too hard for the lending Power, that the Creature should be too strong for the Creatour, and that this worm *Jacob* (so call'd, *Isa.* 41. 14.) should be able to out-wrestle his own Maker, yea, the Grand-Maker of the great World: yet all these (both Admirable and Incredible) things are most true and sacred Truths, truly Recorded in the Scripture of Truth, *Dan.* 10. 21. And by Faith we understand, not only the great Truth of the Creation (in all its particular Circumstances) how all things were made out of Nothing, *Heb.* 11. 3. but also, that this stupendious Story is true (in all its parts aforesaid.) This must be believed by an historical Faith, as all other Truths (revealed in the Word) are: 'Tis the Nature of Faith to believe God (what he hath written in the Canonical Scripture) upon his bare Word. And that against Sense in things Invisibile, and against Reason in things Incredible: Sense corrects Imagination or Fancy, and as Reason corrects the Senses, so Faith corrects them both: *Aufer Argumenta, ubi fides quaritur. Verba Philosophorum excludit simplex Veritas Piscatorum*, saith *Ambrose*, where Faith is required, there Arguments of *Pain Philosophy*, *Col.* 2. 8. are to be abandoned; and the naked Truth simply Recorded, by the Apostles (who were Fishermen) and the Prophets (who were, some of them Herdsmen) is highly to be preferred above, and doth plainly thrust out of Doors all the idle Speculations both of *Heathenish Philosophers* and *Aery Schoolmen* (call'd a company of *Dungbil Divines*) in Matters of Faith. God hath said it, therefore I must believe it, and I believe it, is enough, though I cannot prove the Principles of the Proposition, or the Fundamentals of Faith: And (indeed) among all the famous Histories of the Old Testament concerning the Holy Patriarchs, there is none more Eminent than this, which like an Orient and Transparent Gem (among all the Heroick Exploits of *Jacob*) gives forth the greatest Splendour: There is no such high Remark related by *Moses* either of *Abraham* or of *Isaac*. Though God appeared eight times to *Jacob's* Grandfather *Abraham*, speaking to him every time. As, (1.) *Gen.* 12. 1. in *Ur*. (2.) *v. 7.* In *Shechem*. (3.) In *Beisbel*, *Gen.* 13. 14. (4.) After the Conquest of the Kings, *Gen.* 15. 1. (5.) At the Covenant of Circumcision, *Gen.* 17. 1. (6.) At *Mamre* before *Sodom's* Destruction, *Gen.* 18. 1. (7.) At the Ejection of *Ishmael*, *Gen.* 21. 12. (8.) At the Oblation of *Isaac*, *Gen.* 22. 3. 11. 16, &c.

And concerning his Father *Isaac*, we read of God's appearing (at the most) but three times to him. As, 1. At the giving out of the Oracle to *Rebekah*, concerning two Nations, *Gen.* 25. 23. (2.) At the Famine in the Land, *Gen.* 26. 1, 2. (3.) At *Beersehabah*, *verf.* 23, 24. But concerning this Patriarch *Jacob* we read, that God appear'd to him seven times, (which is a Number of Perfection) and much more remarkably than either to his Father or Grandfather. As (1.) At *Beisbel*, where he had his Vision of the Ladder, *Gen.* 28. 13. (2.) In *Padan Aram*, commanding his Return to *Canaan*, *Gen.* 31. 3, 11. (3.) In the way to *Mahanaim*, *Gen.* 32. 1, 2. (4.) Upon the Bank of the River *Jabbok*, here, where God wrestled with him. (5.) After the Destruction of the *Shechemites*, *Gen.* 35. 1. (6.) After the Death of his Nurse *Deborah*, *verf.* 9. And (7.) at *Beersehabah* in his going down to *Egypt*, *Gen.* 46. 2. As learned *Pareus* excellently observeth:

But among all those admirable appearances of God to Man, there is none comparable to this, wherein God and Man wrestled a Fall together. The History whereof hath a greater lustre and splendour upon it, than all the other aforesaid: It doth outline them all, as the Sun all the lesser Stars: Let us therefore say of this Vision, as *Moses* said of the Vision of his burning Bush, *Exod.* 3. 2, 3. We will turn aside and behold this great wonder; yea, let us not only see it, but hear it also, and hearken to those Divine Instructions which are contained in it, and flow naturally from it.

This *Monomachia Jacobi cum Deo ipso*, or *Jacob's* fighting a Duel (hand to hand) and wrestling a Fall with God himself, is a most stupendous and astonishing Story (as before) and cannot be overmuch, no nor enough admired: Our Lord saith, what went ye out (by such Multitudes) into the Wilderness to see? something of nothing, some worthless, pithless, pointless thing, a reed shaken with the wind, *Matth.* 11. 7. But behold, Here's a far greater wonder than *John* the Baptist (though a burning and a shining light, *Job.* 5. 35.) could possibly be; He (indeed) was but as an inconsiderable Reed, easily broken at last by the bloody hands

of Herod and Herodias, as well as easily blown to and fro by the popular breath (or wind) of the mobile Multitude (who cry'd him up one day, and cry'd him down another) though he was (in himself) no such light and vain person, bending like a Reed this way and that way, but was a firm witness of Christ, and a faithful constant Servant of God, both in his Life and Doctrine, to the last moment: But here you are call'd upon to come forth and Behold one of the greatest wonders in the Wilderness of this World, such a Trial of Skill, wherein God shaketh Man, and Man shaketh God in wrestling work.

This Famous History holdeth forth these following (most remarkable) Parts and Particulars: (1.) The Combat or Conflict it self. (2.) The two Combatants or Conflicters each with other. (3.) Jacob's Valour. (4.) His Victory. (5.) His luxation or lameness caught with his Conquest. (6.) His Constancy in continuing the Combat, notwithstanding his lamed Leg. (7.) His having the Honour of Knighthood put upon him in the Imposition of a new Name. (8.) His Blessing he obtain'd by his Valour and Victory.

First, Of the (First) The Combat it self; 1. In the General, 'tis one of the most famous Combats Recorded in Scripture: we read (indeed) in that Divine Record, of sundry Eminent Conflicts carried on after the manner of a Duel. As,

First, Of that Combat betwixt little David and great Goliath, 1 Sam. 17. 40. &c. but in that the Match was only made betwixt Man and Man, there was only one Mortal against another, though the one was a great Giant, and the other was but (in comparison of his Antagonist) a little Dwarf.

Secondly, We read also in Divine Writ, of a sore Contest betwixt Michael and Lucifer, about the Body of Moses, Jude vers. 9. the former was an Arch-Angel (so called) and the latter the Arch-Devil: This Dispute was daringly carried on indeed, yet was it only betwixt two Creatures (as some sense it) the Good Angel, and the Evil one: But this Conflict here, is not betwixt Man and Man, as the first was, nor betwixt one Creature and another; as the second was; but it was a Combat carried on betwixt God and Man; a mortal Man was assaulted by the Immortal God in this, so it far exceeded the former instance: and as it was manag'd betwixt a mere Creature and the great Creator, so it much surpasseth the latter instance also: Indeed we read of a Third Duel, Matth. 4. 1. to 10. wherein the Son of God and the Prince of Hell were hand to hand engaged each against the other; where the strong man and the stronger man (so called, Luk. 11. 21, 22.) enter'd the lists together, and encountred each other in three desperate and deadly Passes; It must be acknowledg'd, That these two Combatants were the sublimest Champions that ever acted as Opposites, and then was the most famous Battel fought that ever was acted on the Stage of the World. For in that Contest, we may behold the very Abstract of Power and Policy, the very quintessence of strength and subtilty grappling together on both sides: There was the Force and Fraud of Hell doing their utmost against the God of Heaven: Yet the Wisdom of the New Serpent over-match'd the craftiness of the Old Serpent, and the Lion of the Tribe of Judah, Rev. 5. 5. over-mastered, the Roaring Lion, that Devouring Devil, 1 Pet. 5. 8.

So that it must be granted, That Combate betwixt Christ and the Devil is greater than this betwixt Jacob and Christ, so much, as the Discoveries of the New Testament exceed those of the Old, and so much as the prowess of Satan (against our Saviour) surpasseth that of Jacob here, or of any mere mortal Man: And yet, in some other Respect, This hath an Accent and Excellence beyond That; Inasmuch as here the creature (through Divine Condescension) prevail'd against the Creator; but there the Devil (notwithstanding he was stronger than Jacob, could not conquer Christ, but went away vanquished: Christ will not so submit to a wicked Spirit, as he doth to a Gadly man, who concerning the work of his hands may command him, Isa. 45. 11.

Here is a Rare-Show indeed, Go along with me (I beseech you) both to see and bear this great wonder in some sense, the greatest wonder that ever was in the World, that God (himself, as will appear after) should come down from his Throne in Heaven, to wrestle a Fall with a man (a poor Worm) Isa. 41. 14. Psal. 22. 6. upon his Footstool on Earth: But more particularly in the Second place, what kind of Combat this was, whether Corporal only, or Spiritual only, or both together, is our next Enquiry.

1. There be some who say, that it was only Spiritual, by way of Vision, so Hierom and Gloss. Interlinearis, or in way of a Dream, imaginary only; So Thomas, Rupertus, and Rabbi-Levi, who thinketh that Jacob's Thigh might be hurt by some other means (as by the weariness of his tedious Travel, or by his catching cold while he lay that cold Night upon the cold Ground) rather than by any real wrestling; and he further addeth, that Jacob dreamed of that same hurt upon his Hip: How improbable this is, may be easily urged; Assuredly Jacob had little either list or leisure for Sleeping, (much less for Dreaming) while he was so struck even with a pannick fear of his bloody Brother. It was therefore,

Chap. 12. The Sixth Section, His Wrestling with Christ. 295

2. A Real and Corporal Combat (not *visional* or *imaginary*) which appears by many *Reasons*: As,

First, Because 'tis said, *Jacob rose up that Night*, and sent his Family before him, after both which he is describ'd, to be immediately engaged (even that same Night he rose up in) to *wrestling work*, Gen. 32. 22. 24. which must be when he was *waking*; for 'tis not likely he would lye down to Sleep (under his sad Circumstances of *Affrightment* as before) while his Family by his order were marching forward.

The *Second Reason* is, *Jacob's Valour and Victory* are (both) highly applauded even by *God himself*; whereas, had both these been *Imaginary* only, and transacted in a *Dream* such *Fancies* are but a *Laughter* to Men, both to themselves (who are the *Dreamers* thereof) and to others also unto whom they are related.

The *Third Reason* is, The *Luxation* of his Loin, or *Lameness* of his Leg was undoubtedly *Real* and *Corporal*; who will complain of an *imaginary Hurt* (*founded* only in the *Fancy*, not sensibly *found* in the *Body*) as *Jacob* did of his? It could not be (sure) a *bare Fancy* that was the only Cause of *Jacob's Claudication*, 'Tis certainly a *literal Truth*, really to be understood, where 'tis said, that *as he passed over Penuei, he halted upon his Thigh*, Gen. 32. 31.

The *Fourth Reason* is, As there is a *Reality* in *Jacob's Valour, Victory, and Lameness*; so there is no less in the *Change of his Name* from *Jacob* to *Israel*: 'twas not done in a *Dream* or *Vision*, or in *Imagination* only: Accordingly must his *wrestling* be not *Visional*, but *Corporal*.

Yet there is a *Third Sense* (which seems not improbable) to wit, that *Jacob's wrestling* was both *Corporal* and *Spiritual*; for he did certainly contend with *Christ* by the *force of his Faith*, as well as by the *strength of his Body*. The Prophet *Hosea* gives a plain Testimony, that *Jacob* won the *Blessing* here, by *weeping* as well as by *wrestling*; *He wept and made supplication* (with his *Soul*) as well as *wrestled* with his *Body*, Hof. 12. 3, 4. As he used his *Corporal Arms* (to wit, his *Right* and *Left*, rugging and toiling hard with both) so likewise he improved his *Spiritual Armour*, to wit, his *Prayers* and his *Tears*.

{ *Verbum, precor & Lachryma*
Miseræ Arma sunt Ecclesie. }

His *wrestling* was with *Weeping*, and his *prevailing* was by *Praying* for the *Blessing*.

The *second Part* or *Particular* in this *Famous History* is, *The two Combatants*; Here the *Enquiry* is, who are *They*? Answer, 'Tis plain the *one* of them is *Jacob*; but there is much *Dispute*, and many *Opinions*, who should be the *other* of them: to discuss this a little.

The *First Opinion* is that of *Iosephus*, who saith it was only a *spectrum* or *Phantasm* that wrestled with *Jacob*: *Contrà*; Had this been so, then *Jacob's Valour* could never have been capable of such high *Divine Commendation*, nor his *Victory* so signal and singular: to overcome a thing of nothing (that suddenly *appeareth*, and as suddenly *disappeareth*) neither *requires Valour* in the *Act*, nor is *Honour'd* with *Victory* in the *End*. The word *Hebr.* for *wrestle* is [*Abak*] which signifies to raise a *Dust*, this would not be with a *Phantasm*, or be *lamed* by it.

The *second Opinion* is, that of the *Hebrew Rabbies*, who say, It was *Esau's Angel* (whom they name *Sammael*) who contended with *Jacob* for the *Blessing*, and whom *he* (by *Divine* assistance proving the stronger) would not let go, unless this *Angel* would confirm the *Blessing* of his Father *Isaac*, and likewise make a *Promise*, that he should not be harmed by him: *Contrà*; But this favours of *Jewish Fables* concerning *Angels*; would *Esau's Angel* (as being better natur'd than *Esau* himself) part thus with *Esau's Blessing* without *Esau's consent*, they should prove *his credentials* and *his instructions* (as well as his sole-guardianship) from *Esau*; otherwise *Jacob* was impos'd upon (as one too credulous) with an insignificant *Promise*: Thus, *dato uno absurdo, mille sequuntur*, grant one absurdity, and a thousand will follow.

The *third Opinion*, is, That mention'd by *Procopius* of some that say, it was the *Devil* in *Esau's* likeness; not much differing is that of *Jerom*, who saith (upon *Eph. 6. 12.*) *it was a Cacodæmon*, an *Evil Angel*: *Contrà*; But *Jerome* adds another, even a *good Angel*, that took *Jacob's* part against the *evil one*, none ought to make *two Angels*, where the *Scripture* mentions but *one*: besides, what *Blessing* could *Jacob* expect either from the *Devil*, or from an *evil Angel*? It was the same *Angel*, who wrestled with *Jacob* that *Blessed* him also, which the *Devil* or an *evil Angel*, would not have done.

The *fourth Opinion* is, that of *Pererius* and the *Papists*, who all generally do affirm it was a *good created Angel*, and particularly, *Jacob's Guardian Angel*. This they endeavour to prove, by the Prophet *Hosea*, who calls him barely an *Angel*, without any other *Epithet* added.

ded to him, *Hof. 12. 4.* whereas when *Christ* is call'd an *Angel*, some other word is adjoined as the *Angel of the Covenant*, *Mal. 3. 1.* &c. *Contra*; But the prophet *Hosea* adds enough to him, whom he calls the *Angel* (without an *Epirhet*) to shew that he was more than a *Created Angel*, for he saith in the same place, that *Jacob had power with God*, (as well as with the *Angel*) and that the same was that *God*, who found him at *Bethel*; so that the *Angel*, with whom *Jacob wrestled* was the same, who spake to him at *Bethel*, and *God* interprets this himself, saying, *I am the God of Bethel*, *Gen. 31. 13.* Besides, 'tis in the Power of *God* alone to give the *Blessing* to *Jacob* which he wrestled for, and not in the hand of any *Created Angel*, (much less of *Jacob's Guardian Angel*) save only *Declaratively* (not *Despotically*) which is no more than what the *Commission of a Gospel Minister* doth comprehend.

The fifth Opinion (which is the last and best) is, that he, with whom *Jacob wrestled*, was the *Increated Angel*, no other than the *Son of God*; (that is, in the likeness of the same nature, which he afterwards took upon him) until the day dawned, and would not let him go, till he had blest him. This plainly appeareth many ways. As,

First, He is call'd by the *Name of God*; indeed he hath three names given him, *Ish*, *Malach*, and *Elohim*.

First, *Ish* or *Man*, according to his outward appearance, [*There wrestled a man with him*, *Gen. 32. 24.*] For this was one part or piece of *Christ's* sport and play among the *Sons of Men*, which *Solomon* speaks of, *Prov. 8. 31.* The *Son of God* (long before his *Incarnation*) appeared like the *Son of Man*, sporting himself among the *Sons of Men*, as he doth here in his wrestling a Fall with *Jacob*.

Secondly, He is call'd *Malach* or *Angel*, according to his Office, for he is *God's Messenger* or grand *Embassador* sent out of the Court of Heaven to transact the great affair of *Man's Redemption*, thus the Prophet calls him an *Angel*, *Hof. 12. 4.* because of his *Mediatory Office*, and *Jacob* calls him his *Redeeming Angel*, the *Angel that Redeemed me from all evil*, *Gen. 48. 16.*

Thirdly, He is call'd *Elohim*, which is the name of the great God, and oft given to this combatant with *Jacob*. As,

1. *Thou as a Prince hast power with God*, *Gen. 32. 28.* saith this *Wrestler* to *Jacob*.

2. *I have seen God Face to Face*, *v. 30.* saith *Jacob*, when he call'd that place [*Peniel*] which signifies the *Face of God*.

3. The Name *Jacob* chang'd into *Israel*, implies this *Wrestler* was *God*, for *Israel* signifies a *Conqueror of God*, or a *Prevailer with him*.

4. *Hosea's* Character is, He had *Princely Power* over him, whom he calleth *Elohim*, *Hof. 12. 3.* and *Jehovah. v. 5.* as well as *Malach. v. 4.* he plaid the *Prince with God*, fortiter & fideliter se gessit, he bore himself bravely, he lays not down in a sullen damp and dependency but *Wrestleth with excellent Wrestlings* (as the Prophet saith) even with *God himself*.

5. This *Combatant* with *Jacob* was above all Name and Notion, therefore is he rebuk'd for asking after his Name, because (as the Greek addeth, *Gen. 32. 29.* it is wonderful as *Judg. 13. 17. 18.* This could not be any other than the *Son of God*, whose name is *Wonderful*, *Ila. 9. 6.* So then,

6. It must be *Christ*, no other *Angel* but the *Angel of the Covenant*, *Mal. 3. 1.* *Jacob's Redeeming Angel*, *Gen. 48. 16.* our Blessed Redeemer, call'd by the *Septuagint*, *Ila. 9. 6.* the *Angel of the great Council*, whose name he would not reveal till afterward nearer his *Incarnation* (so would not gratifie *Jacob's* curiosity in inquiring after it, and who indeed surpasseth all Names, therefore *Plutarch* saith, that the *Africans* call *Jove* (or *Jehovah*) by *Amom*, which signifies [*Hui tu, quis es?*] oh you, who are you? Thus they complemented their unknown *God*, *Act. 17. 23.* he is so incomprehensible by Names and Notions, that mans best eloquence of him is an humble silence.

The Third part or particular of this *Common History*, is, *Jacob's Valour*, which is conspicuously demonstrable in several circumstances. As,

1. 'Tis a clear discovery hereof, if his *Antagonist* (with whom he durst so daringly encounter) be well considered, that he was no less than the *Omnipotent Jehovah*. Here was *impar congressus*, *Troilus cum Achille*, an unequal match, a lump of *Clay* contending with the great *Potter*. This was daringly done indeed: *Caligula* did dare his *Jove* to a *Duel*; but what was his *Jupiter* (whom he challeng'd) save only a *Dung-hil-Deity*, a meer *Mock-Jove* to the true *Jehovah*? but this attempt of *Jacob* here (in daring to enter the lists with *God himself*.) surmounts infinitely not only that of the *Heathen Caligula*, but also all the most eminent exploits of the most excellent *Heroe's* recorded either in *Civil* or *Sacred History*. There are indeed some *Scriptural sayings*, which seem to make this undertaking of *Jacob* in this conflict, rather a *rash Fool-hardiness*, than any *Genuine and Judicious Valour*. For,

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Chap. 12. *The Sixth Section, His Wrestling with Christ.* 297

1. The Prophet saith, *Iſa. 45. 9. Woe unto him that striveſh with his Maker; Let the Potter ſtrive with the Potterſh of the Earth,* that is, let Man meddle with his Match, and not contend with one mightier than the mightieſt, *Eccleſ. 6. 10. with one higher than the higheſt. Eccleſ. 5. 8. for Man to ſtrive with his Maker, is no better than an Earthen veſſel* (as all Mankind is, *2 Cor. 4. 7.*) daſhing it ſelf againſt the Rock, even the *Rock of Ages* (as God is call'd, *Iſa. 26. 4. Fab Jehovah Iſur gnolamim*) a Rock of Eternity; what can this be but impious moroſity, and intolerable petulancy? And,

2. The Apoſtle ſaith, *Dare you provoke the Lord to jealousie? are ye ſtronger than he?* *1 Cor. 10. 22. Man may* (in a way of Juſtice) Cope with a *Man* like himſelf, but let him take heed how he dares to enter the Liſts with the Great God, for he can neither oppoſe his Intentions, nor controul his Diſpenſations; and ſundry other Scriptures to the ſame ſenſe: Yet ſeeing God became *Man* (in Apparition) here, [*There wreſtled a Man with Jacob, &c. Gen. 32. 24.*] As it was lowly Condeſcention in God to appear here as a Man, to render *Jacob* capable of conſticting with him; ſo it was loſty Valour in *Jacob* (and not Fool-hardineſs) to Encounter this Apparition, though this *Man* was God (as is above-ſaid) and though the true God was (yet not by way of Circumſcription) in this ſeeming *Man*: Had *Jacob* ſaln in this Encounter, he had ſaln by Noble Hands, in a Noble Exploit, and by a right Noble Undertaking; yea, he would have better merited that Epitaph, which was writ upon ſaln Phaeton's Tomb.

{ *Hic ſitus eſt Phaeton curruſ auriga paterni,
Quem ſi non tenuit, magnis tamen excidit Aufis* }

which *Diſtich* runs thus in our Mothers Tongue, as adapted to our Father *Jacob's* caſe, had he ſaln therein.

{ *Jacob lyes here, who with his God did dare
To Fight, though ſaln, yet in a Noble War.* }

3. The *Pſalmiſt* ſaith, *VVho knows the power of Gods anger?* *Pſal. 90. 11.* 'tis ſuch as no Man can either avoid or abide: No Man can alter the order, or break aſunder the Adaman-tine Chain of the Great Gods Decrees and Providence: All Divine Diſpenſations come forth (as the four Chariots did, *Zech. 6. 1.*) from an unremoveable Mountain of Braſs, which are both Unſearchable and Inevitable: This the Heathen Poets did ſomething hammer at in their

— Ineluctabile Fatum,

Unavoidable Deſtiny, as they term'd Providence.

The ſecond Diſcovery of *Jacob's* Valour is drawn from the Circumſtance of time when he wreſtled, as the firſt was from the Perſon with whom he had his Conſlict: The time when, was the moſt timorous time of all times, it was in the night-time, which (always, to all Perſons) is accounted a time of fear: The Holy Scripture makes this a manifeſt truth, that the night-time is naturally a time of fear, *Cant. 3. 8.* and of terror, *Pſal. 91. 5.* then the Devil (that Prince of Darkneſs) is moſt buſie while Men ſleep in the time of darkneſs, *Mat. 13. 25.* And our own Experiences do concur with all theſe Sacred Scriptures: As light is comfortable (*Eccleſ. 11. 7.* 'Tis ſweet to ſee the Sun) ſo darkneſs is dreadful of it ſelf, and the moſt doleſome time, and therefore was it one of the Ten Plagues of Egypt, *Exod. 10. 22, 23.* How are Thieveries, Robberies, Murders and Adulteries, yea, even all deeds of darkneſs done in the darkneſs of the Night! That is the Devils time, and the time for his Deeds, done either by himſelf, or by his Imps: This very Season doth highly extol *Jacob's* Courage, and the night-darkneſs (wherein it was exerciſ'd) gives a light and luſtre to its commendation: One would think that *Jacob* had then work enough to wreſtle with his own fears, both the fear of *Eſau*, and fear of the Night. What knew *Jacob*, but that this *Man* came to Rob or Murder him, or that it might be *Eſau* himſelf that was come Incognito upon him to kill him.

The third Circumſtance (that commends *Jacob's* Courage) was his ſolitary condition; the circumſtance of place; 'twas a ſolitary place. He was left all alone, all his Company were march'd off from him, and he had not one (no not ſo much as his little *Joſeph* with him: The Cuſtom of Duelling calls always for ſome Seconds to the Duellers: But *Jacob* had no Second in this his Duel, either to Encourage or to Aſſiſt him; or to ſee fair play play'd on both ſides: There is one alone, and there is not a Second, ſaith *Solomon*, *Eccleſ. 4. 8.* Here *Jacob* ſeems to be ſuch a miſerable Man, having none now in Fellowship with him, a meer Soli-vagant, or ſolitary Vagrant, no Companion now ſave only this Adverſary that comes to Aſſault him in his loneſome ſtate: *Solomon* ſaith further, [*Two are better than*

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one,]

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The

Chap. 12. *The Sixth Section, His Wrestling with Christ.* 299

The *second Inference* is, 'Tis very remarkable here, though *Jacob was left alone*, and had neither a *witness* of his *wrestling*, nor an *Assistant* to help him in it; yet rather than that he should want either, *God (himself)* will become *both* to him. For,

1. *God (himself)* is willing to be his *witness* of it, in inspiring *Moses* to record this resolute Exploit in sacred Writ, while the great Atchievements of the grand Founders of the *Assyrian Monarchy* are passed over in silence. And

2. *God (himself)* was as willing to become his *Assistant* too, yea as well as his *Adversary*; for *God* was graciously pleased to put forth more of his own strength in *Jacob* to bold him up, than he did in the *Angel* to cast him down: So that *God* (in this respect) was not only the *Attester* of *Jacob's Valour*, but likewise he became the very *Donor* of his *Victory*.

The *third Inference* is; As *Jacob* here was left alone, purposely for private prayer, as his Father (*Isaac*) did withdraw himself into the field (as to his *Oratory*) there to pour out his Soul before the Lord, both more secretly, and more earnestly, upon a matter so important as his expected Marriage was, *Gen. 24. 63.* This is a *Divine Warrant* for secret, cloister, and private Prayer. Thus, as *Isaac* gets into the field, *Jacob* got here to the bank of *Jabbok*, *Daniel* to the *Rivers side*, *Dan. 10. 2, 3, 4.* *Christ* withdrew himself into a solitary place, *Mark 1. 35. into a Garden, and into a Mount*, *Mark 6. 46. as he was wont, Luke 22. 39, 41, &c.* Thus his Disciple *Peter* went up to the house-top, *Acts 10. 10.* All this was done, that all these might with more freedom pour out their prayers, and solace their Souls with *God* in secret. *Suetonius* saith of the Emperor *Domitian*, that in the beginning of his Empire, he usually sequestered himself from all company about an hour every day, yet all that time of privacy he acted nothing, save in catching a company of Flies, and killing them with his Pen-knife (from whence arose that Answer) when the Question was asked [Who was with the Emperour?] *nè Musca quidem, not so much as a Fly.* But Gods People can better improve their solitariness, and do never want company so long as they have *God* and their Consciences to confer withal, *Matth. 6. 6, 7. Cant. 2. 14.* These secret Meals make the fastest Souls.

The *fourth Circumstance* wherein *Jacob's Courage and Valour* carrieth high commendation, is, in respect of the length as well as *longomness* of it, even all the night, until the dawning of the day, *Gen. 32. 24, 25.* Though *wrestling work* be most wearisome work, stretching every sinew in the flesh, and every joint-bone in the body, and requiring the very utmost of a mans strength and skill. 'Twas a wonder *Jacob* was not out of breath with this *wrestling work*, before the fourth watch of the night approached, and that both his Arms and Legs (the former in holding, and the latter in upholding even to the very *Axle*, the uppermost and uttermost of bodily Ability) did not fail before day-break. *Wrestling* is a work of such violence, that one hours time (of this violent motion and action) is enough to weary even the strongest man, and to drive his very breath out of his belly: This, we find, did befall even *Sampson* himself, who (though he was a *Mirror* and *Miracle* of matchless bodily strength) was so wearied with his violent motion and vigorous action in fight, that his very vital Spirits were quite spent, and his heavy body was so heated with his hard toil and travel, that it drives him into so vehement a dryness, as made him complain [Now I shall die for thirst, and fall into the hands of the Uncircumcised] *Judg. 15. 18. with 15. 16.* 'Tis therefore a Maxim in Natural Philosophy [Nullum violentum est perpetuum] Nothing that is violent must be permanent. If *Sampson* himself (who was the first *Nazarite* we read of upon Record, and supernaturally born of a barren Woman) was so wearied with a few hours violent fighting in the day-time, yea almost sweating his Soul out of his Body: Oh what a wonder is it, that this *Jacob* (who was likewise the first *Votary* we read of upon Record, *Gen. 28. 20.* and was also supernaturally born of barren *Rebekah*, yet was but one half, and that the weakest half of her burden, being but one half of a Man (as he was a Twin) should not be altogether exanimated with a whole nights violent wrestling before the day dawned! 'Tis true, *Jacob* was a strong Man, as well (though not as much) as *Sampson*. This Twin, or half-man, had indeed the bodily strength of a whole Man; nay (it appeareth) of three Men: For the Stone which lay upon the Wells mouth (to keep the Water clear and secure) is call'd *Veba Eben Gedolab, Lapis magnus & Saxum grande super os putei*, a mighty Stone, to preserve the Water pure, and the Well full. (The greatness of the Stone was the preservation of the Store;) it was such a mighty and massy Stone, that the six hands of *Laban's three Shepherds* (who all must meet together for that matter) were jointly required to remove it: Yet *Jacob* (though now seventy seven years old) laid on his only two bands lustily, and rolled it away instantly, as above, *Gen. 29. 8, 10.* No doubt but *Rachel's* presence had a strong influence upon him, which did draw forth the whole of his bodily strength, whereby the more to insinuate into her love, and to render himself the more acceptable (as a most serviceable Servant) to his worldly Uncle: Yet had *Jacob* here more cause to be tired out than *Sampson* (who was in himself far stronger than he) inasmuch as,

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1. His *violent wrestling* was in the doleful night, not as *Sampson's violent warring*, which was in the delightful day.

2. It was not like *Sampson's*, a short skirmish of a few day-hours, but it was all the irksome hours of the night, which is usually darkest towards day.

3. *Jacob* had a worse Adversary to war with than *Sampson* had of the *Philistines*, even the great God. It follows therefore, that *Jacob's Valour* must needs be wonderful, that it should hold out all night (without flagging) until break of day. Notwithstanding all these disadvantages aforesaid (and yet more behind) which would have wearied even *Sampson* himself. Oh that we (the seed of *Jacob*) may wrestle all our night till the morning, *Psal.* 49. 14.

The fifth Circumstance (which higher illustrates *Jacob's Valour*) is, the sad posture he was (now in) a lame and limping man, who had but one sound Leg to stand upon while he wrestled with his Adversary. As his place was a solitary and disconsolate place; so his posture was a discouraging and disadvantageous posture. Assuredly, had not *Jacob's Valour* been sublime, and his Courage matchless, he could never have continued all night standing upon one Leg only, and all that time wrestling with so potent an Antagonist (who had power enough to lame *Jacob*, and to put his hip joint out of joint) though he wanted will (it not power) to cast him quite down: Without all doubt, *Jacob* here wrestled with excellent wrestlings (according to the *Hebraism*) who with such undaunted Courage, and such magnanimous Valour, still holds fast with his hands, even now when his Hip-joint was out of joint, and his standing (to his straining and wrestling-work) must then become exceeding dolorous and painful. 'Tis said, *Gen.* 32. 25. [*The Angel not prevailing, touched the hollow of Jacob's Thigh, and put it out of joint as he wrestled with him.*] This being so hard a place for the hand of any meer mortal man to come to, because it is so fenced with the thick fleshy part of the buttock, *Jacob* now perceived by this kind of hurt, that he was more than an ordinary mortal with whom he wrestled, seeing he had given him the *Sciatica* by a strange touch of his hand: That, if he would needs have the Blessing, he might have somewhat (with it) that might keep him humble, and not ascribe the Victory to his own strength: Therefore this Valour of *Jacob* (recorded here by God himself) must needs be more renowned, than that which *Ælian* reports of *Cynegirus*, the noble Athenian, who when his hands were cut off, still held (with his teeth) the Ships of his Enemy: Or that which *Camden* reports of our Sir *Thomas Challoner*, who did the same with that brave *Gracian Captain* afore-named in the Wars of *Charles the fifth*. And surely, as his halting was his Remembrancer to humble himself (as to himself); so it was a standing Memorial both of his Valour and Victory to others. For thus *Livy* (the great Historian) writes of that brisk Roman Commander (who was lamed in the Wars) that every step he took in his lame and limping posture, was no less than a beautiful badge of his highest Honour and Glory. Thus *Jacob's* Halting was for his Honour to others, as well as for his Humility to himself.

The sixth Circumstance (which further commends *Jacob's Courage and Valour*) is, the lastingsness of his Valour, the ever and everlasting noble temper of his mind under this wounding hurt, and under all other wonderful discouragements. He still bears up stoutly against his Antagonist, and holds him fast to the last with an undaunted Resolution, and will not let him go without his Blessing, *Gen.* 32. 26. which some put over-narrow an interpretation upon, saying, That *Jacob* would not let the Angel go, until he had healed him of his halting. Thus *Tostatus* (and others) think, that *Jacob* was the next day perfectly recovered of his lameness, because it is said, *Gen.* 33. 18. that *Jacob* came safe and sound to *Shechem*, as the *Chaldee Paraphrast* doth interpret the word *Shalem* there: Whereas also, had his lameness continued (they say) *Jacob* would have made that an excuse to *Esau* for his not following him to *Mount-Seir*, *Gen.* 33. 12, 13, 14. *Jacob* alledges, that his Children were tender, and his Flocks heavy with young, but not a word of his own lameness. But *Mercerus* and many Learned men think otherwise, that

1. *Jacob* was not perfectly healed of his Halting to his dying day, but that as he went halting to *Penuel*, *Gen.* 32. 31. so he went halting to *Shechem* also, though he be said to go safe thither.

2. That his safe going to *Shechem*, *Gen.* 33. 18. giveth no signification of his Recovery from his lameness, but of his Deliverance from the danger of his Brother *Esau*.

3. Though the Scripture be silent, and saith nothing either of *Jacob's* making his lameness an Apology to *Esau* for being unable to march his pace, or of *Esau's* asking him how he came by his lameness, yet is it in no wise probable that *Jacob* was so soon and so suddenly healed of his halting (as aforesaid) for then it would not have been a sufficient ground for that Jewish Custom of forbearing to eat the Sinew that strank in all Beasts they feed upon, which *Moses* saith, they strictly observed from *Jacob's* time until his day, *Gen.* 32. 32. And this Custom (saith *Josephus* also) continued among them until his time; and therefore 'tis more likely that

Jacob's

Jacob's halting all his Life-time, was a greater Motive to ground this long continuing Custom upon, among his Offspring, who had it so long in sight before them, than had they scarce ever (any of them) seen it, because (as is alledged) of his sudden Recovery.

However, 4. This must be most improbable, that the Healing of Jacob's halting, was the Blessing that he wrestled for; seeing,

1. He wrestled before his lameness, as well as after; the Angels laming him was a consequential kind of seeming Revenge upon him, because he saw he could not (by wrestling) prevail against him.

2. The Blessing Jacob wrestled for, is explain'd by the Angel himself, Gen. 32. 28. to have a Prince-like Power over both God and Men; and to this high Expression Jacob's bare Recovery of his lameness falls exceeding far short of, and can in no manner be extended up to it.

3. In v. 39. Jacob magnifies Divine Mercy [that he had seen God face to face, yet his Soul was delivered] namely from Death (so 'tis in the Hebrew reading) but not a word of his Body being Cured; to wit, of his lameness. It seems, that was an Opinion of great Antiquity among the Godly, that no man could see God without peril of his life. (Though we find not one instance of any person dying upon such a sight:) Jacob had this conceit here, so had Gideon, Judg. 6. 22. and so had Manoah, Judg. 13. 22. and the Lord (himself) saith, There shall no man see me and live, Exod. 33. 20. The Vision of God (who is invisible to carnal eyes) 1 Tim. 6. 16.) in his Majesty and Glorious Essence cannot be expected in this life, but that beatifical Vision is reserved for the life to come, so that a man must die before he can live to see that Blessed-making sight: Though Jacob here got but some glimpse of God's Glory, his Back parts only, *præsens præsentem*, as Moses did, Exod. 33. 23. and Numb. 12. 8. more manifestly than ever he had done before, That he should do this and not die; This he admired, and he gives us an Account of his Soul's Delivery, but neither He, nor Moses for Him (who gives us an account of his Body's Disease) say nothing of his Body's Recovery: But,

4. The Blessing that Jacob wrestled for, was a better thing than a bodily Cure only; It was not so much a Sense-Comfort as a Soul-Comfort, even the Comfort of that Covenant that God had made with his Grandfather Abraham, and renew'd with his Father Isaac: and now he wrestles to have it renew'd with him, yea, and is resolved to have it, whatever it cost him, though it cost him a fall, or at the least a lame Leg; 'tis for this best thing, that one thing needful, that he Besieges God, beseeches him, yea, and gets (by his Heroick Resolution) the better of him also at last.

Now come we to the Fourth Point or Part of this famous History, from Jacob's Valour (thus demonstrated in these six aforesaid particulars) unto that which was the Royal wage thereof, to wit, his Victory: Though this was secondarily but the just Reward of his right noble Resolution.

Thus to wrestle with God, when God was now just ready to leave him, as at first (for ought he knew) he came to kill him; yet (as Job did, Job 13. 15.) he will still hang on (by his Trust) not only upon an Angry, but upon a Killing God: He will hold out in his wrestlings with Christ, and make any shift rather than part with him. He will not let go his hold of him; He will let any thing go, all things go, his Flocks he lets go, his Herds he lets go, his Wives he lets go, and his Children he lets go; yea, his dear young Joseph (as well as his beloved Rachel) he lets go; but he saith to Christ, Gen. 32. 26. [I will not let Thee go, though I let all else go:] Thus Jacob having fastened the Arms of his Faith upon Christ the Tree of Life, rather than he should either Fail, or Fall, or Drown in the waters of his present Affliction, He is religiously resolved to pull up that Tree of Life by the very Roots, he resolves to hold his hold, though all alone, in the night, all the night, and when his Joints were out of Joint, &c. If he perish, he will perish at the foot of Christ (where never any one perished) or rather in the Arms of Christ; so holding his hold of him, They must (if Jacob perish) both perish together. Lo, This is the Generation of them that seek him, of them that seek thy Face, O God, This is Jacob, Psal. 24. 6. This is to be a right Son of Jacob indeed, a right Israelite indeed, Joh. 1. 47. of such right noble Resolutions as God himself yieldeth Victory unto (as 'tis a secondary Motive) even then when he seems to fight against them with his own hand, as with Jacob. But the primary Cause of God's giving Jacob here the Palm of Victory, must always be acknowledged his own Divine Condescension: It was principally this Port that the Goddess Victory (as the Heathens call'd her) pass'd thorough towards Jacob; Had it not been the Lord's tender Indulgency towards him to restrain his own Almighty Power, otherwise the same might, which did indeed disjoint his Thigh, could as easily unclasp his Hands, God could have disabled him of an Arm (which was better to reach) as well as of a Leg, and so have lamed him both of hand and foot: yea, God could have frown'd him, or nodded him to nothing,

Psal. 80. 16. or blown him away as a Dust-heap, Job 4. 19. with the *breath of his Mouth*: But on the contrary, behold here and wonder at this wonderful Vouchsafement of God to him in *many Respects*: As,

1. In that passage [*when he saw he could not prevail*] wherein the Lord lovingly condescendeth to our Capacity, Gen. 32. 25. both in the *former* and in the *latter* Clause of that Sentence; in the *former* [*when he saw*] 'tis not meant, as if God saw something now, which he saw not before; for he is a God that *knoweth all things*, Joh. 21. 17. yea, *Uno intuitu*, at one look as the Schools speak, Act. 15. 18. God knew and saw the *Event* of this Conflict, not only before the Combat began, but also before the foundation of the World: He well enough knew what he himself purposed to do, Joh. 6. 6. in this and in all other things: Yet God speaks after the manner of Men (call'd an *Anthropopathy*) where the Experience of the Matter is taken for the Knowledge of God, as Men come to their Experimental knowledge: So in the *latter* [*He could not prevail*] which is not the right Reading; but thus [*when he saw he prevailed not*] which must not be understood because he could not, but because he would not; as Gen. 19. 12. the Angel could as easily have destroy'd *Lot* as the *five Cities*; but he would not do it, for the Command was to destroy them, and save *Lot*. So how easily could God have trodden this Worm Jacob under foot? but he would not, for he had otherwise determined: Therefore God here holds Jacob up vvith one hand, as he strives against him vvith the other.

It was God that overcame himself in this Combat, God in Jacob conquering that of God in the Angel: God gave more of his Power to Jacob for his Assistance, than he did to this Angel for his Resistance, or the Angel did not put forth all his Power, inherent in him, according as his Necessity required, but according as the present Design of God prescribed: Some say here, that the Angel feigned only, that he could not conquer Jacob; So *Tostatus*. But,

1. It seems too gross to charge an Holy Angel with such an Evil as *Disimulation*.
2. This Angel might voluntarily give Jacob the Victory without any *dissembling* at all.
3. If it were only a fictitious Conquest, How comes it to pass, that such a glorious Victory is ascrib'd to Jacob, and such a Princely and Victorious Name is put upon him for that eminent Exploit.

Others affirm, That the Angel did Assume a Body of such a measure of Strength only, as was Inferiour to the Strength of Jacob's; for that very purpose, that Jacob might become the Conquerour; So *Cajetan*, &c.

Again, Others are of Opinion, that God did withdraw his Divine Concourfe from this Angel, the subtraction whereof would not suffer Jacob to be subdued; So *Menochius*. But these two last Opinions presuppose, it was only a created Angel that wrestled with Jacob; whereas before it is declared, how it was the *increated Angel of the Covenant*, the Son of God, Christ Jesus, who wrestled with him, and that (so understood) if we read the Text [*He could not prevail*] It was not through want of Power, which is most manifest by his Dislocating Jacob's Hip or Huckle-Bone (the Joint most used in wrestling to stand firm upon, and the right Thigh, that is the stronger too, as is supposed) such a violent Touch upon such an inward Joint, so covered with Flesh, could not be the Touch of a feeble Man, but of the Almighty God, whereof Jacob was easily sensible: It must therefore follow, that God yielded to Man here, not from any Deficiency of Strength, but from a Voluntary Condescension, he was willing to give Jacob the better of it, and (according to Martial Law) whosoever giveth over first is accounted the Conquered, but he who holdeth out longest, keeping the Field, not desiring to depart (as the conquered Antagonist did here) must be accounted the Conquerour. Christ here gave over the Combat first, declining both the Dispute and the Place of that Dispute, and 'twas not so much because he could not, but because he would not, conquer; As it is alike said of the same Christ, Mark 6. 5. [*He could not do many mighty works in Nazareth*] but the meaning is, because he would not; He could do all things by his Absolute Power, yet would scarce do any thing by his Actual Power, and the Reason is rendred, [*because of their unbelief*, v. 6.] and more plainly, Matth. 13. 58: where Matthew explains Mark's Phrase [*He could not do*] by saying [*He did not do*] for though by his Absolute Power he can do all things that are possible, and imply no Contradiction, yet by his actual Power, he can do no more than he will do; He could not, that is, not because he was unable, but because they were unbelieving: Christ could do no more Miracles there, not because of any Infirmary in him (as *Theophylact* well observeth) but because of such an Incapacity in them: Their unbelief (notwithstanding all the Divine Wisdom in Christ's Sayings, and all the Divine Power in his Doings, shining forth for their Conviction) still remained and did incapacitate them (as it doth still us) of many a Miracle of Mercy: Hence have we two famous Remarks, that both Faith and Unbelief constraineth Christ to a kind of [*He could not*.] As,

1. Their Unbelief was of such a venomous Nature, that it transfused (as it were) a kind of Dead Palfey into the Hands of Omnipotency, disabling *Christ* (after some sort), to do such and such a man good. So *Jacob's Faith* was,

2. Of such a prevalent and powerful Nature, that it overpower'd (as it were) even the power of Almighty power it self, manacling (after a sort) the very Hands of Omnipotency, so that *Christ* is glad to bespeak his own freedom, saying, [*Let me go, for the day draweth*] Gen. 32. 26. In like manner *Moses's Prayer of Faith* did put a Bar upon *God's Anger*, and Bonds, or Bolts (as it were) upon his Hands, that he could not give one avenging blow at *God*, provoking *Israel*, therefore *God* cries out [*Let me alone Moses*, Exod. 32. 10 & Deut. 9. 14.] as if *Moses* had held *God's Hands*, and as if *Moses's Devotions* were stronger than *God's Indignation*: Thus likewise the two Disciples, Luk. 24. 29. did constrain *Christ* to tarry with them as *Jacob* did here, who would not let him go until he had bless'd him: yet in none of these Instances, may we Imagine, that meer *Humane Power* prevail'd above the *Divine*, and put a force upon it, but it was the *Divine Power* that thus graciously condescended to that which was not mere, but more than *Humane*, even the Spiritual requests of his Faithful Servants, to whom he hath graciously granted them this large *Royal Charter*, *that concerning the works of Gods Hands they shall command him*, Isa. 49. 11. which is a most astonishing expression (hardly to be parallell'd in Sacred Writ) that the great *God* should abase himself so far as to pass such a Complement of becoming (really, truly and without any of our Court Compliments) an humble Servant to a poor worthless Worm, sorry Man; and 'tis (indeed) such a transcendent phrase, that if *God* had not oblig'd himself (to be all this) by his own Gracious and Wonderful Promise, it would be, not only the proudest presumption, but also the blackest Blasphemy, for any Mortal Man to pretend his commanding the Immortal *God*.

Make therefore a pause here with me, and seriously contemplate the saving condescensions of *God* to *Jacob*, he comes not here as a strong Giant to Conquer him, but rather as a weak Man, or a Man of weaker strength to be conquered by him. *God* came here only to examine *Jacob's Faith*, not to extirpate it, he shakes it indeed; in wrestling with him, but 'twas only as the tender Tree is by a gentle Wind, to make it take faster root: *God* came not to *Jacob* here (as he came after to *Job* chap. 38. 1.) in any violent and furious Whirl-wind, or (as he, after that, came to the Disciples Act. 2. 2.) in a mighty rushing storm as if he would have rent him up by the roots: The Devil doth indeed shake us to root us up, but *God* never deals so ruggedly with any of his Servants, he shakes them indeed as he shak'd *Jacob* here, yet it was not to root him up, but to make him root faster, *Jacob's Faith* was not weaken'd, but strengthen'd by his shaking. And while he shak'd him with his left hand, he (all the while) supported him and stor'd him up with his Right-hand, so that *God* gave *Jacob* that strength wherewith *Jacob* resisted *God*: He supply'd *Jacob* with more power to assist him than he sent forth out of the Angel to resist him: Thus, while he saith or saw that he prevailed not, the mystery lies here; it was only *God* overcoming himself, *God* and more of *God* in *Jacob* overcoming *God* (or less of *God*) in this combats against *Jacob*: Yea *Jacob's Victory* and prevailing over *God* here was symbolical as it was a predicting Sign;

1. That his Person should prevail over *Esau*, And,
2. That his Posterity should prevail over *Esau's* off-spring the *Edomites* or *Idumeans*. And,
3. That *Christ* (springing from *Jacob*) should subdue all his Enemies; that every Knee should bow to *Christ*, Phil. 2. 10. And,
4. It was also a Symbol or Sign, that every true Christian (who are *Israelites* indeed, John 1. 47. and the right new and new *Israel* of *God*, Gal. 6. 16.) should likewise conquer all their Temporal and Spiritual Adversaries (the *Flesh*, the *World*, and the *Devil*) Rom. 6. 14 &c. Joh. 16. 33. &c. Rom. 16. 20. and Rom. 8. 37, 38, 39. Through *Christ* we have more than a Conquest of them (we are more than Conquerors) even a Triumph over them, 2 Cor. 2. 14. As [*Dem* in *Jacobo vicis seipsum in Angelo*] *God* in *Jacob* overcame himself in the Angel: So this addeth a famous Victory to the Saints in a Symbolical manner, that they shall not only overcome the three aforeaid; but the fourth also (in sano sensu) even *God* himself as before: Oh how oft have the sincere Repentance and the fervent and faithful Prayers of *God's* People even disarm'd (as it were) *God's Indignation*, when they have stood in the Gap, and in *God's* way, coming out of his place seemingly to destroy them. And *God* still deals with his Servants (as he did with *Jacob* here) in all our probational Temptations, he oft exerts and exercises more of his own power in us, than he doth expend or let out against us, for *God's* Tempting of us is only for our probation, but *Satan's* is always for our perdition: When *God* seems to strike us downward with one hand, he still doth shore us upward with the other, and is graciously pleas'd also, to give us the Honour of his own actings in us; thus he honour'd *Jacob*, as if *Jacob* had overcome *God* by some strength of his own, whereas it was (altogether) only a borrow'd

rowid strength which God lent him, wherewith to overcome himself, yet Jacob shall have the Honour by God, (saying, *thou hast power over me, and thou hast prevail'd against me*) even in that which seem'd to be against Gods Honour, and (Tantamount) for Gods Dishonour: What else could it seem to amount to, seeing the strong God seem'd to be master'd by a weak Man? And thus God graciously honoureth the true Children of Jacob with the Honour which indeed pertaineth to himself, giving us the Glory of his own Actings in us, *Isa. 26. 12.* for 'tis not we that liveth and acteth, but 'tis Christ that liveth and acteth in us, *Gal. 2. 20.* when ever we overcome our real Enemies (Flesh, World and Devil) or God himself, who sometimes may seem to be our Adversary in some of his severe Dispensations, 'tis Christ alone that doeth all good in us.

The Inference from hence is, Oh that we had Jacob's Valour (in our wrestling work) we could not want Jacob's Victory: We must not only be praying Souls (having the Dumb Devil cast out, *Mat. 9. 32, 33.* and *12. 22.* *Acts 9. 11.*) but we must learn also to wrestle in Prayer, as Jacob did here, whose wrestling was by weeping, and whose prevailing was by praying, *Hos. 12. 4.* His Prayer was earnest Prayer, as *Elijah's* was, straining every String of his Heart in his wrestling work, [*πρωτης προσευχης*] *Jam. 5. 17.* he pray'd a Prayer, he did not only pour out his Speech, but also his very Spirit, not his words only, but his very Heart and Soul also; (as *David* did himself, and desireth us to do, *Psal. 62. 8.*) It was no cold, careless, formal, perfunctory Prayer, but 'twas Earnest and Effectual; or (as the Greek *προευχην* signifies) it was a well-wrought Prayer. How did *Daniel* pray himself sick? *Dan. 8. 27.* *Nebemiah* pray'd himself pale, *Neh. 2. 6.* *Hannah* pray'd, striving with such a strange motion of her Lips, that old *Eli*, beholding her, thought her verily to be drunk, *1 Sam. 1. 13.* *Elijah* afore-named strained all the Strings of his Heart, as well as stretched all the Sinews of his Body, by putting himself into that unusual and unnatural posture of holding his Head down between his Legs, *1 Kings 18. 42.* Yea, lastly, how did Christ (himself) pray himself into an Agony? *Luke 22. 44.* And we are accordingly bidden to strive in Prayer even to an Agony, [*συναγωνισαι*] *Rom. 15. 30.*

Solomon saith, *Whatever thy hand findeth to do, do it with all thy might*, *Eccles. 9. 10.* Thus his Father *David* danced before the Lord with all his might, *2 Sam. 6. 14.* and surely he much more Prayed before the Lord with all his might; yea he gives this account (himself) of himself, that he prayed with his whole heart, soul and strength, *Psal. 119. 2, 58, 145 & Psal. 9. 1 & 111. 1. & 138. 1.* (where his prayers to, and his praises of God were entire, with his whole heart) and therefore very effectual and energetical. Thus *Samson*, when he pull'd down the Pillars of *Dagons* Temple, bowed himself with all his might, *Judg. 16. 30.* and so should all the Sons and Daughters of Jacob be like their Father Jacob here, be all right wrestlers; they should strain and stretch their strength to the utmost in their wrestlings with God by prayer; they should (indeed) be like the *Sam* when he goes forth in his might, *Judg. 5. 31.* yea shew a Princely Spirit therein, as Jacob did here, *Gen. 32. 28.* *Hos. 12. 4.* and as *Job* saith (after him) As a Prince would I go near to God, *Job 31. 37.* that is, with an Heroick Spirit, and undaunted Courage, as a Prince against whom there is no rising up, *Prov. 30. 31.* 'Tis not presumption, but obedience, thus to press upon God in prayer, and to take hold of God therein (to wit, in his Promises, &c.) as wrestlers take hold one of another; for God *likens* the might of this duty, *Isa. 64. 7.* I would to God we were now (as Mr. Fox calls the Primitive Christians and Modern Martyrs) Hold-fast men.

5 The second Respect (which is the fifth point or part in this high History) to be wonder'd at in this wonderful Vouchsafement, is; Though God granted Jacob the Victory, yet must he have something with it to humble him, to wit, his Lame-ness or Lameness (as before) that he might not be too much puffed up with the glory of his Victory, nor (as it were) drunk with his success in this single Combate. The Conqueror here cannot come off with his Conquest alone, but he must come off halting from it: He must be made sensible both of his Antagonists potency, in being lamed by him (whereby he understood him greater than himself; therefore desired he his Blessing, for the lesser is blessed of the greater, *Heb. 7. 7.*) and also of his own impotency, and to have low thoughts of himself while he came off with flying Colours in the most glorious Triumph: He must, even when he had overcome the great God, understand himself to be but a sorry man, otherwise he could not have been so lamed: He was therefore lamed, that he might not ascribe the Victory to his own strength, and that he might not, notwithstanding his overcoming God, be overcome by the pride of his own heart. Pride is a weed that will grow out of any ground; (like *Mistletoe*, that will grow upon any Tree) but for the most part upon the best the Oak. Of all sorts of Pride, that which is spiritual is most venomous, and far worse than temporal. That Pride which grows out of the ground of our own Graces and Duties, is more poisonous than that which flows from Honour, Treasure or Pleasure.

Chap. 12. *The Sixth Section, His Wrestling with Christ.* 305

Pleasure. Now, lest this cursed weed should grow out of *Jacob's* corrupt heart (because he had obtained (by his *Graces* and *Duties*) the most glorious *Victory*, even over the invincible God; it was therefore Gods gracious care to cure his Servant *Jacob* of that dangerous disease, that naturally would have sprung from his unparalleled Conquest: As he did afterwards his Servant *Paul*, who had given him a *Thorn in the flesh*, a *Messenger of Satan* to vex him, lest he should be exalted above measure, by his heavenly visions in his matchless *Rapture* into the third Heaven, 2 Cor. 12. 1, 2, 7. Had he not been buffeted, he had been puffed up, and had been carried up higher in his own *Humane conceits*, than ever he was in the *Divine Ecstasy*. *Rupertus* applies this story to the Jews *Genealogy*, which (as he saith) was put out of joint by the coming of *Christ*; thereupon the Apostle forbids them its use, 1 Tim. 1. 4. as a laborious loss of time, whereof there could be (then) neither proof nor profit; for after *Christ's* coming, no more such fruit was found upon that Tree, none like a *Messiah*, no other could be expected, seeing *Sbilo* was come already, Gen. 49. 10. *Augustin* understands this *History* to hold out the two seeds of *Jacob*, the sound Legg, to represent those that believed on *Christ*; the lame Legg, those that halted through unbelief, Sermon. 80. de Tempore; but *Gregory* comes nearer the mark, saying, The halting Foot resembles the frailty of the flesh, but the upright one, the vigour of the Spirit in every true Child of *Jacob*; for so saith our Saviour to his Disciples [The Spirit indeed is willing, but the Flesh is weak,] *Matth.* 26. 41. But the most genuine Interpretation hereof is, that as it was to humble *Jacob*, who must not have the *Victory* without a wound, his Harm (received) makes him go off the won-field only an halting Conqueror. So we are taught here, when we are most prevalent with God in prayer, yetigo we (for bumbling us) but halting away, as *Jacob* did here. Those halting Israelites, 1 Kings 18. 21. did arise out of their Father *Jacob's* halting Thigh; they indeed halted on both Leggs, being his carnal seed, as above; yet even his spiritual seed halts of one Legg, to wit, the unrenewed part in them. The best of men are but men at the best; there is a [But] at the door of the best; not only great men have their [But] as *Naaman* the Syrian General, [But] he was a Leper, 2 King. 5. 1; but also good men (even the best of the kind) as *David*, a man after Gods own heart, [But] in the matter of *Uriah*, 1 King. 15. 5. The holiest have their haltings, which they carry (as *Jacob* did his) along with them to their dying day. The best have a wound in the Thigh (as *Jacob* had) which makes them halt in their walking, that *Thorn* in femore, or in the flesh, causeth uneven paces, and unequal paces. The holiest have their exercises, something to humble them. God hath his Tedder at every mans foot, and his Bridle upon all mens spirits, to Reine them in from Self-exaltation, that they may not mount too high by having the *Victory*. Oh that our former haltings may be sanctified to us so, as to work savingly in us some future humbling! At Death (saith *Psalmist*) God wrestles with his Servants, laying hold on their Conscience by the Menaces of the Law: They again resist this Assault, by laying hold upon God with the Faith of the Gospel, being well assured, that *Christ* hath freed them from the Curse of the Law, by being made a Curse for them upon the Cross. God yields himself overcome by this Rancounter, yet toucheth the hollow of their Thigh (or rather wounds them in that fatal place of the Thigh, commonly call'd the Pope's Eye, where a wound is accounted mortal) by taking away their lives. Howbeit, this hindereth not the Sun of Life eternal from arising and shining upon them in their passage to another World, as the Sun of the Firmament did upon *Jacob* as he passed over *Penuel*, Gen. 32. 31. which the *Septuagint* translateth, The Sun arose upon him, when the face, shape, (or appearance) of God passed away from him. And thus it befalleth the Saints in their other Conflict with the Devil (as well as in that last with Death) wherein the best do bewray some haltings, some frailties in their Trials and Temptations, as *David* did, saying, I am ready to halt, *Psal.* 38. 17; that is, to misbehave myself, and so to mar a good Cause by my ill management. And thus *Paul* had got a *Thorn* in his foot, or flesh, which caused some halting; (called his Infirmitie) 2 Cor. 12. 7, 8. crying out [I am weak]; 11. 10. yet this doth not obstruct the Sun of Righteousness from arising upon them with healing in his wings, *Mal.* 4. 2. The Lord *Jesus* is their *Rebeller's* *Rebeller*, a Great-like, or Almighty Healer, *Exod.* 15. 26. Omnipotenti medico nullus infirmus occurrit morbus; To this Almighty Healer there is no disease can be found incurable; *Did.* *Al.* *wasilun* *evadit* *quousitras*, saith *Nathanzen*. Contraria contrariis curantur, saith *Salon.* *Christ* cureth contrary Distempers by contrary Applications; he hath a way by himself that he may be the more admired. Thus the case was with that great Apostle, when he (in himself) was weak, then *Christ* (which is a seeming contradiction) made him strong. Thus *Jacob's* halting neither hindered the Sun from shining upon him, nor himself from coming home to Canaan. Whereas the wicked, who halt on both Leggs (as the golly halt upon one only) have a contrary Threatning, that their Sun shall go down at noon, *Jer.* 15. 9. and *Amos* 8. 9. A sudden change shall come upon them, as it did upon *Sodom*; the Sun was fair risen upon it

that same day wherein it was destroyed, Gen. 19. 23, 24. *Their Sun went down while it was day*, and yet the *Sun shone upon Lot*, while it rained down Fire and Brimstone upon *Sodom and Gomorrah*. So when *wicked men* are mounted up to their Zenith or vertical point, when got to their *Tropicks*, their turning point of time in their highest Elevations, a dismal change comes upon them: They shall be (as *Senacherib, Nebuchadnezzar, and Herod, &c.* were) destroyed in the very height of their Pride, and highest Rust of their Jollity. *Pharaoh* had all fair way and weather made before him, until the very instant wherein he was drowned.

The third Request (which is the sixth point in this famous Story) to be wondered at, is, *Jacob's constancy and continuance in wrestling; notwithstanding his lame Legg, he must gain God's blessing, and he will not give over wrestling until he get it: He was so constant, and so instant in prayer, and so fervent in spirit, Rom. 12. 11, 12. that this Earth-born man brought his Heaven-sprung Antagonist to a fair parley, Gen. 32. 26. (Thus Prayer is call'd 'struggle, 1 Tim. 2. v. 1, 2. that is, a parlying with God) wherein there is, 1. The Angels Request to Jacob; and 2. Jacob's Reply to his Request. In the Angels Request (in general) there is a clear Concession, that he was conquered by Jacob.*

Pugna suum finem, cum { Jacob } hostis, habet.

There the Combat or Conflict endeth, when either Party lyes along upon the Ground, or desires leave to depart the Field: Though the former of these did not beset Jacob's Adversary to fall before Jacob, yet he (even when lamed, and hardly laid at) will bring him to the latter, he begging his leave to be gone; wherein (more particularly) there is,

1. The Angels Request.

2. His Reasons for that Request, [*Let me go, [for] the day dawneth.*] The Reasons of this Reason are rendered variously, some seem *Suppositions* and others be *Substantial*. As the

1. Which is both *Jewish and Jesuical*, this Angel desir'd to be gone at Day-break to the rest of the Blessed Company of Angels, that he might carry on his part with those *Celestial Cherrishers* in singing their Morning Hymns and Anthems unto God: Thus the *Jewish Rabbies* Dreams, and therefore their *Targum Jeros.* triflingly turns the Text thus, [*Dismiss me, because the Pillar of the Morning ascendeth, and behold, the hour of the Angels praising God draweth nigh.* And the *Jesuit Mendez* Symbolizeth with this Jewish Notion, saying, Because it is the Task and Office of Angels to Sing Morning Hymns to God, as it is (saith he) the Employ and Duty of Men and other Creatures to Sing Evening Songs to him: From which Exercise this Angel must not be taken tardy, much less be absent, and therefore he saith to Jacob, [*Let me go, for the day dawneth,*] that is, hold me here no longer, 'tis high time, I should be gone to my Liturgy and Service: The only Scripture which seems to countenance this Jewish and Jesuical Opinion is, *Job 38. 7.* where 'tis said, [*The Morning Stars sang together, and all the Sons of God shouted for joy,*] whereby that Popish point cannot be proved; for

The Singing of Angels there mentioned, was the Melody they made in the Morning of the World, to wit, at the Creation, as *ver. 4.* clearly demonstrates, and what is this, to hold out their task every ordinary Morning of the day?

2. The Angels are exercised in praising God, not only in the Morning, but also at other times, to wit, *Night and Day*, *Revel. 4. 8.* and *5. 12, 12.* *Luke 2. 8, 14.*

3. 'Tis above demonstrated, that this was no Created Angel (tyed to any such task, but the Incarnate one Christ Coequal with the Father.

The second Reason rendered for this Speech of the Angel is, that therein he reminds Jacob of his Duty to his Relations, telling him, it was high time for him to be gone to his Flocks and Family which he had sent before him towards his Bloody Brother, so bids him haste after them, lest they should be destroy'd before he could come up to them: Neither can this Notion amount to the Genuine Reason, for Jacob's Natural Affection to his beloved Rachel, and to his dear Joseph, and to the rest, must needs be a sufficient Spur to hasten him away, as soon as he saw his Conquest once compleated.

The third Reason rendered (which comes nearer the mark) is, because the Angel would not yet have his Glory revealed (for he still dwelt in thick darkness, *2 Chron. 6. 1.*) either to Jacob himself, (who was almost over-whelmed with the dark ghastlings thereof in the Night-falon, *ver. 30.*) or to any of his Servants who might be sent (from his Family) to seek him, and see what was become of him, seeing he came not up to them. Here Christ (who dwelt in lights inaccessible, *1 Tim. 6. 16.*) would not have his unparallel'd Duel defrord and discovered

discovered to others by the Morning-light, because it was designed for a private Conflict without any Spectators, seeing it specially concern'd Jacob alone.

But the fourth *Reason* (which is fullest of simplicity) that is rendred for this Request of the *Angel* is, that thereby he might make a clear resignation of the Victory [to Jacob] from himself, candidly acknowledging to him not only as the Apostate *Julian* did to *Christ*, crying, [*Vicisti me, O Galilee!*] Oh *Jesus* thou hast Conquer'd me! but also as *Christ* himself after confess'd that his Spouse had Conquer'd him, *Cant.* 4. 9. the Hebrew signifies [*thou hast Bebearded me*] as if *Christ* did complain, he had lost his Heart, as a Man that is Bebearded hath lost his Head: *Christ* (as it were) confesseth there, that his Spouse had Conquer'd his Heart, that she had caught it, and carry'd it off from him, so that he was now become less a Master of it than she, for *Animus magis est ubi amat, quam ubi animat*, the Heart is more where it loves, than where it lives: And thus *Christ* would confess himself Conquer'd by us, and constrain'd to give his Blessing, could we be constant and instant in our wrestlings with him all this long Night till the Morning, *Psal.* 49. 14. Thus *Christ* here confesseth himself Conquer'd by casting down (as it were) the Cudgels first, and craving a Pass-port from the Conqueror, wherein he plainly yields to Jacob the Victory, in becoming an humble Suitor to him, instead of being a potent pre-vaileer over him; which still may be made much more apparent, if *Mercer* and *Drusius* give but a right Gloss upon *Hos.* 12. 4. who both jointly conjecture (in their Comments upon that place) that it was the *Angel* who wept and made supplication to Jacob for his dismissal, not contra, though the truer sense is, that Jacob did so to him.

The seventh Point or Part in this Famous History is, The *Knighthood* (as it were) which Jacob was dignify'd with for his forcible detinue (no less in the fourth respect to be wonder'd at than all the other) even from the King of Kings, the Great God: In this forcible detinue (which is Jacob's Famous Act and Heroick Action) as Jacob was the Agent or Detainer, so God was the Patient or Detained, though God (in his own Divine Nature) be 'Amabile, incapable of Passion, yet in this assumed Humane Nature, (*There wrestled a Man with him,*) he humbled himself to become a Patient, and submitted (*pro vis & modis*) to be detained; otherwise when wicked Men strive with the Great God, that they may sin more freely and without punishment, (this is a wicked contention or wrestling) so never any Man got the better of God, *Isa.* 45. 9. 1 *Cor.* 10. 22. *Job.* 9. 3, 4, 5, 8. He then overturns Mountains (the greatest Monarchs) in his anger, when he finds them in a way of opposition against him: He overturns, overturns, overturns all in his way, *Ezek.* 21. 27. as he did the old World by a dowsing Deluge; he tramples under foot the raging Waves of the Sea that seem to swell against him, *Rev.* 10. 2. *Psal.* 65. 7. His Right foot (the stronger) upon that more unruly Element (the Sea) as his Left is upon the Land, so that neither the Beast that ariseth out of the Sea, nor that out of the Earth, shall prevail over him: He stilleth both the Waves of the Ocean, and the Tumults of the People; yea all masterless Men, and all malicious Devils are mastered by him: They be all at his beck and check, and such as would lay all level, are laid level by him, as were that great *Leviathan* King of Egypt, and that proud *Lucifer* King of Assyria: Never any Mortal Man (though never so mighty a Monarch) could boast of the last blow at the Immortal God, or could cry *Victoria*; none ever scaped scot-free out of Gods Hands, he gives full payment to all prophane Persecutors, who dare be so fool-hardy as to Fight against God, *Acts.* 5. 39. *Gamaliel's* caution is as a loud out-cry, Oh come not near such an evil Act, or dare not to be found in the remotest tendency towards it. If you harden your Hearts against God, then God will harden his Hand against you, and hasten your destruction, *Prov.* 29. 1. and that without Remedy, 2 *Chron.* 36. 16. Oh that wicked Men would consider whether their ten thousand (even all their Forces they have on Earth) be able to grapple with Gods twenty thousand, even those Myriads of Armies or Angels which the Lord of Hosts hath ready in Heaven: Can a Man of no strength match that God who is of Infinite strength? Oh the madness of Men, thus to hazard their Weals in both Worlds upon such great disadvantages, *Luke.* 14. 31. as these. But here is a contention of a contrary Nature, 'tis betwixt an Holy Man, and the most Holy God; this was an Holy Contention upon a Threefold Account.

1. As this Contender with God, was not a wicked, but an Holy Man, that Testimony of *Moses* [*God bebold no Iniquity in Jacob*] *Numb.* 23. 21. holds true both as to his Person and as to his Posterity; yea, such an Holy Man was Jacob, that the Scripture, *Psal.* 24. 6. calls God himself (who is all Holiness) by the Name of Jacob: after the same manner is the Church (it self) call'd *Christ* himself, 1 *Cor.* 12. 12. All these four be Holy; God, Jacob, *Christ* and Church.

The 2d Account is, This Holy Contention (as it was 'twixt two Holy Persons, so) it was for Holy things, even for sure Mercies which the *Septuagint* calls [*τὰ ἁγία τὰ ἑδωκότα*] the Holy things

7

things of David, *Iſa.* 55. 3. and *Act.* 13. 34. Jacob did not contend with God (as wicked men do) how he might be wicked at his own will, without being controul'd by a superior will, but it was that he might have God's Blessing, which is a Blessing indeed, *1 Chron.* 4. 10. the Blessing of that Covenant made with his Father and Grandfather, and that Blessing must needs be an Holy thing, that is contain'd in the Holy Covenant.

The 3d Account is, This Holy Contention was manag'd by Jacob with Holy Weapons too. Such as Prayers and Tears are, which *Luther* calls, [*Instrumenta Belliſſima Eccleſia miſera,*] The most Military and effectual Ordinance and Engines of the Afflicted and Militant Church: 'Tis true, we read not of Jacob's weeping recorded by *Moses*; yet *Hosea* assures us hereof, *Hof.* 12. 4. [*He wept and made Supplication*] he both pray'd and wept for the Blessing (it was not the Angel that pray'd and wept for his dismissal to Jacob: To suppose this done by God to Man, is to take away that due Decorum, we should have of the tremendous Deity, and a thinking over-low Thoughts, and too vile Imaginations of the most High and most Holy God: Yet we read often, how Ardent Prayer is a pouring out the Soul to God, not without a Shower of Tears, or (at least) a Storm of Sighs: As the best Musick is upon the Waters, is heard farther, and much more Harmonious than upon the Land; So the best Prayers are attended with Tears, are most pleasing to God, and most prevalent with him: Thus Holy Jacob in this Holy contention with this Holy Angel by those Holy Weapons obtains those Holy Things. (1.) Holy Honour; And 2. The Holy Blessing.

First, The Honour, that is, of Knighthood; Christ when he found him, how he wrestled by weeping, and how he prevailed by Praying, Ask'd him, *Gen.* 32. 27. Saying, What is thy Name? As if he should say, [Thou art such a Fellow as I never met withal.] Hast thou trip'd up Esau's Heels, and prevail'd over him for the Birthright, *Gen.* 25. 33. and for the Blessing, *Gen.* 27. 36, 41. and now would thou trip up my heels also? Surely, thou art a None-such Man; and one without a Parallel: And for this Heroick and more than Angelical Exploit, thou shalt have from me the Honour of Knighthood: Hereupon Christ said to him (as it were) Kneel down Jacob, Rise up Israel; and thus (after a sort) he Knighted him: this was according to the Custom of the World, whose Conquerours have usually high Titles of Honour conferr'd upon them for their famous Conquests: As the one Roman *Scipio* was honoured with the Title of *Africanus*, for his Conquering *Africa*; and the other was stiled *Asiaticus*, for his Conquering *Asia*: Thus this Patriarch had both his Names from both his Conquests; for his first Name was given him for his Conquest over his Brother, *Gen.* 27. 36. Is he not rightly call'd Jacob? and now he is as rightly call'd Israel, for his Conquest over God himself, for so saith Christ, *Gen.* 32. 28. Thy Name shall not any more be call'd Jacob, but Israel; that is, not only, or not so much Jacob as Israel; for he was oft call'd Jacob after this, not only himself, but his Posterity also; yet both of them much more often Israel; Which Name (as the Angel expoundeth it) importeth a Princely Power with God: for [*Sara*] the Hebrew word signifies, to play the Prince, (the Greek word [*εὐνομία*], thou hast had strength to prevail) and *El*, God. Christ here asketh Jacob's Name, not because he knew it not, but that by Jacob's Answer, he might take an occasion for the change of his Name, which spake out a greater excellency was to be put upon him; as *Gen.* 17. 5, *Iſa.* 62. 2, &c. And we find in Scripture, That though both these two Names of this Patriarch be put upon the Church of God; yet with this Difference, when speech is made of the Church's weakness, then hath she the Patriarch's first Name, and is call'd Jacob, yea, and sometimes hath words of weakness joined with it, as *Iſa.* 41. 14. Fear not, thou worm Jacob, &c. but when mention is made of the Church's Valour, Victory and Glory, then is she call'd Israel; as *Amos* 7. 2, 5, 8. *Gal.* 6. 16. and quite throughout the Scripture the same may be observed. Moreover, Though the Church be call'd sometimes Jacob, yet is she never call'd Abraham, and she is also oft call'd Israelites, but never Abrahamites, or Isaacites (none of the Holy Patriarchs were dignified with so great an Honour). And 'tis Remarkable also, that lest the Church should so much as seem to be dishonoured with this Patriarch's weaker Name, she is never call'd Jacobites, but his stronger Name [*Israelites*] is given her for her prevailing with God and Men.

The Eighth and last Part or Point in this excellent History is, The Blessing that Jacob at last obtained by his valorous and victorious wrestling from his opposing, and yet Blessing as well as Blessed God. This also is entered into the Book of Divine Record, and is expressly Registered, *Gen.* 32. 29. as an Happy Issue of an Holy Combat, the Combat of Faith, which is a pattern left us for our practice in the sacred Memoires of this Patriarch's Life. Thus, long after Jacob, blessed Paul learnt from this Patriarchal pattern, to fight the good fight of Faith; whereby he got the best of Blessings, the crown of life, *2 Tim.* 4. 7, 8. and who also exhorteth all us to war the same warfare, as we are Men of God; Fight this good fight, *1 Tim.* 6. 11, 12. and

if we prove good Soldiers of Jesus Christ, 2 Tim. 2. 3. our Conquest shall be Eternal Glory. This very Copy of Jacob may comfort us in such Holy Combats; shewings

1. That we should always be in expectation of Assault; not only Men wrestle with us, but even Beasts, as Paul saith, *I struggle with Beasts*; at Ephesus, 1 Cor. 15. 32.

2. That when one Assault is over, others, and (it may be) more grievous must be expected.

3. That we wrestle not with Flesh and Blood, but with Principalities and Powers, and Spiritual wickednesses, and in high places, Eph. 6. 12.

4. And sometimes with God himself, (as Jacob here) who never Tempts (as Satan doth) to Sin, but from Sin, for our probation, (as he did Abraham, Gen. 22. 1.) never for our perdition.

5. Though God tempt us, and try us, yea, and possibly not only labour us hard, but lame us also, to humble us (as he did Jacob here to humble him) yet (through Grace) this very lameness is a badge of Honour (as it was to Jacob) as well as a memorial of Humility.

6. Though God belabour us never so much, yea, and lame us too in our wrestlings with him) yet he lets us live, (as he did Jacob here) In the midst of wrath be remembers mercy, Habb. 3. 2. and wherefore should the living man complain? Lam. 3. 39.

7. In all our hard labour and lameness, our gracious God supplies us with strength from himself for our support (as he did to Jacob here) while he is casting us down with the one hand, at the same time he is bearing us up with the other. He strengthens us with might, Eph. 3. 16. yea, with all might, Col. 1. 11. in the inner man by his Spirit.

8. This Example teacheth us too, that Victory cannot be got without Frailty and Maimings; Though we be maimed in pursuit of Victory, yet must we not let God go without his Blessing, as Jacob here.

9. Right Wrestlers will wring the Blessing out of the hand of Christ, who stands, not only to wrestle with us, but also to look on us (to behold how we wrestle) with one Crown on his Head, and another in his Hand, crying, [*Vincens Dabo*] To him that overcometh will I give this Crown, Revel. 2. 10.

And tis very observable, Christ promiseth his Blessing to all Overcomers in all the Seven Churches (as well as in that at Ephesus, v. 7. and to those at Smyrna, v. 10. as to those at Pergamus, Revel. 2. 17. at Thyatira, v. 25, 26, 27, 28. at Sardis, Revel. 3. 5. at Philadelphia, v. 12. yea, and to those that overcome even in lukewarm Laodicea, v. 21.) Read over all those Rewards there promised, they are all so Rich, that they are Richly worth wrestling for; and the Effectual fervent Prayer of a Righteous man availeth much for them, Jam. 3. 16. Thus the Prayers of this Patriarch performed with hard labour, (in word said. So the Septuagint read Hos. 12. 3. by his strength) had power with God, and Esau did, got the better or prevailed for the Blessing, v. 4. *Ob quam hoc non est omnium!* This is not every mans Mercy, whose praying is prevailing, This is the Generation of them that seek him, that seek thy Face, O God; This is Jacob, Psal. 24. 6. yea, this is Israel, who prevail'd as a Prince with God. Prayer (saith Luther) hath a kind of Omnipotency in it, of whom tis said, *Iste vir potuit quod voluit apud Deum*. He could have any thing what he would of God by his omnipotent Prayer. *Jerem* saith, *Deus ipse qui nullis contra se viribus vinci potest, precibus vincitur*. That is, God himself, who is otherwise unconquerable, may yet be conquered by Prayer, provided we persevere in Prayer (as Jacob did) holding out all the Night-time of a dark Dispensation till the Morning-light, and growing more resolute toward the latter end, than at the beginning, as he was.

Invidium Vincunt vota precesq; Deum.

Jacob never gave over Wrestling, Weeping and Praying, until God blessed him there, Gen. 32. 29. The First Enquiry is, what was this Blessing wherewith Jacob is said to be blessed here?

Ans. 1. The Jewish Rabbins thinking it to be Esau's Angel (which wrestled with him) Think also, that this was only his Confirmation of that Blessing which he had fraudulently forced from his blind Father Isaac, and now he would not let Esau's Angel go, till he had ratify'd it in Esau's stead.

2. Josephus judgeth, that Jacob would constrain this Angel to inform him of his future Fate and Fortune, what should happen to him in After-times.

3. Others understand this Blessing to be Jacob's external safety only, that the Angel, who had lam'd him of his Leg, should not lay Siege to his Life too by his own hand, or let him lose it by the hand of his Brother Esau.

4. *Thomas Anglicus* over-narrowly Interprets (with the *foreſaid*) this *Benediction* to be nothing elſe than the Impoſition of a new Name upon him, the Name *Jacob* chang'd into *Israel*.

5. *Abulentiſ* and others ſay, (as is *foreſaid*) that it was only the healing him of his *lame-neſs*, which was done (as they conceive) before *Jacob* met *Eſau* for the Reaſons *fore-mentioned*. But,

6. It was (without controverſie) the *Divine Bleſſing*, even ſuch a Bleſſing as was worthy for God to give (with whom he had Power, & againſt whom he prevailed, *Hos. 12. 3, 4, 5.*) And ſuch as would fully ſatiate this courageous Conquerour *Jacob*, *Pſal. 90. 14.* even that ſpecial mercy of God in *Chriſt*, for which this noble *Wreſtler* ſo earneſtly *wreſtled*, even with excellent *Wreſtlings*; as it was ſaid of *Mark-Antony*, He did not fiſh for Gudgeons and deſpicable Fiſhes, but for *Towns and Caſtles*: So *Jacob* did not *Duel* or *Fight* here for thoſe low Things *forenamed*, (they were comparatively contemptible to him) but for that peculiar favour, God ſhew'd to his People, *Pſal. 106. 4.* and that God ſhould do to him, as he uſes to do unto thoſe that love his Name, *Pſal. 119. 132.* It was not any common mercy that would content *Jacob* in his *contending* work; but it muſt be ſaving mercy, without which he could not live, and without which he durſt not die. This is made more maniſeſt by conſidering well.

Fiſt, How *Jacob* requested two things of the Angel, his Name and his Bleſſing. The former was denied becauſe he would not ſerve his Curioſity; the latter is granted, becauſe he would willingly ſuccour his neceſſity and ſupport him in his adverſity: This was the one thing needful, *Luk. 10. 42.* and neceſſary to be had; But that other was only Curious, and might well enough be ſpared: we muſt be willing not to know what God will not have made known, *Exod. 6. 3. Judg. 13. 18. 1 Sam. 6. 19. & Rom. 12. 3.* Therefore this ſecond muſt be a better thing than the fiſt, thus *Chriſt* dealt with his Diſciples who over curiouſly ask'd him [Wile thou at this time reſtore again the Kingdom to *Israel*?] He Answered, [It is not for you to know the times and the ſeaſons: but that which is far better for you [ye ſhall receive the Holy Ghoſt, &c.] ſo this Bleſſing *Chriſt* gives *Jacob* here, is answerable to that *Chriſt* gives to his Diſciples there, *Act. 1. 6, 7, 8.* to wit, the beſt of Bleſſings, for the Holy Spirit in *Luk. 11. 13.* is call'd [All good things *Mat. 7. 11.* it follows then that this Bleſſing wherewith *Chriſt* here Bleſſed *Jacob* was the moſt Divine Bleſſing that had all other Bleſſings in the Bowels of it, the Bleſſing of the Throne, that comprehended in it the Bleſſings of the Foot-ſtool, *Jacob* had got already a great ſtore of Foot-ſtool Mercies, much Wealth, Wives and Children, &c. theſe Worldly Bleſſings would not (and indeed could not) content him; He tuggs hard ſtill, and muſt have ſome better Mercy than theſe, even the Throne Mercy, to wit, Peace with God, well knowing, that would bring Peace with his Brother, and all other good things, as *Job 22. 24.* acquaint thy ſelf with God, and be at Peace with him, and thereby good ſhall come unto thee. He knew, his power to prevail with *Emmanuel* himſelf, would more inable him with power to prevail with *Eſau*.

Secondly, 'Tis ſtill more apparent, if *Gen. 35. 9, 10, 11, 12.* be likewiſe well conſidered, where God gives an explanation of this Bleſſing, wherewith he had Bleſſed *Jacob*: for there he (as he doth uſually) revives and renews his Promiſe with a freſh ſupply of comfort upon his Soul (now again ſaddened both by his fear of the *Canaanites*, &c. *Gen. 34. 30.* and by the Death of his dear and well deſerving *Deborah*, *Gen. 35. 8.*) for a further confirmation of his Faith upon the Promiſer. The ſum of the ſixth appearance of God to *Jacob* is expreſſ'd in one word [And he Bleſt him, v. 9.] how this was done is declared to be by two ways.

1. By another impoſition of his new name [*Israel*] to his further aſſurance, that he ſhould ſtill prevail with God, in new Temptations (as he had done in his late *Wreſtling*) and with men too, as he had already prevail'd with both *Laban* and *Eſau*.

2. By a new enlargement upon the ſhort benediction only named before, *Gen. 32. 29.* but here amply ſpecified, *Gen. 35. 10, 11, 12.* that *Jacob* might be Bleſt both by Word and Deed, yea Bleſt with Covenant-Mercy (which is the beſt of Bleſſings) for God makes it plain here, that the Bleſſing wherewith he Bleſſed *Jacob*, *Gen. 32. 29.* was verily the Bleſſing of the Covenant, yea of the ſame Covenant which God made with his Grand-father *Abraham*, They both having the ſelf ſame ground of Believing Gods keeping Covenant with them, to wit, [I am God Almighty, El-Shaddai, or All ſufficient] Greek *divine*, Self ſufficient, not needing any creature to help me, but am able of my ſelf alone both to Redeem you both, and to Ruine all your Enemies.] compare *Gen. 17. 1, 2.* &c. with *35. 11.* where the Grand Charter or Covenant (of both a Numerous, and a Royal Off-ſpring of the poſſeſſion of *Canaan*, but eſpecially of the Grace of the Covenant) given to *Jacob*, doth exactly agree with that before given to *Abraham*, *Gen. 17. 6, 8.* This muſt needs be a very ſweet allay to *Jacob's* fears from *Eſau's* accoſting him in an Hoſtile manner; if he underſtood God's Bleſſing thus *Gen. 32. 29.* as God explain'd it to him after, *Gen. 35. 9, 10, 11, 12.* he might then argue his Soul out of

Unbelief,

Unbelief, saying, God cannot be a *Liar* to me, in letting *Esau* cut me off, how then should I come to *Canaan*? &c.

When *Jacob* was thus *Bleat* (after *Prayer* and *Prevailing*) he then masters his own fear, makes use of two most probable prudentia means.

1. *Marshalling* his Companies in the best manner for saving of the last at the least.

2. *Marching* before them himself, and doing *low obisance* to his *Lord Esau*; whom meeting he finds the fullfiller of his *Feith* (so which those his *Prudentials* were only subservient) that God had *Chained up*, yea *Changed* his Brothers Heart from his former *hatted into present love*, and he that came to *Kill*, who he thought, came to *Kill*; yea and *shed Tears* to him, whose Blood to shed, he expected his Brother approached: Then could he not but see God and his Goodness in this unexpected kindness, when he saw the face of *Esau* (which so much he feared to see) although he had seen the Face of God. Thus had he *Esau* reconciled his (ways) *pleasing the Lord*, Prov. 16. 7. for this he *erects an Altar of Praise*, calling it *El Elope-Israel* joining his name with his own therein as a memorial of his Power of prevailing both with God and Men. Gen. 33. 1, 4, 10, 20.

Jacob after this *Covenant-Blessing*, meets with many Crosses and Calamities notwithstanding, and such as were Crosses from within even in his own Family, besides all the other forementioned were Crosses from without: which were principally five.

First, The *Ravishment* of his only Daughter *Beautiful Dinah*.

Secondly, The *Massacre* made upon the *Shechemites* by his two Sons [*Simon* and *Levi*] in revenge of the injury done to their Sister, Gen. 34. throughout.

Thirdly, The *Death* of his dear and best beloved *Rachel*, whereof the *Death* of *Deborah* (his kind Nurse) was the forerunner.

Fourthly, The *Incess* of his eldest Son *Reuben*.

Fifthly, The *Death* of his Father *Isaac*, the last three, Gen. 35. gives an account of: these five sad Providences attended *Jacob* in his return from *Syria* or *Padan-Aram* to *Canaan*, though he had Gods Command for his returning and his *Covenant* of *Weal* and *Well-doing* in it. There be yet other two dark and dismal dispensations (to make the five aforesaid seven, that number of perfection in imperfection (misery) which well nigh destroyed *Jacob* after he was got into *Canaan* (that Land of Promise) from which he had been absent about thirty years: The first of these last two, was the supposed Destruction of his dear *Israel Joseph*, Gen. 37.

The second was the *Real and Long Famine*, which drove him and his out of *Canaan* (the Land whereof he was true Proprietary by Gods Promise, as well as present Possessor) down into *Egypt*, where he died, and where before his Death be *Blessed Joseph's* two Sons *Ephraim* and *Manasse* and all his own Sons the *Patriarchs* and where also he swore *Joseph* to carry his Corps out of *Egypt* into *Canaan*; and to bury him there, as Gen. 45, 47, 48, 49, 50. chapters do fully declare: A brief touch upon these in their order.

First, *Dinah's Ravishment*, after that Friendly meeting and parting of *Jacob* and *Esau* (which indeed was no less than a double Miracle, that the latter should be so changed and the former so cheered with his Deliverance) *Jacob* comes first to *Succoth*, Gen. 33. 17. where his first House after so long a Pilgrimage was a Tent or Booth, (as *Succoth*, Hebr. signifies) wherein he sojourn'd, till his Cattle, (vi. 13.) had brought forth their Young. This was to testify himself a Stranger, having no stately Dwelling-place, Hebr. 13. 9, 10, 13. He was the Syrian ready to perish, Deut. 26. 3. professeth himself a Stranger at *Succoth*, not far from *Penuel*, Judg. 8. 15, 16, &c. the place which *Jacob's* Sons came to (as their first Stage) out of *Egypt*, Exod. 12. 37. Upon which double occasion of Remembrance, the Lord instituted the Feast of Booths or Tabernacles, Levit. 23. 34, 42, 43. which yet was not strictly observed, no not in *David* and *Solomon's*, the best of Times, until *Nebemiah*, Neh. 8. 16, 17. After this, 'tis said, *Jacob* came from *Succoth* (safe to *Shechem*, Gen. 33. 18. (as the word [*Salem*] taken not properly, but appellatively, signifies) to shew the prosperous passage God gave him hitherto, according to his Promise, Gen. 31. 3. and 32. 28. so long a Journey through so many Dangers and Difficulties; this is Recorded as a Miracle of Mercy, that no Evil did befall either himself, or his numerous Family (his Wives and Children) or any part of his prodigious Flocks and Herds (none casting their Young, or dying by the way) but all came safe and sound to *Shechem* in *Canaan*. Hence the Hebrews have that opinion aforesaid, that *Jacob* must therefore be heard of his halting before this, &c. but, whereas there had been hitherto no Mischief or Miscarriage either in him or in his house, Here and hence did arise *Jacob's* first fearful and sinful Cross providence, to wit, the Ravishment of his only Daughter *Dinah*, a *Damsel* not above Fifteen years old, of a comely Countenance, Born to him by *Leah*, &c. The Occasion of this Rape is thus related, Gen. 34. 1, 2. This *Virgin*, having been hitherto virtuously and

and religiously Educated under most strict observation of her Pious Parents, and perhaps silly Slipping and Sliding at this time out of their sight, out of a vain Curiosity, went out to see the Canaanitish Daughters, who then were coming forth from Shechem with Timbrels, to solemnize a solemn Feast, saith Josephus, to celebrate a Marriage with Plays and Dances (say the Hebrew Doctors) that she might observe their Persons, their Port and Postures, their Habits and Behaviours, and perhaps to pick up some Acquaintance with them; and some Companions among them, she being but solitary, as Jacob's only Daughter; so wanting (as she thought) some suitable company. *Moses* (God's Penman) gives darkly this Intimation, That *Dinah's* needlesetting abroad (either by the Indulgence or Ignorance of her Mother) to spy the Fashions and Novelties, both became the occasion of evil to her self, and the cause of Tears to the tender Eyes of her Mother *Leah*, if indeed her Heart were as tender as her Eyes: *Dinah* indeed went out from her Father's House or Tent (pitch'd in the Field before Shechem) only to see those of her own Sex (strutting with stretch'd Necks and Mincing with their feet within the City) but she was soon seen of the other Sex, and being seen, was Desired, and being Desired, was lustfully Abused by the young Prince of the Land.

Mars videt hanc, visamq; Cupit, potiturq; Cupid.

The Devil threw some Wild-fire-Balls through the windows of the Eyes into Shechem's Soul, and set it all into a Combustion; Satan made this Princely youngster's Eyes, an effectual Burning-Glass to set his Heart on fire, *us vidit, perit*. As soon as he saw this strange and lovely *Damocel* he lusted after her, Evil Concupiscence was begotten by his wanton Eye, upon this beautiful Object, and being once begot, it groweth unruly Headstrong, and hasteth to the Evil Act. He taketh her by force (picking her up among the Plays) and by force Defileth her, *v. 2. 5.* Thus this first Folly came to be wrought in Israel, *v. 7.*

Inferences hence are various; As, *I.* The most pious and faithful Families may have most fearful Mischiefs befall them, as Jacob's had here and elsewhere, and David's many afterwards:

The worst Misfortunes (through Satan's Malice) may happen in the best Families; which may serve, *First*, To caution men from placing too much Confidence in pious Parents Educating their Children; *Grace is not Hereditary*, 'tis not in the Parents power to infuse their own Holiness into the hearts of either their Sons or Daughters. *Secondly*, It may serve likewise to restrain men from pouring out too many rash Censures against Religious Parents, because of the Faults of their Children.

The Second *Inference*. Such foul Misfortunes fall not out in such Godly Families, but usually there is some Sin or other therein, which justly Vindicates God's Righteousness in permitting such severe Judgments to befall them: This is manifest even in that *None-such* Job's Case, whose *Miseries* (that befell him) were *matchless* and *beyond a Parallel*, though his Piety was such also; yet he cries out under them [I have sinned, &c.] Job. 7. 20. If he had none of those foul *Eccentric Enormities* (that his three Friends charg'd him with) he denies not, but at least he had *involuntary* and *unavoidable Infirmities*, whereby he justified God both in his Sovereignty, and in his own Sufferings: but much more 'tis manifest in David's Case, who cry'd out also [I have sinned] when he heard what sad Consequences were like to be for his Sin in the matter of Uriah, 2 Sam. 12. 9, 10, 11, 12, 13. And 'tis apparent too in Jacob's Case, when this first Mischance in his House came upon him; 'twas now some Seven or Eight years since the Lord brought him back from (Haran or Padan-Aram): yet had he not all this time thought of paying that Vow which he made to God when he was going thither, Gen. 28. 20, &c. 'Tis no wonder if God overtook him now with this severe scourge to rouse and raise up his dull, forgetful Head and neglectful Heart to pay his promis'd Vows.

The Third *Inference* is, All needless Gaddings abroad are of dangerous Consequence to young People (who are unfit to be wholly at their own finding) especially the weaker Sex, which may prove strong enough to provoke, but over weak to resist a Temptation. God hath Recorded this awful Example for the Admonition of others under the like Circumstances: *Alterius perditio tua fit cautio*, the harms caught by some, must be a warning to others: The word noteth here, that *Dinah's* wanton gadding abroad and gazing upon others, gave occasion to this warm Youngster to look and Lust after her. Therefore the same word teacheth after (and not without cause) that the younger women be Keepers at home, Tit. 2. 5. and 1 Tim. 5. 13. especially Virgins, whose Names (the three in Hebrew and the two in Greek) are derived from *House*, *Hiding* and *Shadow*, (as *Beth*, *Gnalam* and *Talal* signifies) and from *Lock'd Treasure*, and the *Apple of the Eye*, as *mechur* (of *mech bayai*) and *ayin*, bear that sense; to teach them, they should refrain from idle Gadding, and from Evil Company. The

Septuagint put in the word [*Kataquadin*] Here, which *Augustin* renders *Condiscipuli*, implying that *Dinah* did gadd to this City to learn some Fashions and Manners from the Citizen *Eunuchs*: This (*μαυρογυνωδι*, or) vain Curiosity, the Wisdom of the *Ancient Heathens* call a *Pest*, and shew how it should be shunned accordingly: This *Homer* teacheth in the Moral o. his Fable concerning the *Mouse*, which being Ambitious of the *Frog's* Friendship, left her own Paternal House, and went out of Curiosity to view the *Frog's* Kingdom that lay under Water, where the silly *Mouse* (once plunged in) was soon Drowned: 'Tis great pity that any of our Daughters should become no wiser than this silly and simple *Mouse*, so childishly to expose their Chastity by their Curiosity: 'Tis an odd (yet a wise) Saying in *Ecclesiasticus*, [If thou have Daughters, keep their Bodies with care, and shew not thy Countenance over- cheerful to them.] That is, let not your fond Indulgency give them too much Liberty in Gadding abroad, especially if she be one (as the Poet expresseth it) that is,

Nubilis apta Viro

Ripe of Years, and capable of being Defiled, no care can be accounted too much for their preservation, especially in our Debauched Days, wherein the *Apostles* Rule is almost rased out [Let every one keep their Vessel in Sanctification and Honour]: *Thess.* 4. 4. And that [Whoremongers God will Judge] *Hebr.* 13. 4.

The Fourth Inference is, If this mischievous Miscarriage happen'd to *Jacob's* House through the Indulgency of the Mother in too much Cockerling her dear and only Daughter; This sounds a loud Alarm to All over Fond Mothers, whose over-strong Affections will probably bring over-strong Afflictions: And where they do love too much, they may (possibly) Grieve too much; as *Leah* here, who might read her Sin writ upon her Punishment. *Dinah* is call'd the Daughter of *Leah* here, by an Emphasis; for *Leah* was but *Jacob's* first Wife by intruding her self into *Rachel's* Right and Room: If she did think upon that wrong (done by her) both to *Jacob* and to her Sister, she might now take an occasion to reflect upon her self, and remember her own Sin, (which this Miscarriage (of her Daughter) might well remind her of;) for as she (the Mother) became a Wife too soon by her own Fraudulency, so *Dinah* (the Daughter) became not a Wife soon enough, being made a Bedfellow to him, whom she had not time to call [her Husband] by her own precipitancy, which if help'd forward by *Leah's* doing Indulgency, (supposing as before) her Heart as tender as her Eyes, she might see cause enough now to wash her tender Eyes with whole Floods of Tears on this double account; yea, *Jacob* himself felt God's Hand upon his Back, so laid his own hand upon his Mouth, smothering his Grief, v. 5.

The second Mischief and Miscarriage in *Jacob's* House; was the Massacre made upon the City *Shechem* (wherein *Dinah* had been Despoiled) by his two Sons, *Simeon* and *Levi*. This followed the first Mischief, as the Effect doth the Cause, and as the Thread doth the Needle. In the first is held forth the heinous sin, to wit, the Rape upon *Dinah*: In this second is contained the grievous punishment, for that great sin, which was inflicted upon the whole City. This punishment is, 1. Proposed, 2. Prosecuted, 3. Executed. 1. 'Tis proposed, that Revenge should be taken (some way or other) for this intolerable Affront done to this Honourable Family; wherein are considerable, 1. The Inducement so; and 2. The Opportunity for some Revenge. 1. The Inducement was twofold. 1. *Jacob's* Silence, *Gen.* 34. 5.

Curæ loques loquuntur, Ingentes stupent.

Great (undoubtedly) was his Regret and Grief, who now had as much cause to lament *Dinah*, as a Harlot, as ever he had to love her as a Virgin, yea as his only Daughter; yet his prudence made him patient, and to hold his peace, as other godly men did after him, *Levit.* 10. 3. and *Psal.* 39. 10. Accepting the punishment of his iniquity from a Righteous correcting God, *Levit.* 26. 41. He saw this severe Rod, that smarted upon his back, was yet laid on by his Heavenly Father's hand; therefore he smothered his sorrow with his silence, whereby (no doubt) his heart was like to break for want of a Due Vent.

Expletur lacrymis, egeriturque dolor.

That sorrow is many times the greatest at the heart, which hath the least vent at the mouth or eyes, as *Iob* 2. 13. Alas! what could this good old Patriarch do, but patiently acquiesce in God's Will, and calmly cast himself down under his mighty hand, well knowing, that no impatience or passion of his could procure again that Virginity, which his dear *Dinah* had lost?

The *second Inducement* was, his Sons both grief and wrath. v. 7. a pair of unruly passions, especially when combined and in complication, as here; then make they the *strongest Conspiracy*, as 2 Sam. 15. 12. These two *head-strong Affections* (siding, as it were, upon the backs of each other) so transported those Sons, that they did not only prosecute, but also execute their Plot and Project of Revenge, and thought they had good reason to do so madly as they did, and that there was some sense in their sinful sin, yea and that they were more *chary* of their Sister's Chastity, than her good Father was, and disliked Shechem's Lewdness more than he. This is plain by *two passages*, the first is before the Massacre in declaring the ground of their grief and wrath [because Shechem had wronged Joly in Israel] v. 7. which was more than silent Jacob (their Father) had yet said to them; and wherein they did, indeed, lay no more than what was right, giving that filthy Act in due *Accus* and *Aggravation*.

1. Styling it [*Folly*] in the most proper sense, for *Sin* and *Folly* (in the Scripture phrase) are names of the same naughtiness, as Josh. 7. 15. and Judg. 20. 6. 2 Sam. 13. 12, &c. and the Reason that these two are *convertible Terms*, is very cogent; what greater Folly can there be in the World, than to refuse the greatest good, to wit, God; and to chase the greatest evil, to wit, Sin, and that to the hazarding of the loss of the best thing within us, that is, our precious Souls, yea and the best thing without us too, that is, the Kingdom of Heaven? And

2. *Folly* in the sublimest degree, and in its worst situation; they brand it with an *Emphasis*, calling it [*Folly in Israel*] that is, in the Church, where Fornication should not be so much as named, Eph. 5. 3. much less committed there. Sin is *advised* every where, but most of all among Saints. A Thistle is tolerable in the Wilderness, but 'tis intolerable in a Garden of Pleasure. The second passage was after the Massacre, in their irreverent and unson-like Repartee they returned to their Aged Father, who reproved them for their Rage and rash Revenge, v. 30. 31. [Should he deal with our Sister as an Harlot?] say they; no, nor should they have dealt so cruelly with their Confederates, as if no better than Brutes, whom they first *courted* into a Covenant, and then basely and barbarously, yea brutally butchered them; Therefore Jacob's silence (upon hearing of the Rape of his Daughter) was far better than his Son's Self-vindication (notwithstanding their fair pretences afore-mentioned) and he did far better in holding his peace thereat, than they did both in their malapert pertinacy and perulancy towards their grave Father the Patriarch (in thus justifying their cursed Cruelty to his face, Gen. 34. 31.) as well as in their bold and bloody Butchery upon these poor Barbarians. According to Solomon's saying [He that ruleth his own spirit, is better (and doth better) than he that taketh (and ransacketh) a City,] Prov. 16. 32. By the Falm Estate the spirit in us lusted to Envy (and to Revenge) Jam. 4. 1. 5. Uraguly Anger is outrageous, and never thinks what becomes a man for the present, nor fore-thinks what will come following for the future hereafter, as may well be exemplified in those two bloody Brethren. How much better was Valentinian the Emperor, who laid upon his death-bed. That among all the Victories, one only did most comfort him; and being asked what it was? He answered, I have overcome my worst Enemy, my own naughty heart. The same might good Jacob say here, in his Silence under this Suffering, and in his Patience under God's Providence, which both hush'd and diminished murinous Thoughts in his Soul, as the Town-Clerk did the many-headed multitude in Ephesus, Acts 19. 35, 36, &c. Whereas on the contrary, his Sons rush on into Rash and Revengeful Outrages, never endeavouring to becalm the Raging Waves of their own turbulent and boiling spirits.

Cedamm, leve fit, quod bene fertur, annu.

The afflicted person that *sisteth alone and is silent*, Lam. 3. 28. makes his burden more bearable.

The *second Considerable* in this plotted and projected Revenge, is the fair opportunity for it, both given on Shechem's side, and taken on Simeon and Levi's side.

1. That which was given by Shechem, was, his offering to make Desfloured Dinah some Amends (as they phrase it) by his Marrying her. 'Tis said, v. 2. Shechem's Soul clave unto Dinah, Hebr. *Dabak*, was glued to her; wherein, as bad as he was, yet was better to her than Amnon was to Tamar, or many other Debauchees of our day, in several respects. For,

1. He after Defiling Dinah, still loved her exceedingly, even with Soul-love, and desired still to take her into his bosom, but Amnon (who had a better Father and Instructor than Hamor the Heathen was) first forced Tamar, then turns her (yea kicks her) out of doors; for 'tis expressly said, He hated her exceedingly, 2 Sam. 13. 14. 15. &c. his lust promising more to him in the expectation and ambition, than he found in the fruition by a just hand of God.

2. Shechem courted his base-born Love (or rather Lust) by seeking to make her his law-ful

ful Wife, whom he had before unlawfully prostituted as his Harlot; whereas Tamar modestly proposed a Match and Marriage to Amnon (though it was impracticable by the Law, Levit. 18. 6, 9, 11.) rather than Harlotry, to allay the rage of his Lust for the present, and to escape the brunt of his violence: *Howbeit he would not hearken to her voice.* 2 Sam. 13. 14. 13. 14. neither in this, nor in other grave counsel Tamar gave him: His Lust raged louder, and did out-cry all her pious persuasions, and the Devil making him stark deaf to all, he pursued his wicked purpose, and after it his raging Lust was turned into the Fury of Folly, and Amnon's desperate madness in thrusting Tamar out of doors (after he had satisfied his Lust upon her) publicly proclaimed his own sin, and exposed his innocent Sister to open shame, not taking the least care, after committing, for concealing his sin, or for qualifying her sorrow.

3. Shechem, after he had Deflowered Dinah, *spoke kindly to her.* 2. 2. or, as the Hebrew hath it [*spoke to her heart*], which the Greek translateth [*according to her mind*] and the Chaldee paraphraseth, [*He spoke comfort to her heart*], for he finding the Damocel disconsolate, and sadly dejected (for the injury he had done her) and declaring her great dolour of heart, by floods of tears flowing from her Eyes, he laboured to counter-comfort her by promising to make her a Princess (in marrying her) and to endow her with a Prince-like Port and Pension. According to the old Rule in that case provided [*Or Dotat, & Ducat.*] If a man humble a Virgin, his Must be, both to give her a Dowry, and wishal to take her in Marriage. Nevertheless this is no satisfaction to the great God (whatever it may be accounted to the poor wronged Woman) for Marriage (which is God's Ordinance) must not be entered into through the Devil's Portal. 'Tis a wicked preposterous practice, to make Women *Married with shame*, before they first be made *Wives with credit*: But however quite contrary to this comforting course of Shechem to Dinah, was that of Amnon to Tamar, whom he most notoriously discomfited, by turning his Love (or Lust) into the contrary extrem of Hatred, by belching out of his black mouth his [*Arise and be gone*] and by positing her out of his presence (so rudely and ragingly) before any part of her sublime sorrow could be digested, 2 Sam. 13. 15, 16, 17, 18, 19. or her Innocency and Honour could be secured by Secrecy. Her Disfavour flowed from his brutish Lust (bewitched with the Bait of her Beauty) but his kicking her out of doors (under her aforesaid circumstances) must come from her *harsh Cruelty*.

4. This Example of Shechem, may serve also to condemn the prophan practice of those Debauchees of our day, whose hearts and lives are so loose, that they like not to come into any Bonds, or under any Yoke, no not into the Bond or Yoke of Marriage, though it be both a Sweet, Honourable, and an Holy Bond or Yoke.

1. 'Tis a Sweet Yoke [*Conjunctum, licet Jugum, dulce tamen est Jugum*] Wedlock, though a Yoke, yet it is a most sweet Yoke, Marriage, quoth Merry, *Age*, when rightly managed and managed, 'tis the merryest part of mortals life; hence *Marriage day* is call'd [*The day of the rejoicing of man's heart*] Cant. 2. 11. because man then finds again his lost *Bliss*, which is matter of great Joy.

2. 'Tis an Honourable Yoke, Heb. 13. 4. *Honourable to all, to Gentle and Simple, to Clergy and Laity*, so called.

3. 'Tis Holy as it is call'd the Covenant of God, Prov. 2. 17. and of Divine Institution for Humane Good, even in the State of Innocency, Gen. 2. 18, &c. But we have got such dissolute and prodigal persons that Abhor Marriage (as they prophane profess both with their words and deeds) calling this Sweet, Honourable and Holy Bond [*a Cursed Confinement*] *disliking honest and peculiar Enclosures*: These worst sort of Levellers break down all Hedges, lay all in common, and like, yea love more to live upon the Commons: May they but have common Whores, they matter not for proper Wives, contrary to Exod. 22. 16, 17. which forbids Enticing, and Deut. 22. 28, 29. which forbids Enforcing a Maid, and many other Scriptures. Yea and contrary to this Heathen (Shechem's) practice here, who though he had once enforced, as well as enticed Dinah, yet would he know her again no more (as 'tis said of Judah in the like case, Gen. 38. 26.) as an Harlot, he would not make that a sin of Custom, yet desires to enjoy her as an honest Wife, not as a dishonest Whore.

5. And lastly, Shechem here doth shame those precipitant and preposterous practices of Stealing Wives without Parents Consent. This very Infidel would not dare to do so, saying to his Father, [*Get me this Damocel to Wife*, Gen. 24. 4.] that is, with the consent of her Father also, he would not make Dinah his Wife without the consent of Parents on both sides: He asks Hamor (her Father's) Consent, and Requests him to be a means of procuring Jacob (her Father's) Consent also. This pattern (in concurrence with many other before, as of the Marriage of Isaac, of Benjamin, &c.) plainly proves that Law of Nature and of Nations, saying, *Wedlock cannot Lawfully be Contracted* (without the Authority and Consent of Parents) by their Children: And that Civil Law wherein the Lawyers say, [*Nep gremiatur, sed consensu*]

senfus nuptialis constituit,] 'tis not *Coyulation*, but *Consent* both of *Parents* and *Parties* that constitutes a Lawful Wedlock; all which three *Laws* aforesaid, have their honourable Descent from the *Divine Law*, as from *Exod. 22. 17, 18. Deut. 22. 28, 29.* aforesaid, and many others; as in the *Fifth Commandment*, &c. Children are a principal part of their Parents Possessions, as *Job's* Children were accounted by *Satan*, yea, a piece of themselves, as *Mat. 15. 22. Have mercy upon me*, cries the Mother, that is *upon my Daughter*, &c. Meet it therefore must be, that Children be dispos'd of in Marriage by their Parents Consent, which yet (in the Church of Rome) is oft-times but a little regarded, notwithstanding the *Natural, National, Civil* and *Sacred Sanction* of that indubitable Right and Law. It seems even the practice of those *Infidels* or *Pagans* was more honest and honourable, than that of the *Popish Papagans*, whose ordinary Custom is for Children to *Contrait* and *Marry* without Consent of Parents, provided they have the *Popes Dispensation* for it, whereas no such *Bulls* or *Dispensing Bills* of that *Roman Beast* were in such cases heard of in *Jacob's* time.

The second Remark is, How this *Plot* and *Project* was prosecuted, after it was first projected.

First, A *Treaty* is propounded by *Hamor* with *Jacob* about his Son *Shechem's* Marrying his only Daughter *Dinah*, whom he desires to purchase by Endowing with what *Dowry* he would please to demand, as was the manner of the *Eastern Countrey* to buy their Wives (though it be ours otherwise, for *Fathers* with us, buy Husbands for their Daughters, by giving both their *Persons*, and some *Portions* with them in Marriage.) *Dinah* here is desired to be bought at any price they would propound, [*Ask me never so much*, *Dotem & Donum, Dowry and Donative*,] Hebrew; *Multiply ye upon me vehemently*, saith *Shechem*, I will spare no cost to purchase her, using other stately Arguments to accomplish the Match, *Gen. 34. 8, 9, 10, 11, 12.*

Note here, 1. A fond Father seeks to satisfy the Lust of a loose Son, whom rather he should have severely punished: Such *Parents* (saith *Bernard*) are *parempiores potius quam parentes*, killing their Sons Souls with fond kindness to their Bodies; like Apes, who kill their Brats with cuddling them too vehemently: This young Prince had but a Licentious Education; usually with such, [*quod libet licet*,] what they list is just & lawful, but alas! unruly Youth oft-times put their Aged Parents to much Travel and Trouble, as *Shechem* did *Hamor* here, *Sampson* after did his, and the *Trojan Paris* to his, and to his City *Troy*, which was destroy'd by his Licentiousness, as the City *Shechem* was here by Prince *Shechem's* Looseness, which two Stories run alike in many parallel Lines.

2. Note here, That *Shechem* (compared with *Amnon* and our *Debauch'd ones*, as before) seems an honest Man, he appears praise-worthy and commendable (as loose as he was) in some respect, for though his Lust had been lewd to *Dinah* in Deflowering her, yet now it was his Love, (not Lust) he will Treat for Marrying her, and his Affection set such an high price upon her Person after her prostitution, that he would now put a punishment upon himself, and fix a great Fine upon his own Head in both a *Dowry* (as a satisfaction for the injury done her,) *Deut. 22. 28, 29.* and a *Donative* (as a purchase, for a better Propriety in her) for *Shechem*, ver. 12, with two words [*Harabbu Mohar, a Massan*] he was in Wedding-haste (as we say) to satisfy all Objections, for his former word [*Mohar*], signifies, 1. Satisfaction, and 2. A *Dowry*, as his Muilt or Amercement he lays upon himself, and leaves the sum it self to their Mercy, bidding them multiply it as much as they pleased (as the word [*Harabbu*] signifies; together with *Massan*, or Gift) and all because he had rob'd her of that (her Virginity) which was not in his power to restore to her. *Shechem* (in a word) makes this double offer here, that he might more honestly make amends for his dishonesty, and the better buy to himself a right in *Dinah* for the future, whom, by his former abuse of her, he had unjustly, as well as unchastly possessed: How will all this Candour and Kindness (as well as honesty) in this poor Infidel rise up in Judgment against the Damned-Roaring-Wobbling Youngsters of our day? If the wrath of God did fall so foully upon him and his City, (notwithstanding all this appearance of good) what can our ungodly Sinners (who should know better things than he could, as being nominal Christians, yet practise nothing but evil, and wickedness with a witness) expect? If God chastis'd this Heathen with such severe Rods (though he acted thus honestly after) assuredly, God will scourge our Pseudo-Christians, our Mock-Muslimums (who want nine parts of ten of *Shechem's* shew in retracting his Exorbitancy) with the most Mortal-stinging Scorpions: This Infidel acts this villany but once, and seems to make a plausible Retraction, but the Debauchees of our day do thus villanously, not once only, but often, they do it daily, and drive the Trade of wickedness without any remorse or regret; yea, they glory in their shame, *Phil. 3. 19.* What can come in prospect of such, but a certain fearful looking for of Judgment and fiery Indignation which shall

shall devour those Adversaries? Heb. 10. 27. Of how much sorer punishment (than that which befel Shechem) shall they be supposed worthy of? ver. 29. 'Tis a fearful thing to fall into the Hands of the living God, ver. 31. Alas that they know it not, they are hanging over the very Chimneys of Hell, and that by a rotten Thread of a Frail (yea, the more so, because a flagitious) Life, if that once break, down they drop into pain without pity, into misery without mercy, and into torments without end, and beyond imagination.

The second part of the Prosecution of this Plot was the delusory and deceitful dealing of Jacob's Sons with Hamor and Shechem in this Treaty desired: This last (indeed) gave but a fit occasion for the Plot, but the first took that advantage, and 'tis expressly said, the Sons of Jacob dealt deceitfully, ver. 13. alledging a ground, [because he had defiled Dinah,] which they thought might justify them for their deceitful dealing: Hereupon they craftily prosecute their Plot for Revenge: 'Tis probable Jacob (whose plainness was his praise, Gen. 25. 27.) was not present, at least, the whole time of this Treaty: But the matter was manag'd by his Sons (unlike their Father in sincerity, and whose deceitful dealing was recorded as their Reproach) in their Fathers Name: Had Jacob been personally concern'd in the Treaty, he would certainly have dissuaded them from dealing deceitfully, or had he consented to the propositions of Shechem, he must have said somewhat more to the Shechemites for their better assurance than is Recorded in Scripture, as for Josephus's relation of this Story in his Antiquities, 'tis neither Authentick nor creditable. We may better suppose Jacob's absence, considering,

1. Not only the greatness of his grief for Shechem's deflowering his only Daughter, whom his Holy Eyes would not so much as behold (as Elisha would not vouchsafe so much as a look upon wicked Jehoram, 2 Kin. 3. 13, 14.) and to whom he could not give any the least countenance: But also,

2. The firmness of his resolution against all such Marriages, for his Holy Seed were expressly forbidden to marry any of the Cursed Canaanites, Deut. 7. 3, 4. and such a fact was quite contrary to his Grand-father Abraham's charge, Gen. 24. 3. and probably his Father Isaac's too, Gen. 26. 35. & Gen. 28. 2, 6, 8. with Gen. 27. 46. in which latter places 'tis expressly prohibited; now we cannot well suppose, that Jacob (with his plainness of mind) would willingly be present in treating about such a Match as he never meant to make (being so Diametrically opposite both to former Precepts and Presidents of his forefathers, and to the after law of God) 'tis therefore most likely, that he absented himself, and (in this emergency of his pressing necessity) suffer'd his Sons to manage the matter of the Treaty, and to answer the motion of Shechem and Hamor, which they presum'd to carry on in their Fathers Name, who had no hand at all in, nor knowledge of much less consented to their craft and cruelty; those therefore whom the Scripture blames for deceitful dealing (though towards Idolaters and Infidels) were (not Jacob, but) his Sons, v. 13, 14, 15, 16, 17. and among them Simeon and Levi were the principal, (being full Brethren to Dinah both by their Mother Leah, as well as by their Father Jacob, so most concern'd in the Quarrel) all the other Sons of Jacob were but accessories, and accessorium sequitur principale: The latter follow the former as their leaders both in the Prosecution and in the Execution, as after: These Sons of Jacob were ingeniose nequam, wittily wicked in this work:

Hen quantum subitis casibus ingenium!

What a witty answer the Devil help'd them to ex Tempore, all on the sudden to Shechem's surprizing Request? They readily devise and propose a Deceit whereby they might both Rescue their Sister Dinah out of Prince Shechem's hands (which, they being but few, could not do by force) and be Reveng'd of him for the Rape committed: The Deceit lay here in the general, inasmuch as one thing was pretended by them as good for Shechem, &c. and another thing intended for evil to him and his. In this Devilish Deceit, they first most craftily contradict Shechem's motion, refusing to own it upon a Religious Account, and using an Argument ab impossibili; saying, 'Tis impossible, impracticable [We cannot do this thing] v. 14. which indeed was rightly argued, because God had forbid it to his Fore-fathers, though the plain prohibition of it appeareth not expressly before the promulgation of Moses Law [To give our Sister to a man uncircumcised, would be a Reproach to us;] herein was their Real Deceit, making Religion their Stale and Stalking-horse to their worldly and wicked Respects. Thus Jezebel pretended to keep an holy Fast, when she intended to kill Innocent Naboth, 1 King. 21. 9, 10, &c. and thus Herod pretended to worship Christ, when he intended to worry him, Mat. 2. 8, 6, 16, 20. Yea thus the Emperor Henry the seventh was poisoned by a Monk in the Sacramental Bread. All these Instances are not Examples of Religion, but of Irreligion, and this of Jacob's Sons is not recorded for Imitation, but only for Caution; they deny'd the proposal of Shechem deceitfully, that they might fire up the young Gallants Affections the more by their Denial; For,

Nititur in veritum semper, cupimusque negata.

'Tis the nature of Man to make most after Denied Morfels. Yet secondly, They grant to Gratifie him (when they had thus prepared him for his yielding to any Terms) upon condition of embracing their *Circumcision* with their Daughters, v. 16. Herein lurketh their further Fraud, in requiring of the *Shechemites* to be *Circumcised*, not that they might become thereby like the People of God, the *Hebrews*, but that, when most fore with their *Circumcision*, they might then be a People fit for their slaughter.

Thirdly and lastly; Those Sons of Jacob cajole *Shechem*, &c. into a compliance to their Covenant, of being *Circumcised*, otherwise say they, [We will take our Daughter, and be gone] v. 17. that is, we resolve to Rescue *Dinah* by force of Arms, unless you consent to our conditions: Where their phrase they use (calling *Dinah* their Daughter) plainly imports, they manag'd the Treaty in their Father's name (as *Jezabel* writ her Letters in her Husband's (King *Abah's*) name, not in her own, which was not of that Authority, 1 Kings 21. 9.) for had they Treated in their own names only, then they would have said [our Sister] and not [our Daughter.] Thus Royal Authority is oft-times abused by evil minds, to give Power unto their Hellish Projects, as *Jezabel* did the King's Secretary and Signer for murdering *Naboth*, (as if she had been the King, and *Abah* only the Queen) and as *Haman* hid his murdering Malice against the Jews under the Royal Cloak of King *Abasuerus* Esth. 3. 12. And thus likewise these two Brethren in iniquity (as their Father after calls them) do palliate their own wicked Project (whereof the good old man was altogether ignorant) with that plain Patriarch's Authority, to make their Covenant the more creditable and authentick with the credulous *Shechemites*.

This brings us to the third part of the Prosecution of their Plot, to wit, the success of it, v. 18, &c. *Hamor* and *Shechem* consent to this Covenant, though it was an harsh and hard condition, for they must both bleed by it in *Circumcising* their Flesh. This did they readily, not for the sake of Religion, but for love to *Dinah*, and to the Wealth of *Israhel*.

*Quid non mortalia pectora cogunt,
Auri sacra Fames, & Amoris sava libido?*

What will not the force of love, or insatiable lust, and unsatisfied desire, or unquenchable Thirst after Gain, compel mortal men to comply with, and consent to, even to the hardest conditions? *Shechem* here (whom the Hebrew calls *Hamegnir*, v. 19. that is, a foolish Boy, being blind with Love, and not ruled by Reason) rashly rusheth head-long into the act of *Circumcising* himself first, as he had done before in Ravishing the Damozel: In neither of which Actions was Right Reason either his Rule or his Ruler, but Heady Affection was his Rider and Driver, walking in the ways of his heart, and in the sight of his eyes, Eccles. 11. 9. without any regard to Religion in the latter, no more than in the former Fact; not knowing what he did in either. These two Princes (Father and Son) thus complying with the condition, undertake by an Elegant Harangue and Oration, to perswade and prevail with the People, v. 20, 21, 22, 23. wherein they politickly cover their own private ends with a plausible pretence of publick good, and loudly proclaim vast Profit to the People from those peaceable men (so they call'd them, but such they did not find them.) This proposal of profit doth prevalently perswade the People to an Approbation: They all conform to the condition, are all (to wit, the Males) *Circumcised*, v. 24. This Ushers in the last part of the Plot or Project, to wit, having thus far and fairly prosecuted it, the final and full execution of it. Now those Sons of Jacob had brought the simple *Shechemites* into their desired and deligned Noose; they let them alone until the third day, v. 25. which is ever the worst day, to those that are wounded; wounds received are then most sore and painful. This gave *Simoon* and *Levi* their wished opportunity, both for a Rescue of their Sister, and for a Revenge of her Rape: They (with the Assistance of their other Brethren) assaulted the Citizens, while they were so sore, that they could not stir in their own Defence, kill with confidence both the Princes and the People with the edge of the Sword, v. 26, 27.

Delirant Reges, plebuntur Achivi.

One only Sinned, All Suffered; A little leaven leaveneth the whole lump, 1 Cor. 5. 2, 6. especially when that four leaven of Sin is found first in the head: Sins of Princes bring Punishments upon their People; the Sin of one Man, of one Man only, especially of a publick Person (as *Shechem* was here) may raise God's Wrath to the ruin of many, 2 Sam. 24.

17. and 2 Chron. 32. 25. and Gen. 20. 7, 17, 18. wherein (though as from God the People may justly suffer for their own Sins, as the *Shechemites* did here) yet their Princes are punish'd also *relatively* (if not *personally*) in their Peoples Punishment, in regard of their Interest in them, and Participation with them: The Sins of Princes are worse than the Sins of the People (though both be before the Lord) upon the Account,

1. Of Imitation, *Regis ad Exemplum totus componitur Orbis*; Princes are the Peoples Looking-Glass whereby they Dress themselves either with Good or Evil: *great need we have therefore to pray for Good Governours*; for generally, as Princes are, Good or Evil, so are the People: when *Crispus* (the chief Ruler of the Synagogue) believed, many Corinthians believed also, Act. 18. 8. and Paul was loth to lose *Paulus Sergius*, that prudent Deputy, by that Sorcerer *Elymas*, because he well knew that his Conversion would draw on many others to Conversion likewise, Act. 13. 6, 7, 8, 16, 12. As on the contrary, *Peccatores* made Israel to Sin, and universally, as the Kings of Israel and Judah were Godly or Wicked, so were mostly the People; in which, as in a *Beast*, the whole Body follows the Head.

2. Upon the Account of Imputation: How was the Sin of David imputed to Israel, and the People were plagued for his personal Sin of Numbring his Warriors (as well as Worthles) in a way of carnal Confidence? 2 Sam. 24. 15, 17. and 1 Chron. 21. 1, 2. How was the Sin of *Hezekiah's Pride*, and Ingratitude to God, Imputed for a Punishment upon his People, 2 Chron. 32. 25, 31. People pay for Princes Sins, as here *All the Males were Massacred* by the Sons of Jacob, because the wrong their Sister suffer'd was done by a Male; yea, a Prince-Male, in whom all Male-Administrations are abominable both to God and Man. And the rage of *Simeon* and *Levi* was raised to such an height of Revenge at this abominable Act in a Prince to their Sister, that the Murder of all the Males must not alone satisfy it; but they Strip the Slain, and plunder the whole City of all their Goods, Gen. 34. 27, 28, 29, &c.

The next Subject of Discourse, is, How the good Old Patriarch repented the Treachery and Cruelty of his Sons after the Slaughter and Spoil of the *Shechemites*; This plainly appeareth in his smart Expostulation with them, and most sharp Reproof of them, v. 30. wherein he evidently witnesseth an utter Abhorrence of their abominable Wickedness: And whereby Jacob makes an undeniable Vindication of himself, that he was no Abettor, much less the Author of such unparalleled Impiety, which yet is commended for laudable Zeal in the Apocryphal *Judith* Chap. 9. 2: (this is one Argument for Exploding that Book from the Sacred Canon of Scripture) whereas the true Canonical Pen-men of the Holy Ghost do so much condemn it for a Matchless Villany. For, First, Jacob Damns the heinousness of this hellish Act in this his pious, pithy, and pathetical yet dolorous Declamation: Wherein,

1. He declares how great his Dolour was wherewith himself was Affected and Afflicted by this impious, barbarous and perfidious Action, branding his Sons with the black Name of [Trouble-Houses and Trouble-Towns] for Troubling their Aged and Innocent Father both in Mind and State, and causing him to become like that River-Water, which, when troubled by the foot of Man or Beast, doth lose its purity and clearness, Ezek. 34. 18.

2. He sets out the Cause of his own Sorrow and Trouble, saying, Your wickedness hath made me and mine to stink among the Inhabitants of the Land: that is, our favour is now most loathsome to them, and they will do with us as men do with stinking things; first, loath them with utter dislike, then cast them away with utmost displeasure, even to the Dunghill as to their proper place. Hence,

3. He shews the extreme peril, they had involv'd him in by their Fact, [I being Few in Numbers, (Hebr. *Metbe-Mispar*) a small handful to the Many, They will Kill us All.]

Thus this Holy Patriarch, (notwithstanding his many solemn Promises of Divine Protection) here again trembled, much fearing that he and his whole House would all be cut off by the *Canaanites*: And this was not a causeless fear, for where Sin is at the bottom, Fear (in a tender-heart) will bear at the top; he well knew the Condition of God's Covenant [If thou walk before me and be perfect] Gen. 17. 1, 2. Though himself was so here (saving his Humane Frailty, which would consist with Sincerity) yet his Sons were grossly sinful in this Fact, and the cursed *Canaanites* were justly provoked thereby to take Revenge: Though with God the Soul of the Son shall not bear the Iniquity of the Father, nor the Father the Iniquity of the Son, Ezek. 18. 20. yet with Men 'tis usually otherwise, Men commonly impute the Miscarriage of Children to their Parents (though as innocent as Jacob here) and do study Revenge upon both; This is what Jacob feared, while he look'd downward upon Men, to wit, his own few (who were also Guilty) and his Adversaries many, who were also highly incensed, and not upward unto God, who, indeed, put a pannick Terror upon them, Gen. 35. 5. which made them fear him, who so much feared them: whereby God himself became Jacob's Security. But Secondly, Lest some should think this Fact not so heinous as 'tis here aggravated, because

Jacob

Jacob is no more severe upon his young Sons, with his paternal Authority, save only in these few words aforesaid, v. 30. we must know, that though *Moses* here expresseth no more, than as above; yet 'tis probable, that this Godly Patriarch said much more (than is Recorded) as betwixt *Cain* and *Abel*, above, &c. And that by a grave Sermon (fraught with many severe and convincing Sayings) he shew'd them their Sin, and his just Indignation against them for it.

Suppose *Jacob* said no more than is express'd by *Moses*, giving way for the present to his Son's fury upon unknown Reasons, and acquiescing in the just Judgments of God executed upon the *Shechemites*, who, without the Knowledge of God, and Faith in Christ, had profaned God's Ordinance, to wit, Circumcision, which is call'd a Seal of the Righteousness of Faith, Rom. 4. 11, as it was a Sin in those Sons of *Jacob* to obtrude it upon those Unbelievers; so it was a Sin in those *Shechemites* (being Unbelievers,) to embrace it. And that not for Religion, but for Riches sake [their Floes and Substance shall be ours,] v. 23. 'twas a Tale of Use or Gain that most took them. This *Jacob* knew to be such a Sin as God seldom suffers to go without a sensible and severe check; no, not in his Dearest Children (who may profane an Ordinance of God) much less in Strangers and Enemies to the Covenant of God, who do despise it even with utmost despoight.

Suppose (I say) *Jacob* were silent as to some part of that sharp Reproof, which the demerit of the Fact required, seeing it was Just with God (not only for their profaning God's Ordinance, as above, but also for approving *Shechem's* Sin, for purposing to spoil God's People of their Goods, v. 23. and, beyond all doubt, for their own actual and personal Guilt in other respects.) Nevertheless, Seeing it was unjust in his Sons (the Instruments and Executioners of God's Justice) when *Jacob* came upon his Death-Bed, there he smothers none of his Sentiments, but speaks out to the full, blazing their Sin and Shame with a black Pencil in all horrid Aggravations, not only calling that foul Fact a deliberate Self-will (the more wilful a Resolve is against the Dictates of deliberating Reason, the more wicked is that Resolve) but also, Cursing it for Cruelty and Treachery, yea, and Blessing himself, that his Soul had not come into their sinful secret or hellish Plot, never consenting to it either in word or thought. Lastly, Stigmatizing these two Sons for Brethren in Iniquity, and dooming them with the Curse of Division, as a meet Punishment for their cursed Union, Gen. 49. 5, 6, 7.

The Third calamity and cross that befell *Jacob* in his return to Canaan, notwithstanding God's Command and Covenant too, was the Death of his dear Rachel: More briefly upon this, than upon the other two before, seeing *Moses* Description of her Death is but short, though I must enlarge upon the Providences of God attending *Jacob*, whereby God prepar'd him for that severe stroke. 'Tis storied of *Euripus* (a River) that it flows seven times a Day. Thus this Holy Patriarch had floods of Trials, and Troubles came frequently flowing in upon him: He is fast in the Bryars at *Shechem's* Destruction. The *Canaanites* (being many) will come and easily kill me and mine (being but few;) had his faith been above his Fear, as Psal. 56. 3. he would have said, How many shall I reckon my God for? This same God (that in his distrustful fear he reckon'd not of) comes and looses him out of the Bryars (being mindful of his Covenant with *Jacob*) commands him to go up from thence to *Bethel*, and pay his Vows he had made there as he fled from *Esau*, Gen. 28. 20, 22. that thereby he might Strengthen his Faith against present Fears: 'Twas now about eight years (expired) since *Jacob* left *Laban*, returning home to his own Country and Kindred; yet all this long time he had not been mindful to pay his promis'd Vow to God at *Bethel*, well nigh thirty years ago now: Though (in that interpace of time) God had done great things for his Servant *Jacob*, bestowing many Mercies on him (as a plentiful Estate, and a numerous Offspring) and vouchsafing many Deliverances to him (from his Uncle *Laban*, from his Brother *Esau*, &c.) According to his Covenant made with him from the top of the Ladder, Gen. 28. 13, &c. God is faithful, 2 Tim. 2. 13. to perform all he had promised on his part to *Jacob* in every Punishment thus far; but the Failure was on *Jacob's* part, who was forgetful to perform what he had promised (by way of Re stipulation) back again to God: Therefore did the Lord (as it were) pull *Jacob* by the Ears once and again, to Remind him of his Vow, and call'd for a performance of his Promise: The first time, in Gen. 31. 13. where God, not only shews himself well pleased with *Jacob's* Vow by mentioning it, and by naming himself [the God of *Bethel*] which signifies, The God of God's House (whereby God approved both of the Name, and of the Deed, Gen. 28. 19, 20. stirring him up to future Confidence, by former Experience of his Favour, but also recalls to his Mind what he had well-nigh forgot with his Memory, whereby was plainly intimated, that the Lord look'd for a performance, and afterward severely punish'd him for his Neglect of it.

The second Time was, Gen. 35. 1. Arise, Go up to *Bethel*, &c. This was Eight years after the

the first reminding jogg God gave Jacob upon the Elbow about his Vow; 'Tis with Jacob and with us (his Spiritual Seed) as it is with fond Children, *Bread eaten is soon forgotten*; Divine Mercies and Deliverances (both Freedom from Evil, and Fruition of Good) are commonly at the utmost but a Nine Days wonderment. Most mens practice proclaims, that [*Sciapaio il Morbo, Fraudato il Santo.*] having escaped the Danger, they would deceive the Saint, they pray'd to in the Danger. How many Vow against Sin, yet when Temptations, like strong *Philistims* come upon them, as they did upon *Samson*, then they break all the Bonds of God, as He did his, *Judg. 16. 9.* Hereby sore Bruises, and sad Breaches are made upon the Consciences of Men, such as nothing can heal, but the Blood of that great Votary, that Blessed *Nazarite*, and *All-Heal*, the Lord Jesus: Vows are most solemn and sacred Services, and they have much to Answer for, who neither mind the making, nor the Keeping of them; but do no better than Dally with them; as Children do with their slips, wherewith they play at fast or loose at their pleasure, and as *Monkeys* do with their Collars, who slip them on at their Master's Will, but slip them off at their own: but God is the Avenger of all such, *1 Thess. 4. 6.* Though haply they remain out of the reach of Humane Justice, as not coming under Man's Cognizance; If God will be avenged upon Defrauders but of Men, how much more will he be of those that would defraud himself; but be not deceived, God will not be mocked, *Gal. 6. 7.* nor can be deceived, they shall hear from him sooner or later, even all that break Covenant with him, They shall find to their cost their breach of Promise on their part, *Numb. 14. 34.* (God never breaking on his part, unless the failure of the other party promising, for their part, do set him free) As bad *Zedekiah* found it by smarting Experience, though his was but a Vow or Oath to Man only which he brake; 'tis said of him [*Shall he escape that doth such things? or, shall he break Covenant, and be delivered?*] *Ezek. 17. 13, 15, 16.* and this Interrogation is answered, *v. 18.* No, he shall not escape. And farther, *v. 19, 20.* Suitable to this, saith *David*, [*Shall they escape by Iniquity? No, God will cast them down in his Anger,* *Psal. 56. 7.*] Let them never think to escape, Their Sin shall surely find them out, *Numb. 32. 23.* though they be never so cunning to cover it. Such Fool-Hardy ones as dare to walk upon Iniquity's Fire works, let them look to be blown up, and they shall have the *Psalmist's* Prayer to promote it. And 'tis not thus only with such bad Men as *Zedekiah*, but with far better Men; Good *Jacob* here escapes not, but is sharply chastised for his slackness to pay his Vows; sad Disasters befall him in his Family (as the Rape done to his only Daughter, the Massacre committed by his Sons, &c.) God overtook him with these severe Scourges, when he found him so slack to perform his Promise to him, and to Purge his Family from Idols: 'Tis Ten to one, if any Leper returns to give Praise to God for Mercies received, *Luk. 17. 15.* Many make Prayer their Refuge, few make Praise their Recompence; *Hezekiah* himself did not perform his Returns proportionable to his Receipts, *2 Chron. 32. 25.* Neither did good *Jacob* here give such quick Returns as God required; like Rain that comes down from Heaven in thick Showers, but goes up again only in thin Mists; so *Jacob* had received whole Showers of God's Blessing, but he returned God's Praise for them slowly and slenderly. Therefore for quickening *Jacob's* dull Motion God deals out to him some four Dispensations, He is troubled, not only through his Daughters Curiosity, & by his Sons Cruelty, but also, because the whole Country of the Curs'd *Canaanites* were ready to rise upon him and root him (and all his) out of the Land of the Living: If any thing will arrouze and raise up our Hearts to a thankful Remembrance of former Mercy, it must be the smarting sense of some present Misery; as here, when *Jacob* was in a Desperate Streight, and in a Dreadful Fright, then was it high time for him both to Purge his House, and to Pay his Vows, both which he had so long neglected.

NB. B hold here Gods Tenderneſs towards distressed *Jacob*, for though God was justly and highly displeased with him for both those neglects (aforemention'd) yet he chides him not cuttingly, now that he was in Heaviness, but takes this opportunity (for we are best, when at the worst) and rubs him gently, reminding him candidly both of his present duty and future safety; the God of *Bethel* (so call'd *Gen. 31. 13.*) kindly calls him to *Bethel* which before he dare essay to go to, he first reforms his own Family, (as behoves the Head to take care for the Bodies purity) that he might come clean to God and his Worship at *Bethel*. 'Tis a strange thing that any strange Gods should be suffer'd at all in such a Family: That censure of *Calvin* seems too severe, saying, that *Jacob* conniv'd at *Rachels* Mawmets, from a blind love to her, as *Solomon* gratified his Mistresses of *Moab*. 'Tis more probable, they were such as the *Shechemite* Captives brought with them, *Gen. 34. 29.* whatever these Idols were, or whence ever they came, *Jacob* demands them all, he will not tolerate any, one House cannot hold the *Ark* and *Dagon*, both *Domesticks* and *Profelites* will do any thing, (give up all their Images to *Jacob*) now they are in danger to be destroyed by an insurrection of the Country: *Jacob* Buries them, because he durst not stay to Burn them, or to Beat them to Powder, *Gen. 35. 2, 3, 4.*

where Dr. *Lightfoot* hath an excellent Note, that those *Profelytes of Shechem and Syria* (that is, the *Captive Shechemites*, and those that came along with him from *Laban the Syrian*, which I suppose, must be the *Doctor's* meaning) were all admitted into *Jacob's Religion by Baptism*: This Remark of his is probable enough, inasmuch as they were all commanded to be *cleansed*, v. 2. or *purified* (which was done according to the Law, by *washing in Water*, *Lev. 15. 13.* & *Numb. 31. 23.* as well as to *change their Garments*, as *Exod. 19. 10, 14.* where *washing their Cloaths* was a token of *washing their Hearts*, *Jer. 4. 14.* and *cleansing themselves from all filthiness of Flesh and Spirit*, *2 Cor. 7. 1.* yea and the very *Gentiles* (as *Plautus* saith) used to wash themselves before their Sacrifices, that they might come clean to them: *Tertullian* tells us also, that the *Primitive Christians* used to wash themselves before they went to Divine Worship: To say no more about the *Antiquity of Baptism*, referring the Reader only to Dr. *Lightfoot's* Learned Discourse upon this Subject, both in his second part of his *Harmony* on the four *Evangelists*, upon *John 1. 25.* and in his *Harmony on the New Testament*, (ibm Folio) pag. 10. However *Jacob's* thus purging of his House, before he went to pay his Vows, teacheth us this plain and great Truth, that men must come before God, with the best preparation they can get, as well as with the best performance, *Lev. 5. 7, 11.* & *14. 22, 30, 31.* for God will be sanctified of all them that draw nigh to him, *Lev. 10. 3.* This the Blind Heathens saw, and therefore said [*ἐν ἐν ταῖς δὲ περὶ αὐτοῦ, ἀλλ' οὐκ ἔστιν περὶ αὐτοῦ αὐτοῖς*] Worship not God by the By, as a by work, but with all possible preparation, *Plutarch*. If those poor Infidels would not serve God Hand over Head, (as we say) but duly prepare themselves at home first for it, how may they rise up in Judgment against many profess'd Christians, who so rudely rush into Gods Worship without any true preparedness, so Offer up only a Sacrifice of Fools, *Eccles. 5. 1.* and compass God with a lye, *Hos. 11. 12.* who dare come to the King with dirty Shoes, and defiled Hands?

NB. 'Tis very remarkable, that *Jacob's due preparation* brought him a double Blessing. The First is, [*Gods Terror was upon his Enemies*, v. 5.] securing his Servants from their Hostile assaults and putting forth his great power over their Hearts (as well as Hands) making them Timorous, where they might have been Insolent in regard of *Jacob's* impotency for his own defence: The Hebrews say, they pursued Jacob, and were beaten back by him, which made *Jacob* say, *Gen. 48. 22.* he took that Country out of the Hand of the Amorites with his Sword, and with his Bow. If so, then God took their Courage from them, who had most cause to have confidence, and on the contrary, God gave most courage to *Jacob* who had most cause to be discouraged.

Jacob's Second Blessing thereby is, [*Gods comfort was upon himself*, v. 6, 7, 9, 10, 11, 14.] for he coming thus prepared to *Bethel* (or *Lux*, *Gen. 28. 19.*) thirty miles from *Shechem* a long Journey for so large and lame a Family, yet there he saw the Face of God, *Psal. 84. 6, 7.* who came there to comfort him.

Jacob had heard from God all the way (both in his going out and coming home) now God must hear from *Jacob* in the end; he comes to *Bethel*, pays his Promise, in erecting an Altar, which he had Vowed to do, as he went to *Laban*, and which he now (though at long last) makes his performance at his return Home again, compare *Gen. 28. 22.* with *Gen. 35. 7. 14.* and upon this Altar he Offers up his Sacrifice of Praise to the God of all his Mercies and marvellous Deliverances. This teacheth us (the Seed of *Jacob*) that our Prayers and our Praises should be like the double motion of our Lungs; the same Air that is sucked in by Prayers, should be breathed out again by Praises. Alas! we learn not to tread in our Father *Jacob's* steps (unless it be in his neglects and failures) we are all good at receiving, but bad at returning: Then and there *Jacob* bears from God again; reviving and renewing his former Promises to him, with fresh supplies of comfort upon the Heart of this his Faithful Servant, that his Faith might be the better fortified against all his future calamities, which follow'd fast, and did fall foul upon him, as this third afore-named; the Death of his Dear and Best-beloved *Rachel*, whereof the Death of *Deborah* (that grave Matron, and of great use in his House) was an unhappy Forerunner, *Gen. 35. 8, 16.* Now Gods coming thus to comfort *Jacob* at *Bethel*, was a sweet allay for the loss of his prudent Nurse (who had been such an Assistant in the Government of his Family, and such a Peace-maker, betwixt his Emulous Wives and their Handmaids) and a Sovereign Preparation for the loss of his most precious Wife, who had been the desire of his Eyes, and the delight of his Heart for above twenty years: Notwithstanding this late comfortable and comforting appearance of God to him, yet must he have something more still to humble him, lest he should be now exalted above measure with this Heavenly Vision also, as *Paul* was, *2 Cor. 12. 7, 8.* and just as God dealt with *Ezekiel*, from whom he took the desire of his Eyes, his Wife, dearly Beloved, and greatly delighted in, and that with a sudden stroke, *Ezek. 24. 16, 18.* though a good Woman probably, and to the Prophet a great

great comfort, the sweet Companion of his life and miseries, yet must he lose her, and be called almost an hundred times [*Son of Man*] in his Prophecy, both which beset him to keep him in a due poize, that he might not be transported with his *Visions of God*, which were more in number, and more rare in kind, than were given out to any other *Prophet*: So God dealt with *Jacob* here, having more excellent *Visions* (as before) than any of the fore-going *Patriarchs*, therefore must he have not only much that made for him, but also many things that made against him, as himself complaineth, *Gen. 42. 36.* He must have something that was *sour Sauce* to abate the Lusciousness of his sweet Bitts: God comes here, and strikes a Rib out of his Side (so his Wife was) which he could not but look upon as a very severe stroke: No doubt but *Jacob* wrestled hard here again in Prayer for the Life of his dear *Rachel*, and for her safe Deliverance, yet the same God (who had been wrestled with by him before, and lately had most graciously appeared to him, now) would not be prevailed with by his most earnest Prayers, but disappeared from him: *Jacob* must still walk through the valley of the shadow of death (after all his long and painful Pilgrimage) and must have the Rod to chastize him, as well as the Staff to support him, as *David* had, *Psal. 23. 4.* and here the shadow of Death did slide near to *Jacob*, when it did climb up into his Bed, and struck this Rib out of his Side: *Rachel* must Die, and that in the very Borders of *Canaan*, she must not see that good Land, the Land of Promise, nor carry her *Teraphims* or Idols (which she stole from *Laban*, *Gen. 31. 19.* and which some say, *Jacob* indulged in his over-sond Affection towards her) wherewith to defile that Holy Land, she must not reach *Hebron* to solace her Eyes with a sweet sight of old *Isaac* and of (if yet alive) dear *Rebekah*: How many (with *Rachel* here) fall short of the Heavenly *Canaan*, though they seem to approach near it?

Jacob must lose his over-loved *Rachel*: We forfeit many favours by over-affecting them: We first make the forfeiture to God (of our Mercies) before God take the forfeiture from us: Our jealous God cannot endure that we should Idolize any of his Creature-comforts. He will furnish the Gods of the Earth (or Earthly Idols) to us, *Zeph. 2. 11.* an Atrophy, or Consumption shall carry them off, be they Wives or Children, whatever hath our Hearts beside and below God is our Idol, and God will out of his jealousy make it to fail to us, as he did *Rachel* to *Jacob* here; therefore 'tis said, *1 Cor. 7. 30.* Let them that have Wives (or any other Mercy they admire) be, as if they had none: So Love as to think of loss; they that love over-much shall be sure to grieve over-much; strong Affections in them will bring strong Afflictions on them: We should let all outward comforts hang loose as our upper Garment, that we can throw off at pleasure. As *Jacob* by his fond Affection forfeited *Rachel's* Life, so *Rachel* (for her being sick of the fret, and could not live, unless *Jacob* could cure her, *Gen. 30. 1.*) did also forfeit her own Life: She call'd on her Husband for Children with such passionate importunity, as if she should die of grief if she had them not, and no sooner comes she to have her desire (another Child to *Joseph* to make up Children) but she down-right dies by that very means desired. Her second Child (that made her a Mother of Children according to her desire, Give me Children, or I die) desired was the Death of her self the Mother. She had a Child (to wit, *Joseph*) and lived, yea, lived sixteen years after she bore him; but if she will have Children (and be so frettingly discontented at the want of them) she must pay dear for her discontent. The bringing forth of Children (according to her inordinate desire) is the bringing forth of her own Life; the Life of this Lad is the Death of his Mother; as soon as her Son was come out of her Belly, her Soul also went out of her Body, before which she therefore named this Son of sorrow [*Benoni*,] but his Father (as loth to have a daily revival of his doleful loss) call'd him *Benjamin*, as dear to him as his Right Hand: Yet this Right Hand Father (as his Name signifies) had Children that were famous for Left-Handed Slingers, *Judg. 20. 16.* most notable *Marksmen*; *Rachel* dieth of *Benjamin* whom she over-desired: Our desires after Sense-comforts should be moderate, and submissive to Gods good pleasure, we should be willing to want, what's wiser God will have us to want; though as to Soul-comforts we may and must be earnest and importunate, taking no nay-say at Gods Hands; these things being so absolutely necessary, we cannot live without them, and we dare not die without them: These latter (being upper Springs, Throned Mercies, and Right Hand Blessings) must be striven for with an eager importunity; whereas the former (being but nether Springs, Footstool Mercies, and Left Hand Blessings) should only be sought for with an even indifferency, so as to be pleased without them, if God be not pleased to bestow them: *Rachel's* over eager importunity for Temporal Blessings made her (whatever use she made of her Fathers Idols) no better than an Idolatress, when it transported her into a mistaking of her Husband for her God, as if he had been in Gods stead to give her Children at his will: *Rachel* dieth by having her desire. Oh bless God then for disappointments: sometimes to have what we affect may undo us; and our wilhes taking no effect become the best Weal to us; let God be wiser for us than we

for our selves. God grants our desires. [*ad salutem*] though not [*ad voluntatem*] always for our weal, not so for our will: Blessed Jacob loses his lovely Rachel; such losses happen alike to all, to the good and to the bad, Eccles. 9. 2. 'Tis the Jews Custom to break the Glass out of which the Bridegroom and the Bride drink, that thereby they both may be minded of their own Mortality, and that they (as frail as Glass) may only so love, as to meditate upon loss: Yet this loss of Jacob is qualified to him;

1. Partly by his God, who instead of a dying Wife, gave him a living Son, and such a dear Child, as 'tis said, the life of the Father was bound up in the life of the Lad, Gen. 44. 30. So comfortable was the Son to the Father, and so compassionate was the Father to the Son, that if the Son died, the Father could not live.

2. Jacob's loss was partly qualified by himself in two respects.

1. In changing the Name of sorrow (given this Son by his dying Mother) into a Name of joy, that is, *Benoni* into *Benjamin*, not liking such a standing Memorial of Mourning for his moanful loss, he alters that Name by his own Authority, and in a better Name (as it were) Buries his own grief; which new Name importeth, that though this Son was a Son of sorrow to the dying Mother, yet he should be (for his Mothers sake) a Son of joy to him the living Father, yea, as near and as dear to him as his own Right Hand, that is, a Son of love, Psal. 80. 17. and the more, because this only of all Jacob's Children was Born within the Verges of the Land of Canaan.

2. In erecting a Pillar upon Rachel's Grave to testify his respect, and continue her remembrance. Deceased Relations may lawfully be thus honoured with such Monuments as have not any Superstition, nor too much Pomp and Vanity in them, such an one was this of Rachel's Sepulchre, Gen. 35. 20. not demolish'd as Superstitious either by Joshua or the Judges, but is honourably mentioned in King Saul's time, 1 Sam. 10. 2. Such Memorials of the dead were for reminding the living, that they might imitate the Vertues of the deceased, so die in hope of a better Resurrection; and doubtless the making of this Monument for Rachel's Tomb was some satisfaction and consolation to dejected Jacob. 'Tis meet that sorrowful Men should make their own Burdens as light as they can; so Jacob did here.

The Fourth Cross and Calamity that beset Jacob (as returning home) in his own Family, was, his eldest Son Reuben committed Incest with Bilhah his Father's Concubine, Gen. 35. 22. This Holy Patriarch Jacob was just like the Waterman's Oar in the hand of his God, no sooner was he heaved up out of the Salt Waters of one Affliction, but presently he was dip'd down again into another by the mighty hand of God's marvellous Providence: Nay, indeed, He was not well-weighed out of the Salt Water of his Third Calamity (Rachel's Death) but he was presently plunged into this fourth Cross, to wit, Reuben's Incest. The Death of his Dear Wife must needs cost him the shedding whole Showers of Salt Tears (therefore properly enough is his Sprrows for it call'd *Salt Waters*.) And it could not but occasion in him a long and lasting Heaviness; Especially, If Jacob made Reflections upon himself, how he might be somewhat Accessary to his Dear Wives Hard Travel, by putting her upon Travelling ('tis supposed, on foot) with an heavy Burden in her Belly, and (which was worse) the pangs of her hard Travel came upon her in the very way of her Heavy Travelling: even in the open Field too, a place incommodious enough for such Hard and Hazardous a work, wherein all warmth, and other Conveniencies are Requisite, yea, Necessary for a safe Deliverance; Surely we may not suppose that so good a Man as Jacob was, and so kind an Husband to his beloved Rachel could peaceably put his Dear Wife (especially under her so sad present Circumstances) upon unnecessary Hardships and Hazards: Some doubt of Jacob's due Tenderness to his big-belly'd Rachel, because God bade him go up to Bethel and Dwell there, Gen. 35. 1. Hence 'tis objected, Why did not Jacob Dwell (or abide) at Bethel (as God had commanded him) until Rachels both Delivery and Recovery, but before both these he removes from Bethel toward Bethelem, or towards Ephratah, which is Bethlechem, Gen. 35. 19. and the Prophet Micah, Ch. 5. 2. puts both these Names together, *Thou Bethlechem Ephrata*: But something must be said here for Jacob's just Vindication; to wit,

1. He understood God's Command, for his Dwelling or Abiding at Bethel, Gen. 35. 1. was only until he had perform'd his Vow.

2. It may not be doubted but that this Holy Man (having such high Communion with God) departed from Bethel by the Command of God, he who called him *thuber*, must call him *thence* also.

3. But Suppose the time of Jacob's removal from Bethel (after his Vow was paid) God left to his own Prudence; yet it may not be imagined that so Pious and Prudent a Patriarch, would wilfully expose both himself to the loss of his Dear Wife, and his Rachel to the loss of her Dear Life: The Hebrews do indeed affirm, That Rachel, being wearied with her Journey,

ney, was brought to her *Travel* before the Time: If so, then there would have been some appearance of Immaturity and Imperfection in *Benjamin* when Born, whereof the Scripture is silent. 'Tis more probable that *Jacob* might be ignorant, that *Rachel* was so very nigh her Time, otherwise he had not removed; for *Travelling Women* will make but bad *Travelers*: But even to the most prudent Persons many things may happen beyond their Expectation: And however this be taken, it must be granted, *Jacob* had cause enough to be jealous, that he was mistaken in so bold an Adventure; his Ignorance of *Rachel's* so near approaching Travel could not relieve him against his Jealousie, that himself was at least the *causa sine qua non*, if not the Principal; yet the Instrumental or Accidental Cause or Occasion of his Dear Wives Miscarriage: He could not look upon his so hasty removal of her (when so unfit for it) without Remorse and Regret, especially considering, how First *Rachel's* Travel came upon her, when she was but a *Field-breadth* from *Bethlehem-Ephrath*, that fruitful House of Bread, (as the word signifies) where she might have had better Help and more Accommodations.

This was a sad Circumstance, to fall short of such a City only [*Kibrah haaretz*] Gen. 35. and 48. 7. (which the *Septuagint* translate *in deserto*, *Hippodromus*, *an Horse-Race*, the *Chaldean Stadium*, *Pagnin*, *Miliare*, a Mile, *Borcardus* a fleet-foot, and *Rob Kimchi*, a morning-walk) to come with in a little way (as our Reading is) of *Bethlehem* (the very place wherein *Christ* the Son of God, was born, *Mat. 2. 1.* that Bread which came down from Heaven, *John 6. 33.* was born in that City [*Bethlehem*] which signifies the House of Bread) and not reach it with his lovely *Rachel*: This made the Disaster much sadder. Oh how happy might *Jacob* think himself, if his *Benjamin* might be born there, where his *Shilo* (whom he foresaw by his Spirit of Prophecy, *Gen. 49. 10.*) should be born, and his *Rachel* live too to rejoice in the mercy, which (he might think) might have come to pass, had she been so happy (and he with her therein) to have held out to this City (call'd also *Ephrath*) for its fruitfulness of all sorts of fruit and food) where she might have been corroborated with all good Cordials and Comforts, and thereby carried through her Travel! Which is the second thing to be considered, that must needs pinch *Jacob's* spirit: *Rachel's* Travel was hard, and so hard, that 'tis twice told in Scripture (*Gen. 35. 16. & 17.*) she had hard Travel; and if her Travelling on foot that same day of her Travel made her Travel harder (as probably enough it did, being a Journey of twelve miles betwixt *Beit-el* and *Bethlehem*) this also is another Aggravation, and could not but grieve *Jacob's* Soul for a long time after; yet before (I say) *Jacob* could possibly have digested his sorrows for the death of his dear Yokefellow (who had been a faithful Fellow-sufferer with him in all his hard service in *Syria*, and in all his sore Travels and Sufferings in his Return homeward to *Canaan* hitherto) before he had sung out his sad Song (of being exceeding loth to lose her) did this fourth Cross of his Blasted Sons incest befall him: *Jacob* falls far short of *David's* privilege and mercy, whose two Wives are expressly said to go up with him out of all his Wandrings and Banishments unto *Hebron*, *2 Sam. 2. 2.* God then thought it a most meet mercy for *David* and for his two Wives (*Abigail* and *Abinoam*) to be partakers together of Prosperity, as they had been before at *Burns Ziklag*, &c. *2 Sam. 30. 5, 18.* Partners together in Adversity. And *David* did judge it but just likewise, to hand his two Wives along with him to *Hebron*, that as they had been comforts to him in his misery, they might also be Comforts with him in his joy, and communicate together (so far as their share should reach) with his Dignity and Glory: in which they were, indeed true Types of *Christ* and his Church, when she for a while hath suffered with him, she shall then Reign with him for evermore, *2 Tim. 2. 12.* *Luke 22. 28, 29.* The Lord *Jesus* will likewise (in a short time) remove his Spouse, the Church, from the Land of her Banishment and Bitterness (even from the *Alfies* of her forlorn *Ziklag*) to the *Hebron* of her peace and eternal happiness, where she shall have Fellowship (as *Hebron* signifies) with glorified Saints, and glorious Angels for ever. Her Redeemer hath taken order for this already, *John 17. 24.* that where he is, there she may be also, and is only gone before, as her *Harbinger*, to prepare the best Rooms for her more honourable Reception, *John 14. 2, 3.* not reckoning himself right and compleat until that be done, and that his Church be with him, *Eph. 1. 23.* But alas! though this was *David's* Privilege (which professed the *Prophets*) to hand both his Wives to *Hebron*, yet *Jacob* must not be so happy in his going to the last same City, even to *Hebron*, *Gen. 35. 27.* but one of, and the sad beloved of his Wives, must lay her bones by the way, his dear *Rachel* must fall short of *Hebron*, that is *Hebron*, where *Isaac* lived, and where *Abraham* and *Sarah*, *Isaac* and *Rebekah*, and her Sister *Leah* lay buried, *Gen. 49. 31.* *Rachel* must not be joined with them in burial, which phrase importeth a Judgment, *Isa. 14. 26.* Such sad circumstances as are all these afore said, must most probably come upon her Husband's heart, yea and sit long upon his spirit, before time (alone) could wear them off, notwithstanding all these Aggravations fore-mentioned, *Jacob* was not got above two miles farther of his Journey towards his Father in *Hebron* (as yet) one mile from *Rachel's* Sepulchre, which

which lay (about that distance) North from *Bethlehem*, and another mile from thence to the *Tower of Eder*, which lies (about the same distance) towards the South from *Bethlehem*, as the *Travels of the Patriarchs* tell us, ere *Reuben* his Eldest (and so should have been) his wisest Son, climbs up into his Father's Bed, and lies carnally with *Bilhah* his Father's Wife, This was an ugly fault in to gadly a Family. So it sometimes falls out through the malice of *Satan*, who designs thereby to put the greater disparagement upon *Profection*, and upon the pious practice of the good ways of God. *Satan* never tempted *Saul* to such heinous actions, as he tempted *David* to, for he had *Saul* fast to him in the state of sin, and where he can but secure (with the Bonds of iniquity) a sinful state, he matters not (and indeed there is no need) for sinful Actions. Men in that state will tempt themselves, they need not *Satan* for a Tempter; 'twas otherwise with *David* (escaped out of the horrible Pit of that sinful state, *Psalm* 40. 2.) and seeing *Satan* cannot hinder him from Heaven, he will hurt him all he can in his way, he will send him baling thither (as *Jacob* did to *Conan*) by tempting him to sinful Actions; and so indeed he did, *2 Sam.* 12. 4. (where the Tempter is the Traveller, a great Traveller is he, *Job* 1. 7. and *Mat.* 12. 43.) and *1 Chron.* 21. 1. And thus also such heinous Incest was committed in the Church of *Corinth*, as was hardly heard of among the *Heathen*, *1 Cor.* 5. 1. and that for the Reason above said: 'Tis said *Israel* (or *Jacob*) heard of this heinous act, *Gen.* 35. 22. and no doubt but to the great saddening of his gracious Soul. The *Greek Version* addeth to [*Israel* heard it] and [it appeared evil in his sight] but the *Hebrew* hath nothing save [*Visitation* *Israel*]. *Israel* heard, yet an empty space is left at the end of the line, with this mark *O*, to move consideration, which intimates in our Language and Letter, that this sad disaster made *Jacob* cry *O*, or *Oh* bad, and woe is me! Undoubtedly that pause in the *Original* doth shew *Jacob's* great astonishment at such sad Tydings: *Jacob* had something to qualify his former calamities, as that, *Of Dinah's deflowering*; which was (indeed) a great grief to him, but so much the less, as she was more Innocent, seeing (as *God's* Charity doth judge, *Deut.* 22. 25, 26, 27) she was abused by force. But this incest of *Reuben* and *Bilhah* was a sin of greater grief to him, because of greater guilt in them, inasmuch as ('tis probable) both parties were consenting to the sin; this therefore must be of greater grief to the Father (not yet well waded out of the Salt Water of his late loss of *Rachel*) and of greater shame to the whole Family than the Rape of his Daughter could be: And,

As to the Death of his Dear Wife, *Jacob* had something to allay his sorrow in that. For There was (indeed) a *Croft* in it, but there was (as we may well enough suppose) no Sin in it. Though great sorrow might seize upon *Jacob's* Soul for this sad loss, yet his heavy Heart had here (undoubtedly) an happy vent.

Expletum Lachrymis, exariturque dolor.

As *Hinds* by calving, so do men by weeping, cast out their sorrows, *Job.* 39. 3. God gave no such prohibition to *Jacob* as he did after to *Rachael* [*Thou shalt show mourning, or weeping for the Death of thy Dear Wife*, *Ezek.* 24. 16. which might he have done, might have been of some ease and relief to him. *David* saith,

Quidam fere voluptas (in) *Quidam fere voluptas* (in) *Quidam fere voluptas* (in)

Cur a lachrymis, ingentis stupor.

The sorrow was too great to be uttered either at his Eyes, or his Ears; his sighs amazed him into a silence and stupor.

As *Jacob* gave his Dead *Rachel* his *Tomb*, so he gave her a *Tomb* (both which are the duty of the Dead) and as *Benjamin* saith, a *stone* of *Tomb*, made of Twelve Marble Stones, not below the *Mausoleum* Monument of the *Egyptian Rameses*, which is more than (over)read) was set up for *Seraphe*, *Rachael's* *Tomb*, which might give some satisfaction to *Jacob's* sorrow.

As for the recording of *Rachel's* Death in the Sacred Scripture (which was an Honour not vouchsafed either to *Rachael*, *Jacob's* Mother, or to *Leah* his Wife, the Deaths whereof we find not expressed in that Divine Register, now may it be her granted, that *Jacob* (by his Prophe-

tick Spirit) foresaw both that the latter would be omitted in the Holy writ; and yet the former would be committed to record therein for a perpetual reverend remembrance of his right dear Rachel; This also might be another sweet alleviation of his great grief for her Death, and thus might somewhat dulcify his Sorrows; but the registering of *Raubens* Incest therein would be a lasting Remembrance of that grievous affliction that happened to him in his own house, and therefore this Calamity caused Jacob to grieve more greatly than he did for the loss of Rachel; This notorious and filthy fact of *Raubens* (being Jacob's Eldest Son, from whom therefore he expected his first and his best comfort, whereof he desired a double portion from him, as he received a double portion for him) was committed at *Migdal Eder*, which (in the Hebrew) signifies the Tower of the flock, which was the *Bethlehmites* Watch-Tower, for their Shepherds watching their Flocks feeding upon the Fat Pastures there, and where the Angel appeared to the Shepherds (long after this) to tell them the glad tidings of Jacob's *Shilo's* Birth, at this very *Bethleh*em about a thousand paces or a Mile from this Tower, Luke 2: 8, 9. the former being as a Type and Prophecy of this latter. Here it was, that as the Shepherds watched for the safety and good of their Flocks, so *Satan* watched for mischief and evil to Jacob's Family: At this very Tower it was, that the Devil that roaring Lion walk about to devour the very Bell-wether thereof (*dux gregis ipse capax*) of Jacob's Humane Flock, his Son and *Heir*, 1 Pet. 5: 8. where, beholding *Raubens* was now grown (at the least) now twenty-two years old, pushed him up into a Flame of Lust after his Fathers Wife (as also is *Bilhab* called, Gen. 34: 20) and hurries him headlong to cover his Fathers Nakedness, Levit. 18: 7. which, though it be but a single Ad, yet is a double sin (as it is a guilty offence against Father and Mother, which two are one Flesh) and so unnatural an evil as is scarce heard of among the Heathen, 1 Cor. 5: 1. This was a foul fault in so fair a Family (then the fairest, excepting his Father's, of all Families in the World) which did befall this Holy Patriarch through the Tempters malice to discredit Religion, and to scandalize the Church of God: This therefore calls loud upon all Religious Families to a due Christian watchfulness against this watchful Adversary, lest the Devil do evil to them, and cause such evil to be done in them as may cause the Name of God to be blasphemed among the Gentiles, as he did in Jacob's here, and after in David's Family, 2 Sam. 12: 14. We may not therefore be secure, but (as we are admonished hereby) walk humbly in the fear of God, and watch heartily against the Devils Temptations and fleshly Corruptions, lest they be found acted in Israel, as here in The Hebrews (indeed) the better to Patronize the purity of their own Original Parentage) do palliate this eldest of their twelve Patriarchs, saying, *Rauben* did only cast out *Bilhab's* Bed out of *Rachel's* Tent, where Jacob had placed it after *Rachel's* death, but did not commit that shameful sin. *Answer* on. The word *Kishshab* is rightly rendered *cast out*, he lay with her, as is sensed in all other places of Scripture; so that he cast himself rather into her Bed, than cast it out of the Tent; it must be granted that this Abominable Ad did cast *Bilhab* out of Jacob's Bed, from whom he probably abstained ever after this Defilement as *David* did from his Defiled Concubine, 2 Sam. 16: 22. *Answer* on. His Jewish Apology for their first Ancestor (*Rauben*) of their Twelve Tribes is the most improbable, because Jacob's grief was so great at it as could not be expressed by words or signs, as Ezek. 24: 17, 23. There is a Mourning that is smother'd in such a way, where no Expression thereof is visible outwardly; the *Hebrews* may bleed inwardly, when neither the *Hebrews* made nor the *Hebrews* weep outwardly, as the Prophet *Ezekiel*, to this Patriarch Jacob were no Smarts; but were (both of them) Despicable of what they suffered, yet their sorrows were too sad and big for these outward signs to utter, as the Prophet was bid to be silent, *Hebr* and *for him to cry*, Ezek. 24: 21. So this Patriarch held his peace, when he heard of this Ad, though it was according to the Greek Version addeth *Hebr* in his sight; so that his silent Sorrow (which is the worst and saddest of all sorts of sorrows) did plainly proclaim it to be a most sinful and filthy fact, so as he was not able to utter a word, *Answer* on. This is yet made more manifest by the greatness of Jacob's Sorrow at this Ad, as well as *Hebr* as *Hebr* now *Hebr* I thought (as *Hebr* say) Jacob displeased the Displeasure for a season. Because *Rauben* was his first and his first-born, and his first-born might have been his Father's (had he dooms to be punished for it as a Judge in a Court of Justice) as *Hebr* and *Levi* did do so (to the Displeasure of their own Sorrow) *Hebr* and therefore might he refrain to question his ill-seemance of *Rauben's* Capital Crime or possibly of his greater mischiefs, as *Hebr* was put over by the old Patriarch without any Displeasure in his God upon his disobedience; because (as *Hebr* imagine) he saw the just hand of God in it, to punish himself for his unlay (all *Hebr* say) *Hebr* reads this own Sorrow upon this Punishment God had laid upon him, as the Son of Man, therefore the *Hebr* is to like the *Hebr* sometimes that a Kingly man is to like the *Hebr* of *Hebr* and *Hebr*. This made

made Jacob as it did David, Dumb (both as to his Deprecation and Indignation) and opened not his Mouth, because God's Hand was in it, Psal. 39. 9. However, whether the Suspension of both those Patriarchs' Passions was from the former or the latter Reason, or from both; yet may it (probably enough) be supposed, that the good Father did most severely chide his bad Son for this foul Fact; so Jacob did Judge it, otherwise, he would not (when he had a fairer and sifter opportunity) have dealt with that severity against this Son for this sin in his last Legacy and Patriarchal Testament, Gen. 49. 2, 4. where he takes the forfeiture of his Birth-right by this Fact, and disinherit him of all the Privileges thereof, giving from him the Dignity, 1. Of the Scepter to Judah, 2. Of the Office to Levi (to whom was devolved the Priesthood that belong'd to the first-born) and the double Portion of Inheritance to Joseph, whose two Sons made two Tribes (and that the greatest) in Israel, 1 Chron. 5. 1, 2. Hence therefore is this necessary consequence, that this Fact of Reuben was not what the Hebrews feign, a bare casting out of Bilhah's Bed out of Rachel's Tent, &c. Had this been all, that was done by Reuben, that Son of seeing, as his Name signifies) had never been cast out of both the Dignity and double Portion (due to the first-born, Gen. 49. 3. Deut. 27. 27.) by this Dying Patriarch: And hence also,

Note, 1. Reuben by his Repentance found Reception with God, and was not rejected of God, though thus polluted by Sin; yea, by such a Sin for which that infamous Member of the Corinthian Church was solemnly Excommunicated, 1 Cor. 5. 1, &c. yet Reuben repenting, Gen. 37. 30. is not only reckon'd after as a Patriarch, Gen. 37. 23. 1 Chron. 5. &c. but also is highly Honour'd, Exod. 28. 28. 21. 29. and Rev. 21. 12. God is not off and on with his Elect. Their Badness alters not his Goodness.

2. Note hence, The Jews may not boast of the Merit of their Progenitors; their Adoption is by Grace, not by Debt. Repentance restor'd them to God's favour, and so it may us: Mercy not Merit gives both Penance and Acceptance, and God's Election cannot be interrupted in its course by any Sins of the Elect.

3. Note hence, when scandalous Sins come to be committed in Religious Families, we should (as Jacob did here) rather cover them with silent sorrow, than publish them in Gath, 2 Sam. 1. 20. or disclose them with publick Reproach, both to the scandal of the weak, and to the scorn of the wicked; yea, to the dismal Detriment of Religion it self; as if it could not be good, because some that profess it do things which are bad; yea, so bad, as not fit to be named, 1 Cor. 5. 1. This latter is cursed work, Gen. 9. 22. 25. the former blessed, v. 23. 26.

The Fifth Calamity that came upon Jacob after his Return to Canaan, was the Death of his Dear Father Israel, which Moses mentions with the Death of Deborah his Nurse, and of Rachel his Wife; all three special Friends. Jacob Buries in Chap. 35. v. 8. 29. and 29. Crosses (as they are there reckoned) come thick and threefold (as we say) upon him: Though (indeed) Isaac's Death is there described only by a Prolepsis, or in a way of Anticipation, that Moses might make an entire and compleat Narrative of Jacob's History, and not be compell'd to interrupt it by interlacing the History of Joseph, as he pass'd along in it, and pursued it to the end. For, upon a just Calculation, and a right Computation of Time, it appears that Isaac liveth 12 Years after his Grandchild Joseph was sold into Egypt, (though that be set down after his Grandfather's Death) which was so long before; yet Isaac's Death is related, Gen. 35. 29. and Joseph's Selling not till Gen. 37. 36. when he was at 17 years old, v. 2. then his Father Jacob was 108. (who was born in Isaac's 60th year, Gen. 25. 26.) and Joseph was 30 years old when he stood before Pharaoh, Gen. 41. 46. (which was 13 years after he was sold into Egypt, so long his Service and Imprisonment lasted) now when Joseph's Father Jacob was 108. his Grandfather Isaac must be 168. at the time of Joseph's Sale, which must be about 13 years before Isaac's Death, because 'tis said expressly that Isaac was an Hundred and Eighty years old when he died, Gen. 35. 28. The longest liver after Adam of all the Patriarchs was this Child of Promise Isaac, whom Abraham begot in his old Age; he had a longer life than his Father Abraham, who died when he was an Hundred and seventy five years old, Gen. 25. 7. So that 'tis more than probable Joseph saw his Grandfather Isaac (though Isaac's forty years Blindness hinder'd him from seeing Joseph) before he was sold into Bondage, and that Isaac blessed him and all Jacob's Children before he died: for 'tis related, in Gen. 35. 27. that Jacob came from Adigal-Edar (his last Stage) to his Father Isaac (then removed from Beer-shebah, where Jacob left him, Gen. 28. 10. unto Hebron, upon the occasion 'tis suppos'd, of burying Rebekah there, Gen. 49. 31. of whom there is no mention after Jacob's Return) with his Wives, Children, Family and Furniture; when he had been now absent from Isaac about Thirty years; to wit, Twenty one in Adigal-Edar with Laban, and Nine in his Returning and Sojournings, having so many halts in the way, not only through his own halting, but also through the many Hindrances he had therein: and while stop'd by La-

ban behind; another while by *Eſau* before; yea, all theſe four Croſſes aforementioned (be- falling his Family in his paſſage) made him make long Pauſes at ſeveral Stages; beſides his own tendereſs of over-driving his tender Children, his breeding and bearing Flocks and Herds, &c. made him lead on ſoſily, and make very ſhort Stages; beſides alſo many other Impediments not mentioned: Here an Enquiry is made, Whether *Jacob* ſaw not his Father *Iſaac*, All this Thirty long years?

Anſw. It may not be ſuppoſed that ſo Affectionate a Son, and ſo conſcientious a Saint as *Jacob* was, could ſatiate his own Soul without a ſight of ſuch a Father as *Iſaac* was, ſo bleſſed a Patriarch, and who had ſo ſolemnly ſent him away with his Patriarchal Bleſſing. Had he not viſited his Aged and Blind Father (from whom he had both his firſt Being, and his well-being too, by his Bleſſing, and to whom a Son can never be too grateful in God) ſoon and as oft as it was in the power of his hands to do; He had been otherwiſe [2507] too unnatural to him: It is therefore more than probable, that *Jacob* having now lived many years in *Canaan* (ſince his return from *Laban*) He went oft over to pay his due Reſpects and reverential Duty to this Reverend Prophet and Patriarch, while he dwelt not very far diſtant from him in *Hebron*, before he removed himſelf from his former Habitation (at *Migdal-Edar*, about 20 Miles from *Iſaac*) with all his Baggs and Baggage (as we ſay) at this time to him, Gen. 35. 27. Hither, to *Hebron* *Jacob* came with his whole Family, Flocks and Furniture (even a vaſt Train and Attendance) where he had the Happineſs to be an Inhabitant with his Aged, yet Affectionate Father in Peace and Plenty for twelve years together, after ſo long, wearifome and dangerous a Pilgrimage: Here he had the Comfort of Cohabitation with his much endeared *Iſaac* where (for ſo long a time) he was not only honoured with this Patriarch's ſweet Countenance, but was alſo helped with his ſage Counſel, both in his own Arduous Affairs, (in keeping and carrying on an amicable Correſpondency both with his cruel Brother *Eſau*, and with the curſed Inhabitants of *Canaan*) and in his Holy Education of all his Sons (the twelve Patriarchs) who had already (ſome of them) wrought him much woe. As is before related in *Reuben's* Inceſt, and in *Simeon* and *Levi's* Maſſacre, &c. But above all in that univerſal Conſpiracy of them all (ſave of *Reuben*, who had offended enough before) in the Sale of that rich Jewel *Joſeph* (which happen'd (as before) 12 years before *Iſaac's* Death, though Recorded after it; and therefore, in this Diſcourſe, is it in the ſame order of place, though not of time, diſcourſ'd upon) for which lamentable loſs of his Jewel, *Jacob* refus'd to be Comforted, Gen. 37. 35. yet there 'tis ſaid alſo, that [Hic, to wit, *Jacob's* Father *Iſaac*, (lay *Funus*, *Parens*, &c.)] likewiſe wept for him for he being yet alive, muſt be a partaker of his Son *Jacob's* Grief; who likely loved this loſt *Joſeph* beſt, for his being the moſt towardsly of all the Twelve Grandſons the Patriarchs: Nevertheleſs, we may well conceive, *Iſaac's* preſence with diſconſolate *Jacob*, was ſome allay to his ſorrow in *Joſeph's* Abſence: He had yet his old Father (to bear with him a part of his burden, and to counter-comfort him, as no doubt he did, againſt his great grief and loſs) though he now wanted his young Son: But when *Jacob* muſt loſe his dear Father *Iſaac* (and ſo all the ſweet Comforts he had found in his Company, Countenance and Counſel) as an Additional Aggravation of the loſs of his beſeſt Son *Joſeph*, *Hinc illa Lachrymae*. This he could not chooſe but look upon as a great Croſs and Calamity alſo; and (though *Moſes* mention nothing of *Jacob's* Mourning for *Iſaac*, Gen. 35. 29. as he doth of his Mourning for *Joſeph*, Gen. 37. 29, 30, 31, 33, 35. and after of *Joſeph's* Mourning for *Jacob*, Gen. 50. 1, 3.) no doubt but *Jacob* largely likewiſe lamented this his double loſs: 'Tis one of the Dues of the Dead to be lamented at their Funerals; and *Solon's* Rule [*Mors mea ne careat Lachrymis*, Let me not have a Dry Funeral] is far better than that of *Ennius* [*Nemo me dedecoret Lachrymis*, &c. Let none bedew my Tombſtone with their Tears] for 'tis mention'd as an Honour done to *Sarah* (the firſt, we Read of, mourn'd for at Death) that *Abraham* came to mourn for her, Gen. 23. 2. And the want of this is not only a fault, *Iſa. 57. 1.* (See alſo *Aſa. 8. 2.*) but 'tis alſo threatned as a Curſe in many Scriptures; Therefore the Affection of ſorrow may lawfully have an Expreſſion by Tears at Funerals, and 'tis a laudable practice warrant'd in all Ages, and Men may mourn at the Death of Dear Friends, ſo it be (1.) In Truth, not feignedly. (2.) In Hope, not Deſpairingly. (3.) If it be not produced from too much Diſtruſt in God. And (4.) If in Meaſure, not proceeding to an Exceſs; which ſpeaks out too much Affection to, and Confidence in the Creature: It follows hence, that 'tis more than probable, This 5th Croſs or Calamity of *Jacob's* (the Death of his Dear Father) put him into Mourning: As to *Jacob's* 6th Croſs (the Sale of *Joſeph*) and his 7th, his being forced by Famine firſt to ſend his dear *Benjamin*, and then to go himſelf out of *Canaan* into *Egypt*, both which have a Coincidence with the Hiſtory of *Joſeph*, and thither therefore I refer the Reader, having inſiſted long upon *Jacob*.

CHAP. XIII.

The History and Mystery of Joseph's Sale.

THE History of Joseph's Life is handled under four Heads. First, His Sale into Egypt. Secondly, His State in Egypt. Thirdly, His Exercise there, And Fourthly, His Exit thence, and out of the World, &c.

§. 1. First, In the first Head, there be three particular circumstances to be observed, in the Sale of Joseph, &c. Consider, 1. The Sellers. 2. The Buyers. 3. The principal impulsive procuring cause of this Bargain both in the Sellers and in the Buyers. In this Sale,

First, The Sellers are to be considered: His own Brethren who hated him, whereof Moses makes mention in Gen. 37. as he gives an account in chap. 36. of Esau, who hated his Brother Jacob, as Joseph (his Son) was hated of his Brethren: Though Esau lost his Birth-right by his own fault, but Joseph got it by the fault of Reuben: The time when these Sellers made this Sale is mentioned by Moses, to wit, while Esau and his Posterity had peaceable and prosperous possessions in Mount Seir, when Jacob (with his Father Isaac) were but Pilgrims in Canaan. Esau had now (before Jacob's return from Laban to the Land of Promise) removed himself from sojourning with his Father Isaac (where Jacob left him at his Banishment from home) by the over-ruling providence of God (who appointeth the bounds of all mens Habitations, Act. 17. 26. Gen. 49. 13. Psal. 24. 1. &c.) to make room for the right heir of that promised Land, both according to Gods Promise and Isaac's Blessing, Gen. 36. 6, 7, 8. though it may be justly doubted whether Esau gave place to Jacob out of any regard to such reasons, but rather,

1. Because he consulted his own conveniency (finding his condition in Canaan uneasy to himself, both by the respect his Father, especially his Mother bore to Jacob, and by the disrespect they bore to him, for grieving them with his wicked Marriages, Gen. 26. 25.) And

2. Because he would both refuse the incommodioufness of Canaan (wherein so small a portion was in a sojourning way allotted them, as could not with any comfort, contain both his and his Brothers large Estates) and chuse Seir, for its more commodiousness of Hunting, wherein he much delighted, and where he might make himself more room for his growing substance (than a sojourner could compass in Canaan) yea and where also he might have more Elbow-room (as a prophane person, Heb. 12. 16.) for his grievous sinning: whatever Esau's thoughts were (most likely minding nothing but his own conveniency and commodity) God caused them to conduce to the promoting of his own Promise and Providence: for God had promis'd Canaan, not to Esau, but to Jacob, however, as Esau's removal from Canaan to Seir must needs be for much ease to Jacob at his return, who could promise to himself little peace and less comfort in Esau's over nigh a neighbourhood; and who now (upon Esau's resignation,) could be accommodated with compass of ground enough (though but sojourners) for his Cattel in Canaan: And Though Esau in his removing to Seir did depart from the Church, yet did he grow exceeding great there through the great Graciousness of God, who had a gracious regard,

1. To the Divine Promise made to Abraham [of multiplying his Seed as the Stars, &c. Gen. 22. 17.

2. To the Divine Oracle given to Rebekah [of two Nations in her Womb, &c. Gen. 25. 23. And

3. To the Patriarchal Blessing bestow'd by Isaac on Esau [wherein a Dominion is promis'd him, &c. Gen. 27. 39, 40. all which were, in a great measure accomplished before Moses time, as appeareth, Gen. 36. & 1 Chron. 1. 35. and after him also, 2 Kin. 8. 20. in all which three places an account is held forth of Esau's foretold Dominion in his Dukedoms and Kingdoms, reduced to Dukedoms again, but at last expired in Herod the Idumean or Edomite of, Esau, who craftily compassed the Title of being termed the King of the Jews, Mat. 2. 1. who therefore was troubled at Christs Birth, for fear of losing his Kingdom, v. 2, 3. &c. See Josephus Antiquity, Lib. 14. cap. 26. and 15. 10. wherein may be observed how the Blessing of Isaac upon Esau did take place: Though he was a bad Son (therefore called Edom, a name and Note of his Prophaneity, Gen. 25. 30. and 36. 1.) yet had he a good Father, and was thus beloved for his Fathers sake, as Rom. 11. 28. concerning Temporal Blessings: All the predictions and promises of God, have their due and full accomplishment, even to a Prophane Esau: How much more will not God be wanting to fulfil all the afore said for his Holy and obedient

Chap. 13. *The First Section, Of the Patriarchs Pilgrimage.* 331

obedient Israel? Though the Posterity of Esau, was sooner advanced to Royal Dignity, than the Posterity of Jacob, which (in the Egyptian servitude) were under a Rod of Iron, Exod. 1. &c. while Esau's off-spring was Graying a Golden Scepter. Edom flourisheth with Dukes, and Triumpheth with Kings while Israel ligheth and groaneth in their House of Bondage, Gen. 36. 31. where the Hebrew Rabbies have a good remark, shewing the different estate of the Children of this World, from the Children of God, and that therefore, outward Pomp and Prosperity is no sure sign of the True Church, as Papists assert, for then Moses choice was Childish, if not Foolish, in chusing rather to suffer Affliction with the People of God, than the Pomp and Pleasure of Pharaoh's Court, Heb. 11. 25, 26. which was the wisest and the happiest choice, that ever the good Man made, and far better than that which Elisha chargeth Job with, [That he had chosen Iniquity rather than Affliction, Job. 36. 21. it may be added to this Rabbinical Note, that *cito exoriantur impii, sed cito arescunt, & tandem exsiccantur, &c.*] The wicked rise up soon and suddenly to Honour and Grandeur, like the Grass upon the House top, Psal. 129. 6, 7, 8. (which groweth sooner and faster than Grass of the Field, but like it, they soon and suddenly wither away when the east wind of Gods Wrath bloweth upon them, or the heat of his Indignation scorseth them: they (indeed) lift up themselves (or are set up by God) on high, but upon slippery places, Psal. 73. 18. They are advanced, as was Haman, but to be brought down again with a witness, yea, with a vengeance. They suddenly perish as the Grass, Psal. 37. 2. and 73. 19. yea as that Grass which groweth on the House top, to which no man wisheth a Blessing, (as is usual to Harvest men, Ruth. 2. 4.) nor the Mower filleteth his hand therewith, as not holding it worth his Labour; of such little worth are wicked men, Prov. 10. 20. mere Compounds of Vanity and Villany, unworthy of a name (as the Rich Glutton, Luk. 16. who is not named there as the good Begger is, ver. 19, 20.) unless a name of Reproach, as Esau by the better sort was after call'd by his worst Name Edom, Gen. 25. 30. and 36. 1. &c. than by his better Name his Father gave him, and unworthy (not only of a Name, but also) of a Being, and least worthy of a Well-Being. Therefore God Curseeth them, as he did the Figtree, Mat. 21. 19, 21. and as he did this Edom (notwithstanding his fair Leaves of Royal Pomp, &c.) whom God confounded, not only for bating Sion, but much more for hurting her with both Virulent Tongues and Violent Hands, Isa. 21. 11. & 34. 5. Jer. 49. 7. Ezek. 25. 12. Joel. 3. 9. Amos 1. 11. Obad. v. 11. Mal. 1. 3. Thus oft God tells his People of this, lest they should stumble at Edom's Prosperity, while they were in Adversity, assuring them once and again, Yea God spake it more than twice, Psal. 62. 11. yea even eight times, that this Grass (though never so goodly) should be cut down, but the Inheritance of the Children of God should endure for ever, Psal. 102. 28. by Vertue of the Covenant: and that mystical Union with God therein, which is the ground of an everlasting Communion; this is that which makes the Church both Immortal and Immutabile: Moses first extols Esau's Family, Gen. 36. as if Gods Blessing had rested rather upon it than upon Jacob's, yet afterwards he passeth over it with silence, and it almost quite perisheth out of the Minds and Memory of Mankind. Esau being equal to Jacob in Blood, Birth and Breeding, had the Worldly Blessing of pomp principality and prosperity first, while Jacob lived obscurely as a sojourner only; not possessing any part of the Land of Promise in his own right, but by the leave of others, the true Proprietors then thereof: Thus Abraham and Isaac as well as Jacob (all) confessed themselves to be but Strangers and Pilgrims upon Earth, Heb. 11. 13, 14. This Abraham did, Gen. 23. 4. who purchas'd a possession of the People of the Land (the first purchase of possession that is mention'd in Scripture) not to Build on, but to Bury in; ver. 9, 11, 13. where Ephron and Abraham strive to gratifie one another; Ephron offers Abraham the free use of their Burial-place, saying, [None of us shall withhold from thee his Sepulchre, ver. 6.] But Abraham was desirous rather to pay for his Propriety in a distinct possession, that he might be separated from them in Burial, who did not believe with him a better Resurrection, therefore he offers the full value for the Cave of Machpelah; No, saith Ephron, [The Field I give thee, &c. v. 13.] 'Twas a most brave Speech, speaking forth a most bountiful Spirit to a stranger especially; which is a good Copy of kindness among Friends, and an exact example of Justice among Chapmen in their bartering and bargaining together, v. 15, 17, 20. Such is the care of the truly conscientious, that they will give the full worth of the commodity and rather lose of their own, than be injurious to or usurp of anothers, giving all that is due both in quantity and quality: In this bargain the seller doth not ask too much, nor the buyer bid too little (as it was after here in the Sale of Joseph) only one price is pitch'd on, and paid down: yet, though Abraham had hereby purchas'd a little Land in Canaan, the Protomartyr Stephen, saith, God gave him no Inheritance, not so much as a Foot in it, Act. 7. 5. that is, though he was the Heir of the World, Rom. 4. 13. and a Prince of God, Gen. 23. 6. yet God gave him no place whereon to Build a Princely Pallate for him-
self

self and his, while living, to dwell in, but only a *double Cave* (as *Machpelah* by Interpretation was, one for men, and another for Women, or one within another) wherein to *bury himself and his when Dead*, to sleep in that Sepulchre till the Resurrection: or God gave him not that general and full possession of the Land of promise, as he gave it to his Posterity after, but lets him be as a *stranger in it* all his days, as he calls himself, *Gen. 23. 4.* and a *great Traveller*, travelling to and fro (as is computed in the Patriarchs Travels) no less than *1794 Miles*, and as *Abraham confess'd this*, so did his Son *Isaac*, being another *Pilgrim*, as *Heb. 11. 13, 14, 15.* Travelling likewise to and fro an Hundred and Forty eight Miles, *yes, and Jacob confess'd the same likewise*, when he stood before *Pharaoh*, calling *the years of his Life the days of his Pilgrimage*, *Gen. 47. 9.* in very variable and remote Removings.

1. From *Canaan* to *Mesopotamia*, *Gen. 28. 5.* about five hundred Miles distant.
2. From *thence* back again thither, *Gen. 31. 17, 18.* the same number of Miles; and now being return'd to *Canaan* he shifted from place to place. As,
3. From *Succoth* to *Shechem*, *Gen. 33. 17, 18.* computed eight Miles.
4. From *thence* to *Bethel*, *Gen. 35. 1, 6.* about twenty eight Miles.
5. From *Bethel* to *Bethlehem* (twelve Miles) *Jer. 16.*
6. From *thence* to his Father in *Hebron* which was twenty Miles more; there he was but a *Sojourner*, when this unhappy Sale of his only Jewel *Joseph* happened (whereof after) so that now this *Patriarch* had travell'd a thousand and sixty eight Miles, yet was he not got to the end of his Pilgrimage, for after all the aforesaid, he travels,
7. From *Hebron* to *Beershebab*, *Gen. 46. 1.* which was eight German, or thirty two Miles English, the outmost part of *Canaan* Southward toward *Egypt*, whither he was forced to go by *Famine* out of the Land of Promise, which was *Jacob's* (seventh) Cross or Calamity (after this (sixth) Cross, the Sale of his Son *Joseph* thither) to be discours'd upon after in its proper place and order. And yet,

8. *Jacob* hath a long Stage from *Beershebab* to *Goshen* in *Egypt*, (to *Heliopolis* saith *Josephus*, to *On*, *Joseph's* chief Seat of Residency, *Gen. 41. 45.* say others,) which was an hundred sixty and eight Miles, a great Journey for *Jacob*, now an hundred and thirty years old, *Gen. 45. 10.* and *46. 28. 34.* still,

9. He travels thence to *Zouu*, the Metropolis of *Egypt*, where *King Pharaoh* kept his Court, and where *Joseph* presented his Father to *Pharaoh*, *Gen. 47. 7.* which was twenty eight Miles more into the Land. And,

10. The compleat Pythagorical Number, according to his own choice; *Jacob* removes back from this Metropolitan City, and from *Pharaoh's* Court, to the Country of *Rameses* (so call'd, *Gen. 47. 11.*) or *Goshen*, *ver. 27.* which was another twenty eight Miles back again: This latter part of the *Patriarch's Travels*, maketh up two hundred fifty and six Miles; which being added to his former part thereof, being computed a thousand and sixty eight, both these numbers being put together do amount to one thousand three hundred and twenty four Miles. No wonder then, if this Holy Patriarch be commonly called the Father of the brood of Travellers; as the vulgar singing Psalms do Translate that *Psal. 24. 6.* He being, though the Heir of the Promise, and of the Promised Land, a most prodigious Traveller, having no enduring City, *Heb. 11. 9.* and *13. 14.* Nay, he travell'd (as it were) when he was dead, when his Body was carry'd back to be Buried from *Goshen* to *Canaan*, *Gen. 50. 7, 11, 13.* Thus was *Jacob* a profess'd Pilgrim, living and dying: All this is Recorded for our Instruction and Comfort, *Rom. 15. 4.* that though we have the like Afflictions (of being constrain'd to remove from place to place in the days of our Pilgrimage, as *Jacob* was, and my self have been) yet may we but carry along with us the like Affections with this Holy Patriarch, we may remember to our comfort, that our good God is not leading us through any untrodden paths, for the greatest Friends and Favourites of Heaven hath gone before us in the same Dispensations, we should follow their footsteps in patience and piety, *Heb. 6. 12.* *Solamen miseris socios adhibere doloris*, 'tis a comfort to the miserable to have Companions in misery, *yea, patterns on Record* that in this very path have run before us into Heaven: Thus *David* was a Pilgrim, and all Gods people, *1 Chron. 29. 15.* and *Psal. 39. 12, 13.* The Law taught this Truth, *Levit. 25. 23.* and the Gospel teaches the same, *1 Pet. 2. 11.* commending to us those Patriarchal patterns, *Heb. 11. 13, 14, 15.* God dealing with us no otherwise than with them whom he dearly loved; therefore should we be content to live in Tents (as they did) on Earth, till we obtain our Mansion in Heaven, and while our Commoration is below, see that our Conversation be above, *Phil. 3. 20.* and *Col. 3. 1, 2, 3.*

Jacob was a poor Pilgrim still when *Joseph* (his Jewel) was Sold, though he dwelt in *Hebron*, a City at that time, yet wanted he then the property and propriety of a Native or of a Citizen there, but only dwelt in that City by a Tenure of Courtesy, and then also the great

est part of his Family dwell abroad by the same Tenure of Courtship in Tents, feeding their Flocks and Herds one while at Shechem, and another while at Dothan, Gen. 37. 12, 13, 17. the former about sixty Miles from the City Hebron, and the latter (Dothan) as far distant from Shechem, being constrained to keep them at great distance, for good pasture, as Laban's and Jacob's Flocks were fed at the distance of three days Journey, Gen. 30. 36. Thus Righteous Lot (so called twice; 2 Pet. 2. 7, 8.) dwelt in the City Sodom as a Sojourner only by a right of Courtship: So the Sodomites upbraided him as such, and therefore his becoming a Judge (say they) was but an usurpation above Right, Gen. 19. 9. which shews also, that Lot lived in an House of that City so strong, that those furious Sodomites could not break in upon him, nor break the Door thereof; while a better Man (his Uncle Abraham) was content to dwell by the same Tenure of Courtship in Tents only, in the Plains of Mamre, Gen. 18. 1, 9, 10, &c. even at that time when he had Gold and Silver enough, Gen. 13. 2. wherewith either to Build or Buy a stately Pallace; and where he kept a good House, even for entertaining of Angels, three of them he most Hospitably Feasted, with plenty of Provision, choice of the best and fattest, yea, and with speedy preparation; three Pecks for three Men Dinners, the best of the best too, *fat Meal*, the *fat Calf*, *Butter and Milk*, and Gods plenty of all, yea, and the good Man (the Master of the Family) standing by to bid them fall to, and heartily welcome, Gen. 18. 5, 6, 7, 8. while his Nephew Lot was [*standing by*] fore-armed with the sinful Sodomites shameless sin, and labouring under it, as under an heavy Burden, yea, tortured as upon a Rack (as the word signifies, 2 Pet. 2. 7, 8.) in his better dwelling-place.

Hereupon the Author to the Hebrews makes all these three great Patriarchs (Abraham, Isaac and Jacob,) to be no better than Pilgrims in the World, Heb. 11. 9. only Sojourning in their own Land by Promise; which is so exceeding Remarkable, that I cannot omit it without making some more Remarks upon it. As,

1. It was better with Abraham in his Country House (though but a Tent) and with his Country Fare (no Wine, Venison or Delicacies do we read of in the Treat aforesaid) than it was with Lot in his City-Hall, and with all his City-accommodation both for absolute necessity and delightful variety: When the difference happen'd betwixt these two good Men (as the Devil that grand Make-bait will disquiet the best with dissensions, using Servants here to set their Masters at variance) Abraham chuseth rather to suffer wrong from Lot, than to strive for his own Right which he willingly parts with for peace sake: He gives his Nephew the choice of either the Right Hand or the Left of the Land: He loved Lot's Society so well, (as Communion of Saints is undoubtedly a great privilege both in Heaven and on Earth) that he said seeing we cannot judge together, we will not be any farther asunder than the Right Hand is from the Left, what we may still be helpful each to other, as the two Hands be: Lot look'd upon his Left Hand the well-watered Country of Sodom, and loved it so, as to make it his choice: He might have had the good manners to let his Uncle (the better Man) chuse first, but the Dross of Worldly Wealth; and the Left of the Eye had so far blinded him, that he saw not what at present besetted him, as after wards he did, when God so cross'd him in that which he chose, and so blessed his Uncle in that Right Hand part which Lot left him: See Gen. 13. 7, 8, 9, 10. And when Lot was taken Captive in his Left Hand choice of Sojourning in the City of Sodom, he found Abraham a right Right Hand Man for his Rescue, Gen. 14. 14, 16. Notwithstanding his living in Tents of the Field only, yet was it on the Right Hand in Canaan, after called the Holy Land, and then better to dwell in than was wicked Sodom, Gen. 13. 13: The three Angels (whom the Hebrews Name Michael, Gabriel and Raphael) found better Entertainment in Abraham's Country Tent, Gen. 18. 5, 6, 7, 8. (where he spake sparingly, [*inviting them only to eat a Morsel of Bread,*] but treats them nobly and bountifully, his deeds were better than his words, his performances than his promises) than the two Angels were handled with at Lot's City House, where they were assaulted with that unnatural and beastly Buggery, Gen. 19. 5. Thus Abraham's not being curious in his own and his Families dwelling, yet was courteous in Entertaining Strangers (and so had better Guests than he look'd for, even Angels, Heb. 13. 2.) may serve to condemn the gross practice of Great Persons, whose curiosity is expensive enough in trimming their great Houses, but their Courtship is too narrow to open their Doors to Strangers in kind Hospitality.

The Second Remark is, There is a Conformity of Conditions in the Heirs of Grace and Glory: All those Heirs of the Promise and of the Promised Land (not only Abraham, as above, but also Isaac and Jacob) were under the same Predicament of Pilgrimage; They are all joyn'd together as sojourners, Heb. 11. 9; and 13. 14, 15. Sojourning sometimes in that Land of Promise, and sometimes in other Lands. Abraham himself sojourn'd off and on (as we say) in Canaan, a compleat Hundred years, being 75 years old when God call'd him out

of *Chaldaea* to *Canaan*, Gen. 12. 4. and 175 when he died out of it, Gen. 25. 7. yet twice he be famili'd and forc'd out of it by Famine; hereupon we find him in *Aegypt*, Gen. 12. 10. and in *Gerar* (supposed upon the same Account) Gen. 20. 1. yet ever he made this Land of Promise his retreating place: we are apt to slip out of *Paradise* with *Adam*, and out of *Canaan* with *Abraham*; when God heals our backslidings, Hos. 14. 4. the Land of Promise is our best retreating place, Hos. 2. 7. 'tis the Lord that keeps the feet of his Saints, 1 Sam. 2. 9. Thus *Isaac*, when driven out of this fruitful Land (made barren by Sin, Psal. 107. 34.) by another Famine, Gen. 26. 1. (new Sins brought new Plagues) into the Country of the *Philistines*, as his Father had done, Gen. 20. 1. but durst not go into *Egypt*, as he did Gen. 12. 10. for now, Gen. 26. 2. God had reveal'd, that there *Abraham's* Offspring should suffer a long Servitude, Gen. 15. 13. which (when *Abraham* went thither) God had not then made known; so going thither was now more dangerous, yet no sooner is the Famine ended, but he retreats to *Beer-sheba*, the place of God's worship in *Canaan*, Gen. 26. 23, 24, 25. Thus likewise *Jacob* (a long Pilgrim to many Remote places by *Bethleem*, &c.) always retreated to *Canaan*, both *Living* and *Dying*, as before. So that the *Harmony* holdeth among these three Patriarchs, both as to their *Pilgrimages*, and as to their retreating places; there is a *Conformity* of *Conditum* one to another, yea, and they were all *conformed* unto their Head *Christ*, (as Rom. 8. 29.) who was a *Pilgrim* indeed, not having so much as an *Host* where to lay his Head, Matth. 8. 20. who emptied himself of all, Phil. 2. 7. became poor, to make us Rich, 2 Cor. 8. 9. this great *Arabian*, who made the whole world for Mankind, would not make one bush for himself, but sometimes lay out of Doors, going about, and doing good every where, Act. 10. 38. And if we be made poor Pilgrims, 'tis but like our Head, and a filling up his Measures, Col. 1. 24. All but Sorrows and Sufferings are but so many Chips and shivers, or Splinters of the Cross of *Christ*. Melancton sings, *madrigal*
Et crucis Christi comes non eris Hujus
Esse dacti, autem non quoque membra sumus.

The Third Remark is, The Grace of Faith is of such a *Soul-satisfying Nature*, that it enables a *Believer* to wait for a while what a Wise God is at present not willing he should have, even these very things that he hath a real right in, and a true title to: Thus it was with these *Three Patriarchs*: The *Divine Promise* gave them (over and over again) a *Propriety* to *Canaan*, yet the *Divine Performance* gave to never a one of them any *Possession* of it; but they all these lived the life of *Strangers* in it: They were satisfied to be only *Sojourners* there in (not *Inhabitants* thereof) by the *Strength* of their *Faith*, Heb. 11. 9. That was the Grace which taught them both to wait and to wait for what a good God had promis'd them; Hereby they were willing to walk as *Pilgrims* upon that very Land wherein they had the best Interest, and wherewith the clearest Grant, Deed of Gift, and Title: They all were Content (through the *Goodials* and *Comforts* in believing, Rom. 15. 13.) to have but a *Stranger's Portion* in *Earthly things*, because their *Faith* did assure them of their interest in the more certain *Riches* of an *Heavenly Inheritance*, Heb. 11. 13, 14, 15, 16. Their *Faith* was quick-sighted, to see the *Promise* afar off, and long-headed too, to embrace it at a great Distance. The word [*Ἀποκρίνω*] signifies, they *solaced* or *kissed* the *Promise* (though it was Remote from them) they (as it were) threw a *kiss of love* to it, and to *Christ* in it, as *Christ* threw his kisses of love from Heaven to them, *Cor.* 1. 3. As they *lived in Faith*, so they *died in Faith*, yea, they *died in the Faith* of those *Promises*, that they *lived not* to see them turned into *Performances*: as they *did not*, so we may not, live to see many *Promises* and *Prophecies* fulfilled in our time, yet (like *Abem*) we must *Die in the Assurance* of their *Accomplishment* to a very title, and every *Idol*, *Math.* 5. 18, and 24. 34, 35. we may not then say, *Where is the Promise?* &c. 2 *Cor.* 3. 4. for 'tis in *sure hands*, in the hands of a faithful Father, 2 *Tim.* 2. 13, his word is established in *Heaven*, *Psal.* 119. 38. what he hath written, he hath written, and not the least Letter in it (as *Idol* is in the *Alphabet*) not a title, or so much as an *Hair-stroke* or *Accent* upon the top of the Letter, not one hair can perish from that sacred *Head* of the sacred *Scriptures*: These *Holy Patriarchs* did (as it were) hug the *Promise* in the Arms of *Faith*, and though they had not *Possession*, yet the assurance of *Possession* did much cheer them; and they knew *Heaven* was their *Home*, which made them reckon this lower world as a *strange Country*. They all therefore desired *repatriation* (as *Bernard* phraseth it) to pass only through it (as *Passengers* do *foreign Land* homeward) returning all along to their *Heavenly Country*. Hence some say *Abraham* was call'd the *Hebrew*, *Gen.* 14. 13. from *Heber* or *Gusher*, which signifies a *River* or *Passenger*, thus the *Synagogues* read it [*Abraham*] *in medio*, and *Jerom*, *Transfieri*, one that *passeth along*; so did *Ha-* his Son, and *Grandson* not

Chap. 13. The First Section, Of the Patriarchs Pilgrimage. 335

not one of these three Patriarchs did dare to return to their Earthly Country, either Chaldaea or Syria, for fear of Idolatry, Josh. 24. 2. and Gen. 31. 19. They renounced the World, and Avouched the Lord for their God, Deut. 26. 17. Therefore God was not ashamed to Avouch them for his Servants, v. 18. and to prepare for them a city, Heb. 11. 16. seeing they were so well satisfied to Sojourn to and fro, and to dwell only in Tents and Tabernacles, as those that were in, but not of this World, John 15. 19. hastening home, 2 Pet. 3. 12. to Heaven, which ever moves, yet is the place of our Rest, as the Earth ever rests, yet is the place of our Change and Flitting: Thus outward motion may hold a good consistency with inward rest, and outward rest may stand in congruity with inward disturbance and uneasiness. 'Twere well if we would mind more Gods own method, who at the Creation did first spread the Vault of Heaven, and then laid the Foundation of the Earth, which Divine Method doth manifestly teach us, that our first thoughts should be for Heaven, and our second only for the Earth: 'Tis said, Heaven is Gods Throne, and the Earth is his Footstool, Isa. 66. 1. But alas! Fond Man disorders the God of Orders Order, in making the Earth his Throne, and Heaven but his Footstool, as he (in his folly) prefers Earthly before Heavenly things, placing the World in his Heart, Eccles. 3. 1. (whereas God placed it under his Feet, Psal. 8. 6.) but scrambling upon, and treading under foot the Celestial Treasure: Alas! The corrupt and carnal Nature of fain Man minds more the Heathens false and fallacious gloss,

(O Cives, Cives, quercens pecunia primum est, virtus post nummos,

Citizens must seek Silver in the first place, and then after it Virtue) than that Golden command of the Lord of Truth, Jesus Christ, (seek first the Kingdom of God, and all other things shall be added,) Mat. 6. 33. Thus did those Blessed Patriarchs in their looking for that City which hath Foundations, whose Builder and Maker is God, Heb. 11. 10. They did firmly believe, that while they were pursuing Heaven, all Earthly Blessings would be added to them, (as they had need of them) like Paper and Packthread which are cast into the Bargain at a Pound of Plums, &c. Therefore did they look upon the lower World with only a Pilgrims Eye, well knowing they could lose but little when they left this or that place in their Pilgrimage, where they lov'd but little.

Those Patriarchal Pilgrims gave the same Character of this World, that the Sage Philosopher gave of the City Athens, saying, It was a pleasant place to pass through, as a Passenger or Pilgrim, but unsafe to dwell in as an Inhabitant and Member. Thus they look'd upon themselves as Sojourners here below, 1 Pet. 1. 17. and 2. 11. and not at home while in the Body, 2 Cor. 5. 1. 2. 4. 6. 8. 9. *μενετε* (the word there) signifies one beside or without an House (as *μεν* and *ου* do sound in sense.) So Christ himself was, Mat. 8. 20. to expiate the sin of Man, who cast himself out of Paradise, and hath been an Exile on the Earth ever since: Yea, Christians themselves, though they dwell in the great House of the World, yet are not of it, while Strangers in it and Travellers through it, John 15. 19. We are of the Household of Faith, Gal. 6. 10. and Fellow-Citizens of that Celestial City in a better World, Eph. 2. 19: and because they are but Pilgrims in this World, Psal. 39. 12. Therefore,

1. They press homeward, Phil. 3. 14. having Heaven in their Eye, as Moses had Canaan in his, Deut. 34. 4. 5. This sweetens Death and all foul Fare.

2. They keep correspondency with Heaven while on Earth, maintaining their Interest at Home while absent from it, which when the great Captains of Greece neglected, while absent ten years in the Siege of Troy, their Rooms were taken up by others, & that became their overthrow.

3. They are not proud of the Place, &c. which serve them while they Lodge in the Inn: All their good things here they look on only as lent them from their great Landlord.

4. The Concerns of a strange Country, or of the Law they intermeddle not with: News from Home, from Heaven is his grained Inquiry and Interest, Prov. 14. 10. As a Stranger intermeddles not with their Joy, so neither do they intermeddle with the Affairs of the Law.

5. They are not filled with working cares, what they should Eat or Drink, &c. but in the general do commit themselves to the care of their Landlord, whose proper and peculiar work it is to provide conveniences for them, though they will not be wanting to bespeak food convenient for themselves, Prov. 30. 7. 8. by praying to their Host [give us this day our daily Bread] Mat. 6. 11. turning his count above them, v. 25. 26. 27. 28. 30. 31. 32. 33. 34. and casting all their care upon him, for he careth for them, 1 Pet. 5. 7. for he is the great provider of the whole World, Psal. 104. 21. 27. & 145. 15. Mat. 24. 45. 2 Cor. 9. 10. &c. they dare trust God with their Bodies, as they do with their Souls, looking upon the Lilies and Grass, how they are clothed and cherished (far beyond their care of themselves) by the great House-keeper of the World, who Waters his Flowers, Prunes his Plants, Fodders his

Cattel

Cattel upon a Thousand Hills, Psal. 50. 10. and how much more will be feed and clothe his own dear Children, who serve his providence with moderate care and pains? They dare be careful for nothing, but only make their request known to God, Phil. 4. 7. they are not left Fatherless, Joh. 14. 18. *Orphans*: Such are made drudges in Kitchens; then why so sad day by day, seeing thou art a Kings Son? 2 Sam. 13. 4.

6. They make it not their [*εργον*] or work, but their [*παρεργον*] or by-work only to sojourn in the Inn; they use it *pro tempore*, but their thoughts are homewards bound, their Anchor is fastened within the Vail, Heb. 6. 17, 18, 19. therefore they can endure all affronts there the better, thinking 'tis but for a little time, and their home (Heaven) will make amends for all: Thus while David's Body was wandering, Psal. 56. 8. yet his Heart was fixed, Psal. 57. 7. This double posture of these Holy Patriarchs, is Prodigious, that they should be both wandering and fixed Stars, in one and the same Horizon, their persons wandering up and down in this lower World, yet all that time their Affections are fixed (with their Anchor of Hope) not in the Deep below (where common Anchors fasten) but in the better World above: Hence it is, that they mind most the main end of their Creation, not fishing for Gudgeons, but for Forts, Castles and Cities (as Cleopatra said to Mark Antony) for that City which hath foundations, Heb. 11. 10. they spend not their time as *Asaferxes* is said to do, who busied himself only with making Trifles, as Hafts for Knives, &c. when he should have been caring in consult for his Kingdom, or as *Domitian* did, who minded nothing but catching Flies the very work of the poor Spider which eviscerates her self to make her Cobwebs to catch them: these Holy Pilgrims employ is of an higher alloy, knowing that upon this moment (in the Inn) hangs the Eternity of their Home, they therefore dare not trifle away their time, but make sure work for a better World, tho' this evil World be so connatural with them: the Prodigal thought him of Home, Lu. 15. 17, 18. *Rebus non me trado, sed commodo*, said Seneca, I give not my self up, but only lend my self to the World.

7. They depart from their Inn at last, though not without some Reluctancy, because there they have been kept well, or leave some friends behind, or the Weather is Stormy, and the Way Dirty from thence homeward, yet the joyful Hope of reaching Home, overcomes all: Peter wist not what he said, when he said [Master 'tis good being here, Mat. 17. 4. Luk. 9. 32, 33.] until Christ touched him, and said, Arise, Mat. 17. 7. Arise, depart, this is not your rest, for 'tis polluted, Mic. 2. 10. and come up hither, Rev. 4. 1: this makes them trust up all, and having their Viaticum (Provision for the way) trudge joyfully homeward, tho' as at Magellan, the wind blow in their Faces, Eccles. 11. 4. not observing it to hinder them, *ventus hic incensus*: yet the weaned Child, Psal. 131. 2. and the Crucified Man, Gal. 6. 14. will not be hindred from Home or Heaven, Sails thither with contrary Winds, yea, is indeed above Storms; be risen with Christ, Col. 3. 1. then all we speak and do will be things pertaining to the Kingdom of God, Act. 1. 1, 3.

Now (after this last and long digression upon the Patriarchs Pilgrimage, so call'd Gen. 47. 9.) let us return to Joseph's Sale, wherein the (first) circumstance to be considered is the Sellers; his own Brethren, and Jacob's own Sons, while he was but a Pilgrim in the Land of Promise. Oh what cause had Jacob to say, I have had hard Providences, and an evil Pilgrimage under soft and good Promises! Oh how shall I reconcile Gods Providences and his Promises together, that thus thwart and contradict each other! is this God's giving Canaan to my Seed, when my own Sons have sold my Jewel Joseph into Egypt? Gen. 37. 28. But let God alone with his own work, hush unbelief, and leave him to his own way and time; what a mirror of marvels is the History of Joseph, and what beauty is there in every part of those providences, when God made all the pieces thereof meet together, and match one another in a compleat issue of the whole.

First, The Sellers of him were all his Brethren (who would have been his Murderers) excepting Reuben, even the Sons of the two handmaids, with whom Jacob joined Joseph (not indulging him to idleness, though the Son of his Love) in keeping his Cattel, Gen. 37. 2. they being more base in birth, might be less in envy, and more easy to be led by their Fathers Love: Jacob prudently (as 'tis probable) for preserving peace, thus divided his Family into two Companies (as he had done before at the approach of his Brother, Gen. 32. 7. and 33. 1, 2.) Joseph's Humility was such as not to scorn his being join'd with them, hoping to find them more modest, than the Sons of Leah that were better Born: However, they proved as bad and as base in their Behaviour as in their Birth (if not worse, for some say Joseph accus'd them to Jacob of the Sin of Sodomy or Buggery) seeing they conspired with Leah's Sons against Innocent Joseph: And the Conspiracy was jointly carried on first to kill him, so to lay him in a dead sleep, that he might never Dream more to their vexation, Gen. 37. 18, 19, 20. wherein they compound their Craft with their Cruelty; consulting to cover their cruel kill-

ing him with a loud Lie, they could dare to do a brutish Act, but they dare not own it, *sins* and *blisings* came both into the World together, *Gen. 3. 12, 13.* Yea, and to their Act of Cruelty, they resolve to add an Act of Inhumanity also, when they had slain him they would not vouchsafe to Bury him decently, but cast his Carcase like a dead Dog into a dry Ditch, as not deserving the Honour of either Burial or Sepulchre, as his Mother had, *Gen. 35. 19, 20.* Oh how corrupt was the Church here in this Holy Patriarchs Family, when almost all his Sons were tainted with such heinous sins: Whatever other sins (that Joseph accus'd them of to their and his Father not mentioned) they were expressly guilty of intentional Murder, for they both design'd and endeavour'd it, and their Innocency of the Act was fore against their will, they wanted nothing to perpetrate that Murder, but their Elder Brothers Consent. The Hebrews say, they consulted to kill him, while he was yet afar off, by setting their Dogs upon him to worry him: Are these the Patriarchs of the Church that Act thus? Bloody Antichrist imitates them in this grand evil, designing to destroy their Brethren, as innocent Joseph here: Would to God, we could walk (as he did here) in simplicity of Heart at our Fathers command: Oh how low is the Church brought sometimes! yet God preserveth it. Reuben (the Eldest Son of Jacob, and but half Brother to Joseph) hath the honour here of delivering him from the Diabolical design of his Bloody Brethren in putting Joseph to Death, *Gen. 37. 21, 22.* 'Tis probable, that Reuben was absent when this cruel consult determin'd Joseph's Death, or if present, he presently disapprov'd of, and enter'd his Protest against their Devilish Determination: Joseph relates Reuben's Reasons whereby he dissuaded them from this Bloody Butchery.

His first Argument was in respect of God, that he would surely see them, as he saw Cain slay his Brother Abel.

His second Reason was in respect of their Father, whose great grief for Joseph's death would certainly be a Cordium to him, and break his Heart.

His Third Reason respected Joseph, that he was but a Child, and therefore to be pitied, and he was their Brother too, and therefore to be spared. His Fourth Argument, as to themselves, that thereby they would bring upon their own heads the guilt of innocent Blood: Whether Reuben improved any such Arguments or no, we know not, having only Joseph's Authority for them, and the same probability that must be acknowledg'd both of and in them: However this we know more infallibly from Moses (who was Divinely inspired in his Pentateuch) telling us, that Reuben as soon as he heard of his Brethren's profligate Plot and Project against Joseph, he endeavour'd to hinder it, and to deliver Joseph from dying by their Hands. And when he could not do this by his own Strength, they all unanimously raging against him for his so perswading them. He then gave them a well-pleasing Diversion, saying, Shed no Blood, but cast him into this Pit, &c. probably adding, that the slaying him, would be a breach of God's Law to Noah; *Gen. 9. 5.* [His blood God would require of them] but their casting him into the Pit, would accomplish their Design without any Bloodshed, for there he would die, by Famine, though their hands were not upon him, but in no wise shed any Blood, for every drop of Blood hath a Tongue to cry for Vengeance, *Gen. 4. 10.* Yea, and Moses further most plainly intimareth, *Gen. 42. 22.* that Reuben perswaded them to more than they would yield to. However, he prevailed in this to have Joseph cast into the Pit (as Moses expressly saith) not with any design that he should die there (for to be kill'd by Famine is far worse than to be Slain by the Sword); but to Deliver him out of their Hands unto his Father again, by which means he might hope to be reconciled to Jacob, whom he had so foully offended by his former Incest, and however, it was happy that (though they hearken'd not to Reuben in all things) he exhorted them unto, *Gen. 42. 22.* they hearken'd to him thus far, God would have it so, and he will have some Reuben or other to deliver his innocent Joseph, that go whither their Heavenly Father commands them, as Joseph did here, what his earthly Father bid him do, *Gen. 37. 14.* 'Tis not in vain for some one Elder Brother (or great Man) to stand up for God and his People against many Adversaries: when the Pharisees designed to put Christ to Death, a Nicodemus, though he had hope to scold him, stood up in the Council, spoke in his behalf, and so that time disappointed their Devilish design, *Job. 7. 51.* and the like is, *Jer. 26. 24.* for Encouragement to following good Grandees, as Nicodemus (a Ruler of the Jews, Member of the Sanhedrim) had such a fire of love to Christ hid in his heart, while he was a Night Professor only, and but a slow Scholar, *Job. 3. 1, 2, 4, 9, 10.* that it breaks out at last (after it had lain long hid, as sparks under the Ashes, the Sun under a Cloud, and as Seed under the Clod) first at the Council-Table, where by putting in one word seasonably spoken, he dissolves the Sanhedrim, when they were compassing (as well as consulting) Christ's Death, whereby he defeated their Design for that time, against David Mystical (as Hushai had done Achitophel's, &c. against David literal) though some of them at that time would have scold'd him

him out of his Religion, saying to him [*Art thou also of Galilee? &c.*] as the Devil doth too many at this day; but this honest Ruler was better resolved, *Joh. 7. 52, 53.* Another time his Faith broke out as Fire into a greater Flame in this *Night-Bird Nicodemus* (whose Name in the Hebrew signifies [*Innocent Blood*] as in the Greek [*the Victory of the People*] together with *Joseph of Ramah* (*Samuel's Country*) another *Night-Bird*, a Disciple, thought a Dastard too, both manifest their love to Christ when his hour was come to be Crucified, and cruelly handled, as the true Mother did hers to her Child, when it was to be cut in two by *Solomon's* seeming Sentence, *1 King. 3. 25, 26.* Good Blood (as we say) will not belye it self; as Nature there did work and speak out in the right Mother, so Grace doth here, working up those two dastardly Disciples courageously to Embalm their Dead Redeemer, whereby they both gave a bold publick Testimony that they were his Cordial Friends (though against the Wind and Tide of those present Times) as well as that they believed the *Doctrine of the Resurrection*, *Joh. 19. 38, 39, 40, 41.* And as *Abiham*, *Jer. 26. 24.* (who had been one of *Josiah's* brave Counsellors, *2 King. 22. 12.*) stood up for *Jeremy* against the rage of King *Jehoiakim* (who did evil in God's sight, *2 King. 23. 37.*) and of both prophane Princes and People, and deliver'd him out of their hands, by his single hand, having none to second him in that Deliverance; This God took so kindly, that he not only *Regarded* and *Recorded* it for his sweet Everlasting Memorial, but also *Rewarded* it in his Son *Gedaliah*, who was made Governor of the Land, *2 King. 25. 22.* and *Jer. 39. 14.* (as may well be conjectur'd) for the pious Act of his Father (*Abiham*) in patronizing God's Prophet, and rescuing an innocent Subject out of the hands of his enraged Sovereign. *Jehoiakim* was outrageous against *Jeremy* (as well as against *Uriah* whom he slew, *Jer. 26. 22, 23.* without all Law, Right or Reason) but the Lord bid him from his Cruel Cut-Throats, *Jer. 36. 26.* who stood to his tackling, and fled not to Egypt by a distrustful Fear, *Prov. 29. 25.* God made *Abiham* (as the Name signifies) a rising Brother to him: Rising up in a brotherly Rescue. So *Reuben* here was no less than a rising Brother to rescue *Joseph* his Brother, though at single hand, having none to second him: See what one Man may do against a mischievous Multitude sometimes, as these instances aforesaid do demonstrate: Oh what a Stickler was *Nehemiah* at *Jerusalem*; and many more Examples might be produced: Oh that we had such Grantees, such Patriots, that would stand up in their lot (yet according to Law) to patronize Innocent *Joseph's*, (as *Reuben* doth here) though they have few or none to second them!

'Tis good for Men, (especially for great Men) to be serving their Generation according to the Will of God, as *David* did, *Act. 13. 36.* and to signify what they can to vindicate Innocency in their Generation-work, though they stand alone, as *Papinistius* at the *Nicene Council*, *Luther* in his Generation, of whom 'tis said, *quod unus homo solus totius orbis Imperium sustinuerit*: He stood his ground sole and single against all the Shocks and Assaults of the whole World. Here *Reuben* stood single against the whole Body of his Malignant Brethren, who all unanimously conspir'd to kill *Joseph*; *Reuben* rescues him from Slaughter, yet he must be cast into the Pit, as *Jeremy* (rescued by *Abiham* aforesaid) must be cast into the Dungeon, *Jer. 37. 16.* or Hebr. into the Hole of the Pit. Thus far *Joseph's* and *Jeremy's* Case symbolize and hold Congruity, yet in this there is Disparity, *Jeremy* had an *Ebedmelech*, the *Ethiopian*, to draw him out of the Pit with much tenderness, *Jer. 38. 12* and to restore him to the Court of the Prison, where he had more Liberty, fresher Air, and freer Access of Friends to him, *v. 1. and 13.* but alas poor *Joseph* had never an *Ebedmelech* (a Servant of God as well as of the Kings, as his Name signifies) to draw him out, *Reuben* indeed design'd it, but his mercilefs Brethren (those Hebrews were worse than that *Ethiopian*, *Amos 9. 7.*) drew him up (in *Reuben's* Absence) no doubt churlishly enough to sell him, *Gen. 37. 27, 28.* As *Ebedmelech* was well rewarded for this his kindness to *Jeremy*, for God is not unrighteous to forget this his work and labour of love to this Man of God his Servant, *Hebr. 6. 10.* He had shewed kindness to God's Prophet, and therefore God will give him a Prophets Reward, *Matth. 10. 41.* He shall have his life for a prey, for saving the Prophet's life; he shall have his own, and he shall be deliver'd from the King's malicious Courtiers (who vowed Revenge for his Rescuing *Jeremy* out of their hands) yea, he should live at Liberty, when these Courtiers should either die by the Chaldees, or be led Captive by them, *Jer. 39. 16, 17, 18.* So *Reuben* went not without his Reward for rescuing *Joseph* from Death, and for designing to do more for him, had he not been prevented by his Brethren's selling him in his absence, to wit, Return him to *Jacob*. The Hebrew Rabbies reckon God's Rewards given to *Reuben* for his Compassion to, as well as Rescue of *Joseph* to be Three,

First, For this he was honoured to have the Prophet *Hosiah* descended from him in his Tribe, *1 Chron. 5. 6.*

Secondly,

Secondly, To have one of the Six Cities of Refuge in his Lot and Division, Numb. 35.

6. 14. Deut. 4. 41, 43.

Thirdly, To have a Patriarch's Portion in the Land of Promise, notwithstanding his Incest he committed, for which he might justly have been disinherited of all Title to Canaan, as well as of his Dominion, and of his Dignity: Moses adds more Testimonies of Reuben's tenderness toward Joseph: As,

1. The Pit Joseph is cast into is described to be a dry Ditch or Pit, *wherein was no water*, Gen. 37. 24. Supposed to be a Pit of Reuben's appointing on purpose chosen, that Joseph might not be Drowned by any water in it, but that he might be drawn out by his hands safe and found.

2. As the Child Joseph besought his Brethren in the Anguish of his Soul to spare him, Gen. 42. 21. So Reuben pleaded earnestly for him, v. 22. saying, *Sin not against the Lad*; both these are expressly mention'd there: This good counsel of Reuben, as he was the Eldest, and so of most Authority, should have prevailed and taken place with his brethren, to restrain them from Sin, though they did not bear him; yet his honest Endeavour to prevent it is very Commendable.

3. Reuben made a most doleful moan, when he mis'd Joseph out of the dry Pit into which he had designedly consented to cast him, as before: It seems Reuben was absent when Joseph was Sold; Great enquiry is made where he was at his Brothers Sale.

1. Some think, that he was then gone to Minister to his Father according to his course, as Courtiers in Office at Court have their Times and their Turns of waiting upon the King, the Father of their Countrey, as Jacob was the Father of the Family.

2. Some say, That he was now gone aside, to mourn alone by himself for his detestable Incest with his Father's Wife, Gen. 35. 22. But,

3. Others more probably suppose, that Reuben, having an earnest desire to deliver Joseph to Jacob, withdrew himself from his Brethren (when they sat down to make merry, for being so well rid of their derided Dreamer now to be famish'd in the Pit) and went some considerable way round about (the better to avoid their suspicion) from them to Joseph, that he might draw him forth, and dismiss him homeward without their knowledge; and therefore, Joseph saith, that Reuben came to the Pit in the Night-time for more privacy; but wherever he was, before he could reach thither, Judah to free Joseph from dying painfully by Famine in the Pit had counselled, and the rest consented to sell him to the Merchants that just then were providentially passing by, and Sale and Delivery was made of Joseph to the Ishmaelites in Reuben's Absence, and without his Consent or so much, as his knowledge; so when Reuben (after he had fetch'd his long compass) came to the Pit, and found not Joseph there, he then declared his great love to Joseph by his bitter Lamentation he made for him, which an old Manuscript thus pathetically expresseth.

Hec quid Agam! Perit puer ille, puer, puer ille.

Moses saith, He rent his Clothes at the missing of him, and Returning to his Brethren, with a most grievously troubled Spirit, rending his Heart, as well as his Garment, Joel 2. 12. when he, in the extremity of Passion, lamentably cried out, [The Lad is not, and I, whither shall I go?] Gen. 37. 29, 30. now, suspecting that they had slain Joseph in his absence, he no longer can conceal his design to deliver him which they had disappointed by putting him to Death, as he imagined, and as his Phrase [He is not] imported; for that Phrase is frequently used for one that is dead or so reputed, Gen. 42. 13, 36. Jer. 31. 15. and Matth. 2. 18. and he might be the more jealous Joseph was slain by them, because of their Resolve they express'd, [Come let us kill him, and cast him into some Pit.] Gen. 37. 20. This did cause him to cry out [O, whither shall I go?] How can I look my Father in the Face, who will be sure to blame me most, as being the Eldest, and who hath beforehand a bad Opinion of me above all my Brethren, because I have already (more grossly than any of you) offended him by committing Incest with his Bilhab: My Father will require his Darling at my hands. Thus in this great perplexity (before he understood what was done) he bewailed his Case as Desperate, not knowing what to do, or whither to go: Hence by these premised passages, some learned Men do conclude, very charitably, that Reuben repented of his Sin both against his Father Jacob, and against his Brother Joseph, and that he was also reconciled to God upon his Repentance, which may the rather be judiciously judged, seeing Moses, in Blessing the Twelve Tribes, doth so pathetically pray for Reuben saying, [Let Reuben live, and not die.] Deut. 33. 6. that is, let him have a Nail and a Name in God's House, notwithstanding the heinousness of his own Sin, and the harshness of Jacob's Sentence, denounc'd against him, Gen. 49. 4. where Jacob's

Jacob's speaking to him in v. 3. [*Thou art my first-born*, Thou and Thou, &c.] then, out of high Indignation for this odious Transgression, turns from him with Abhorren-
cy, and Directs his Speech to his Brethren, saying, [*He went up, &c.*] that his severe
Censure might be their *seasonable Caution*: The severity of Jacob's Doom, [*Reuben,*
thou shalt not excel] to wit, in *Number*, as well as *Valour*, *Moses* prays that God
would mitigate this, saying, [*Let not his Men be few,*] that he may continue one of
the Tribes of God's People, though *diminish'd in Dignity* for his *soul Sin*: And 'tis very
Remarkable, that *Moses* mentions *Reuben* the first of the Patriarchs, (though he had for-
feited his *Birtbright*) as is supposed, for this his kindness to *Joseph* (together with his
Repentance) whereas he wholly omiteth *Simeon* (in his last Legacy of Blessing, Deut. 33)
not only for his cruelty to *Shechem*, but (as may well be supposed) for his unkindness to *Joseph*:
seeing *Joseph* singles out *Simeon* (as the worst of his Brethren, and who had shew'd himself most
harsh and hard-hearted towards him, when they sold him) took him (from among them all, as
their chief Ring-Leader, and of the most turbulent Spirit) and bound him, Gen. 42. 24. The
want of whom *Joseph* knew would be the least Affliction to *Jacob*. And indeed had *Simeon*
been so kindly inclin'd to *Joseph*, as were *Reuben* and *Judab*, they in conjunction with him
(the Eldest but one) might have over-ruled their Younger Brethren, and not have brought such
a sore Affliction not only upon their Brother, but also upon their Father, whose life was bound
up in the life of the Lad: therefore of all the rest, *Joseph* judg'd *Simeon* had most need to be
humbled, and *Moses* thought him fittest to be expunged out of the Roll of the Twelve Patriarchs,
where still there were twelve (*Joseph*'s being enlarg'd into two of *Manasseh* and *Ephraim*) be-
side or without him, yet ranks *Reuben* in the first rank, though he had lost his right of pri-
ority, as *Joseph* had pass'd over *Reuben* (when he seem'd to charge all his Brethren for Spies)
because he knew, he had shew'd Kindness to him, and did not put him, but unkind *Simeon*
into Prison. *Philo* affirmeth, that this *Reuben* understanding afterward (which at first he under-
stood not, but thought they had kill'd *Joseph*) how they had sold him at *Judab*'s instigation,
utterly exclaims against them, as being worse than those Thieves who will dare to Kidnap
and sell away Strangers, but never any were so wicked as wickedly to sell away their own Bro-
ther: yet modern Authors (as *Mercer* and *Pareus*, &c.) do think, that though *Reuben* made
an hideous outcry at the missing of *Joseph* in the Pit, and gave certain Signs of his hearty sor-
row, at his returning to the rest, who like crafty hardened Villains at first were silent, not en-
deavouring to qualify his Soul-afflicting Questions [*Oh what shall I do? And whither shall I go?*]
yet when they inform'd him afterward, how they had not slain him, but sold him, he was
then satisfied, and concurr'd with them to cheat *Jacob* with *Joseph*'s Bloody Coat, Gen. 37.
31, 32, 33. for it seemeth they were all in the conspiracy (*Reuben* with the rest) to conceal
their craft and cruelty in the Sale of their Brother. They dip *Joseph*'s parti-colour'd Coat in the
Blood of a Kid; and send it to the good Old Man by the Hands of their Servants (who were
Innocent as well as Ignorant of the cruel crime) and durst not carry it themselves to him, lest
their discomposed countenances should betray and betray their own guilty Consciences.

Hec quam difficile est crimen non prodere vuln?

Their plot and project succeed as they had propos'd it: The credulous Father believes their
lye, cries [*Some evil Beast hath Devoured him*] which was a truth in this sense, that those
evil Beasts (his bad Sons) had made him away: *Jacob*'s credulity is apparent herein, seeing
he doth not more strictly examine both his Servants and his Sons about the time and the place,
when and where they found this Rent and Bloody Garment: The place should have been
viewed, where *Joseph* was pretended to be worried, for there some scraps of him might be
seen undevoured, seeing 'tis not likely that any Beast could devour him all: The Neighbour-
ing Inhabitants might have been asked (whether evil Beasts Haunted that place) such as that
courageous Passenger, who set wandering *Joseph* into his right way, Gen. 37. 15. yea and the
Blood upon the Coat might have been under a strict scrutiny whether it were Man's or Beasts
Blood: But alas the good old perplexed Patriarch, was under such a perturbation of Mind and
such a consternation of Spirit, that he was not permitted to think of any such things; he accus-
eth the Evil Beast that was Innocent, and acquits his Beastly Sons (whom he knew hated *Jo-
seph*) of all suspicion of Fratricide or Murder, thus those Hypocrites cover one Sin with another,
and involve themselves into the guilt of many Sins, while they go about to hide one: To the pallia-
tion of one lie, are required ten: Thus they deluded *Jacob*, but the great *Jehovah* could not
be deceived by them; And so far as *Reuben* was a joint conspirator with the rest in so wickedly
imposing upon a credulous Parent (almost to the breaking of his Heart, and that for so many
years, till God at last brought it to light) he is justly to be blamed: Though his fervency for

for delivering Joseph (as above) deserves to be commended, yet his inconstancy in good must be condemned, for Truth in the beginning, Zeal all the way, and Perseverance to the end, are the three Ingredients whereof a right good man is compounded and compleated.

Section the Third.

Having first viewed Joseph's Sellers, in the second place his Buyers come to the next consideration: Those Buyers of Joseph pass under a double name. 1. They are call'd *Ishmaelites*, Gen. 37. 25, 27, 28. and Gen. 39. 1. And

2. They are call'd *Midianites*, Gen. 37. 28. and 36. These two were a distinct People, descended from a distinct Original, yet both the Off-spring of Abraham; the *Ishmaelites* sprang from *Ishmael* his Son, by *Hagar*, Gen. 16. 15. and the *Midianites* from *Midian* Abraham's Son also by *Keturah*, Gen. 25. 2. yet are these two names promiscuously used and (as it were) confounded together here, as they are also in *Jud.* 8. 22, 24, 26. because the *Midianites* lived in the Country of the *Ishmaelites* and exercis'd the Trade of Merchants among them, so that they became a mixed people, for a great part of them in their Habitations, heresupon the *Chaldees* calls them *Arabians* (a third name to the two former) of *Gnarah*, which signifies to be mixed, because they were a mixed people. Those *Ishmaelites* and *Midianites* were so intermingled each with other both in their Habitation and in their Conversation, as to mutual commerce & intercourse of Trade, that they are oft taken for one & the same People, as here, Gen. 37. the two Names signify the same persons, comparing v. 28. with v. 36. and Gen. 39. 1. where 'tis said Joseph's Brethren sold him to the *Ishmaelites*, and the *Midianites* sold him unto *Potiphar*, and *Potiphar* bought him of the *Ishmaelites*: However here is a sweet providence of God (for good to Afflicted Joseph) to be perspicuously seen in many circumstances, as famous footsteps thereof.

The first famous Circumstance is, No sooner had those conspirators cast Joseph into the Pit, where they design'd to famish him till he died by Famine (which in it self, is a more cruel Death, than if he had died by their Swords, *Lam.* 4. 6, 9. *præstat semel mori, quam semper moribundum esse*, 'tis better to be suddenly dispatch'd, and soon put out of their pain, than to pine away by laches, *Lev.* 26. 39. and to be Tormented a long time with fear and sense of dying by Famine, a far worse Weapon than the Sword.) Thus they Lodg poor Joseph (strip of his two Garments, which were to keep him warm, both his Long Coat that reach'd down to his Ankle call'd *Tunica Talaris* and his parti-coloured Coat call'd *Polymita* (as *Lyra* and *Me-nochius* say) so Joseph lay naked, to be Starved in the Pit, there to starve him with cold as well as with Hunger, and when they had laid him there, they leave him in this disconsolate condition; then they sat down to Eat, v. 24, 25. wherein was a most Marvelous Providence, this did not fall out by any cast of uncertain chance out of Fortunes Office, but 'twas ordered thus by the over-ruling hand of God, as the casting of Joseph into the Pit, by the prevailing influence of *Reuben* (who was one of the Conspirators Company) to save him from being immediately Murder'd was a Miracle of Mercy.

NB. Rather than that Gods Innocent Joseph's should not be Delivered, God will (when no other can be had) raise up a Redeemer and a deliverer for them, out of the very company of the Conspirators themselves, as He hath lately done in this late Damnable Popish Plot, drawing forth some of themselves to discover it, so their sitting down to Eat, was no less a Miracle of Mercy, for had they presently gone away, and not sat down, Joseph had, in all probability, perisht in the Pit, and never have been sold into Egypt; so Jacob and those very Conspirators must have died by Famine (the Death they doom'd Joseph to) had he not been there to relieve them, Gen. 45. 5. and 50. 26. *Act.* 7. 11, 12, 13. How may we step aside (a little) and with *Moses*, *Exod.* 3. 7. stand to behold Gods work of Wonder.

1. In Gods governing *Reuben's* (the Elder Brothers) advice so, as to get Joseph cast into the Pit: Whether it were his entire Love to his Brother, or it was nothing but his own Self-love, designing hereby to reconcile himself to his offended Father, that moved him most to make this motion, I shall not determine, however Gods high and holy Hand was in it, whereby he bound the Hands of those conspiring Villains to the good Behaviour so effectually, as if God had come from Heaven, and had immediately manacled them, so that they could not lift up (all of them) one Hand to Murder Joseph.

2. The same God that did manacle their Hands before, shackles their Feet now, they cannot stir a foot without Gods leave, no more than lift a Hand: Oh how God coucheth those Blood-hounds, and makes them lye down here, till the Merchants of *Midian* come from *Gil-lad* to them: Gods thoughts were far differing from, yet contrary to theirs: They design'd nothing else (in their sitting down to eat) but to fill their paunches, or 'it may be, to stille their Consciences (which might probably prick them for what they had done) by Feasting,

and making merry; or to refresh their tyred Spirits, being possibly almost spent in tugging poor Joseph; or to rejoice together, for being freed from their *Dreaming Brother*. But God designed other and better things, that is, that they should remain there, and not remove thence, till the *Midianite Merchants* came thither to rescue Joseph out of their *unnatural, inhumane* and *unbrotherlike* Hands: They sat down to rejoice for their *ridance* of Joseph; had not their Consciences been fast asleep (as *Jonah* was in the *side of the Ship*, *Jon. i. 5.*) they should rather have sat down to weep for their wickedness against him: No doubt, but there was the *Devils Hand* in this their posture of sitting down, for surely he had drawn an hard Hoof over all their Hearts, so that either they felt no remorse upon reflecting on themselves for their *unparalell'd* (especially among the *Patriarchs*) impiety at the present; or if they found any regret and recoilings of their Consciences, they fall on Feasting and mad Merriment-making, thereby to muffle and muzzle up the Mouths of their horrible guilty Hearts, as *curst Cam* did when he had slain his *Brother Abel*, went to *Build a City*, that the noise of his Axes and Hammers (used in his Building and Battering work) might deaf and drown the hideous shrieks and horrid outcries of his own clamorous Conscience, *Gen. 4. 15, 16, 17.* Thus those harden'd Villains sought to ease their inward Gripes by eating and making much of themselves, as if doing mischief to their Brother had been a meritorious Act and matter of joy, they drank Wine in Bowls (saith the Prophet *Amos*, *Amos 6. 5, 6.*) but not one Man was sorry for the affliction of Joseph, who was then pining in the Pit, while they were Feasting themselves because freed of him: They should rather have been sick at Heart (as *Amos's* his words import) *velo neclia, non condolent, ceu cruciantur, gna! sheverim* Joseph, they should have con-doled it Cordially, and the contraction of Joseph, or their breaking him to Shivers (as the Hebrew word is) should have been a *cor-dolium* to them, and break all their Hearts into shivers also. Poor *Reuben* was indeed grieved so far as he durst shew it among so many that were outrageous.

13. And Joseph forgot not his Half-brothers kindness when he came to his own Splendid and Courtly-greatness, as before: So God (who is all Bowels) will not forget them who com-miserate his afflicted Joseph's, and concern themselves to relieve them, as they have opportunity and ability.

Thus we see there was the Hand of Satan in their thus securely sitting down, as if they had not sinned at all; but without controversy, there was an Eminent hand of God in it, that they must sit down there, and not wander thence among their Flocks and Herds, (as was their frequent practice) no, they must stay in that place until the *Midian Merchants* came up thither; and then God stir'd up another friend to Joseph from among those very Conspirators against him, beside *Reuben* aforesaid, even *Judah*, who takes the Divine hint of a fit and fair opportunity for delivering Joseph his Brother from dying by Famine, as his Elder Brother *Reuben*, who had deliver'd him before this from dying by the Sword: This brings me to the second Remarkable Circumstance, which the most wise and gracious God ordered in order to Joseph's Deliverance: 'Twas at that juncture of time, when poor Joseph (far enough off from his affectionate Fathers Eye, and from all other Friends furnish'd for his rescue) was most miserably handled by his merciless Brethren, one while they would dispatch him outright by stabbing him, and when wrought and brought off from this Resolution, another while they resolve to destroy him gradually by famishing him, so to die a lingering Death, as before: In pursuance of this forer pain and punishment, they had (as Josephus saith) bound Joseph with Cords, put him into a deep Pit or Well that he might perish there with hunger, while they were Ban-quetting with Delicates and Carousing Delicious Cups. Immediately after (saith Josephus) they had gather'd in their Harvest, and Harvest-joy was so great that the Jews solemniz'd it with Feasts of rejoicing, *Levit. 23. 10, 16, 17, 39, 41.* *Deut. 16. 9, 11, 13, 14.* and 'tis ranked (as with the joy of Marriage, *Cant. 3. 11.* when Man rejoiceth at the finding of his lost Rib, so) with the joy of Victory, *Isa. 9. 3.* As in Times of peace the joy of Harvest is the greatest publick joy, so in Times of War is the joy of Victory, which oft-times after the sharpest Battels, is grounded upon reaping the richest Booties, as *Numb. 31. 9, 27.* *Judg. 5. 30.* *1 Sam. 30. 16, 19, 20, 22, 23.* *1 Chron. 20. 25, 28.* *Psal. 68. 12.* and *119. 162.* If Josephus judge right of the time of their sitting down to eat here, that it was soon after Harvest; no wonder if they had their transports in Feasting, however at the same time their poor Brother was afflicted in Fasting, and the time of their Mirth was the time of his Mourning: It was certainly a sad Spectacle to see poor Joseph stript of his Colour'd Coat, bound Hand and Foot with sharp Cords, and cast down into a deep Pit, wherein (as *Rabbi Solomon* saith) were Serpents and Scorpions, and all this done to a Brother by the Hands of his own Brethren; 'tis true, we have not one word written in Scripture, how Joseph took all these Injuries (being innocent) from his Brethrens Hands, nor what he said to save himself from being destroyed

stroyed by them: Yet their own Confession they made (when God had put them upon the Rack of remorse for their Barbarity toward Joseph) doth plainly intimate, that he used many intreaties to them, but their Hearts were so hardened, that he could not be heard by them; compare Gen. 37. 23, 25. with 42. 21. But how much more sad a Spectacle was it to see poor Joseph in the Pit, put there on purpose to perish and pine away, where Serpents and Scorpions (if there were any, as the Rabbi, boldly enough affirmeth) would have done him the greatest kindness to sting him, and dispatch him at once: We may easily imagine, what sighs and groans, what prayers and tears poor Joseph pour'd out there to his Brethren, that they would commiserate his case, and not leave him in that desperate and destructive condition, yet those merciless Men had no room for mercy or compassion towards him; but those Brutes more like than Brethren, most barbarously turn their Backs upon him: This was Gods time of shewing mercy to Joseph, when in this forlorn misery, 'twas God that sent those Merchants of Midian at that time, and to that place; 'twas a good Providence to Joseph, 'Tis not in Adam to direct his own steps, and his way is not in himself, Jer. 10. 23. Those Merchants minded their own matters, now coming from Gilead, which was a Mart for Merchants, Jer. 8. 22. and 22. 6. This Gilead was in the way from Arabia to Dothan, and Dothan was the way thence into Egypt. They voluntarily went to the Mart at Gilead, which signifies an heap of winnesh, Gen. 31. 47. a goodly Country, not only Fertile for feeding of Cattel, Jer. 22. 6. Cant. 4. 1. Numb. 32. 1. but also famous for affording the most Sovereign Balsams whereof (they say) Salves were made to cure all sorts of Sores. Thither these Merchants went voluntarily to Buy Balm or Balsam of all sorts (the Xylo-balsamum, or that of the Wood, the Karpo-balsamum, or that of the Fruit, and the Opo-balsamum, or that of the Juice) and when they had made their Markets in this and other Spiceries, they came back as voluntarily with their Merchandize to Trade and Traffick down into Egypt. They came hither to Dothan (in their way to Egypt) indeed on their own accord, yet were they moved and drawn to this place by a Divine over-ruling Hand too. While Joseph's Barbarous Brethren look'd upon him with an evil Eye, and were inexorable to all his earnest Intreaties, yet Joseph's good God look'd upon him with a good Eye, he saw the anguish of his Soul (which his brutish Brethren would not see, Gen. 42. 22.) and heard his sighs and groans, his passionate Prayers, and the voice of his weeping, Psal. 6. 8, 9. which those Barbarians would not hearken unto, and brings (as in his Almighty Hand) those other Barbarians (the Arabians) better than they (that should have learnt better things in such a Blessed Patriarchs Family) and more compassionate to miserable Joseph, as that Samaritan was to the wounded Man than either the Priest or the Levite, Luke 10. 30, 31, 32, 33. as he relieved him, so they [*ἤλθον ὁρῶντες*] (which is Luke 10. 31. read [*by chance*] but should be read [*by Providence*] or, as the Lord order'd it, for *was* &c. from whence the word cometh, signifies the Lord) were ordered to Dothan by the Providence of God (over-ruling all matters) at this very nick of time: 'Tis Remarkable how Divine Providence appear'd plainly predominant in both the postures of Joseph's Brethren, and of those Midianite-Merchants; the former are bound fast Hand and Foot by the powerful Providence of God, they must sit down, and not stir from that place, they must not go away each to their several Stages and Stations in feeding their sundry Flocks, but there they must stay till those Merchants come up to them: And on the other Hand, those Midianite-Merchants must dispatch their Merchandize-making at Mount Gilead just against such a time, they must not linger a day longer (as many Merchants may do at Mart-Towns, upon visiting Friends, &c. after they have accomplish'd their Markets) neither must they loiter by the way so much as one hour, but they must keep in their going (and travelling) posture (as Joseph's Brethren are kept in their sitting posture) both to one Moment and Minute of Time.

Oh what a wonderful Connexion and Concatenation of two Differing Postures (as Motion in the latter, and Rest in the former, are) doth most manifestly appear here! a may-be, or may not be with Man, is a must be, or must not be with God: Those very things that are merely casual and contingent as to us, are necessary, and unavoidable as to God.

Joseph's Brethren might have (by the Might of their own Natural Free-will) gone away from this place, and have been out of the way and walk of those Merchants of Midian; and those Merchants were under no Necessity (as to themselves) of either coming that way and at that time: yet both are thus over-ruled to jump happily together in order to Joseph's Deliverance.

As Joseph said afterward to his Brethren, [*It was not you that sold me;* so much as it was God that sent me,] Gen. 45. 8. and 50. 20. So he might say to those Merchants [*you did not send your selves hither, or sought me here;* but 'twas God that sent you, both to find me, and to free me.] So that Man is not Master of his own Motion, either in his way, or in his walk,

walk, much less in his work. But the Goodness, Wisdom, and Powerful Providence of God ordereth all, both Persons and Things: Pharaoh himself (that mighty Monarch) cannot come to take his pleasant prospect upon his River Nilus, (as he calls it, Ezek. 19. 4.) in his Morning-walk, but 'tis God that over-rules and orders it, Exod. 8. 20. telling Moses before-hand that he might there meet him: And thus those Merchants-men (though they moved freely and upon their own accord as to second Causes, yet) were drawn hither by a Divine hand for serving the Appointments of the first Cause, in God's Decree, which directed them both this way, to this place and at this time. Thus the lesser wheels in a Watch are carry'd on by the Motion of the main-wheel: and the lower Orbs in the Heavens (though they have a specifick motion of their own) admit of an (indeed) irresistible circumvolution of the Primum Mobile: Thus the great God is the Primus-Motor or First-Mover of all, even known to Philosophy, much more to Theology: by him, and in him, we live, move and have our Being, Act. 17. 28. Disposing the Motions of the Mind as well as of the Body; as will be more manifest in the Third remarkable Circumstance of this History into which this last (glor'd upon) doth lead me: to wit, Judah's interceding for Joseph (under most sad Circumstances) immediately upon the first appearance and approachment of the Midian-Merchants: No sooner had God ordered the motion of those Merchants Bodies to this place at this Time, but immediately the same Almighty God casts a motion into Judah's Mind, and Judah hereupon makes this motion to his Brethren, that they might sell Joseph to those Merchants, (who traded in persons as well as in things by way of traffick) and so save his Life from being destroy'd by Famine; as Reuben (before this) had by another motion resolved them, that it should not be destroy'd by the Sword: Josephus saith here, that when Reuben (after he had brought them to this resolve, not to slay Joseph, but to cast him into the Pit) did bind him with Cords himself, and let him down gently and easily into the Pit himself, which being done he departed from his Brethren, to seek out a more convenient and commodious place for pasture (this is the more probable, because it was the practice of the Patriarchs to seek out pastures for their Flocks, till they found those that were fat pastures and good, according to 1 Chron. 4. 39, 40. where these Patriarchs are spoke of v. 1. and 24. and ch. 5. 1. &c.) but when Reuben was gone (as he be) Judah, espying those Arabian Merchants making towards them, counsel'd his Brethren to sell Joseph to those Arabians, assuring them that Joseph would die by that means, and it would be better he should die among Strangers afar off, than among them in the midst of his Brethren, who would hereby be acquitted from having any actual Hand in his Death. This counsel of Judah, which signifies [praise God] all his Brethren praised be God, who ordered and over-ruled all these matters) unanimously commended, and consented to it; hereupon Joseph was drawn out of the Pit, and Sold to those Merchants, and hereby Judah deliver'd his Brother from this latter danger and death, as Reuben had done from the former: But when Reuben returned from seeking pasture, (being resolved to rescue Joseph without his Brethrens knowledge) came by Night unto the Pit (as Josephus saith) and call'd upon Joseph with a loud voice, but having no Answer, he then thought that they had slain him in his absence, whereupon he sadly bewail'd himself, and reproved them with a most rigorous reprimand; but understanding what they had done, he was then satisfied: Judah's Arguments prevailed with him, as they had done (before he return'd) with the rest of his Brethren.

The sense of whose Arguments (in the general) was this, Judah motions a middle way betwixt the two mischiefs that perplexed them, and proposeth, Gen. 37. 26, 27. Saying to them, If you will sell him, you not only free your selves from Blood-guiltiness (whether Actually by Slaughter or Accessorily by Famine) but you will get to your selves good gain in the price of him; neither would this be all your advantage, for besides, by this means you will withdraw him from our Father, to whom he did usually accuse us, and with whom he was better beloved and more made of than us all; yet further, hereby we shall make him become a real Slave to those that Buy him, and so disappoint his Dream'd of Dominion: But more particularly, observe here,

1. That at this time of Judah's interposing for Joseph, his Brethren were already resolved by Reuben's Reasons (which no doubt God put him upon for Joseph's good) not to ruine him with their own Outragious and Murdering Hands, but to permit only his pining away and perishing in the Pit.

2. Judah was here moved by the Spirit of God to deliver Joseph from this second Death (as Reuben was, to disappoint the first) whereby he became so far enlightened, as to account his casting Joseph into the Pit (to which Reuben advis'd) would be no better (should they let him lie there) but a slaying of him themselves.

3. This excellent Illumination in Judah (that didlik'd to be an Accessory in evil, as well as principal) was no thorough-saving Humiliation (which was wrought afterwards in Egypt by

by Joseph's roughness, Gen. 42. 7, 21, 22. and 43. 8, 9, 18. and 44. 13, 16, to 34. and 45. 1, &c.) for he still retained some hatred against his Brother Joseph, inasmuch as he gave Counsel to make a Bond-slave of his Brother, which was as bad as Death: If bare Banishment be (as Lawyers term it) a civil Death, how much more is it, when 'tis a Banishment into Bondage, seeing Liberty is oft prefer'd above Life; so that Judah in proposing his Brother Joseph's perpetual Slavery, acted more like one of the Devils Patriarchs (as Cain is call'd by Tertullian for Hating and Murdering his Brother Abel) than one of Gods: Though Judah had here some Passion of Love, and Compassion towards Joseph, in designing to deliver him, yet in Selling him as a Slave there was (at least) a pang and an Act, if not an habit of hatred: And according to the Apostles Rule, he that *hateth his Brother is not of God, but of the Devil*, 1 John 3. 10. and is not translated from death to life, ver. 14. Nay, in downright terms, *is but a Murderer*, ver. 15. And how far Judah's motion to sell him, (which indeed was better than to slay him) was remotely at least a Murdering motion, seeing this Selling him, was but a passing over their power (to put Joseph to Death) into the Hands of those Arabians, who might with more Colour of right have Murder'd him as their Slave, than they might do as their Brother, because they being Barbarians, no better Behaviour could be expected from them than what was Barbarous toward their Bond-slaves, especially considering, what God himself allow'd of among his own Israel, during the time of their Rudeness and Pedagogy, to wit, If a Master corrected his Servant (whom he bought) so cruelly that he died upon it within a day, the Master was not to be punish'd for his death, and the reason is rendered, because he was his Money, Exod. 21. 21. so the loss of his Servant, being the loss of his Silver, seem'd a sufficient punishment which he had inflicted upon himself; though (in truth) that Servant did not owe his Life, but only his Labour to his Master; and the loss of his Life is not only the loss of a Servant to his Master, but also the loss of a Member to the Body Politick or Commonwealth. Yet Israel had this Divine allowance of Austerity towards such Bond-slaves out of those Nations, which were decreed to be destroyed, Deut. 7. 2. and it need not to be doubted, that those Arabians (being Barbarians) would be as austere and boisterous upon an Hebrew Bond-slave (seeing he, as Joseph here, was their Money) as Hebrew Masters might be in the like case to Canaanitish Captives; all which evil Judah's (even good) motion expos'd Joseph unto, yet this he ought not to have done, nor his Brethren have consented to the doing of it, seeing Joseph was their Brother (to whom they all did owe Brotherly Love) and their own Flesh (from which they should not have hid themselves, Isa. 58. 7.) therefore better things were expected from them, than to expose their own Brother and their own Flesh to the barbarous usage of those Blind (and therefore Bloody) Barbarians, from whom no good, no kindness, nothing but a morose Carriage could be expected: Their poor Brother, who was of the same Nature, yea, and had the same Father in Nativity, who was also capable of the same Grace and Glory with themselves, and who had no way been injurious to any of their Persons, save only to their sin, Gen. 37. 2. yet did they shut up their Bowels of Compassion towards this Joseph their Brother in his necessity and extremity, for which they are deemed and doomed as Murderers, 1 John 3. 15, 16, 17. neither drawing out their inward Souls, Isa. 58. 10. nor their outward Succours of this Worlds good to him, but Murder'd him in their Hearts while they wish'd him out of the World, when they sold him into Arabia, wishing him scarce so well as Caracalla did his Brother Geta, of whom he said, [*Divus sit, modo non sit pius*] I would he were in Heaven or any where, so that I were rid of him, let him be Canoniz'd for a God, so I may not be troubl'd with his Company as a Man: Thus Joseph was a great Eye-sore, and the grand Trouble-house (as will more appear after, when the third thing [they sold him out of envy] is spoke to) even to Judah himself (who made this motion of selling him away far from them) as well as to the rest of his worse-minded Brethren.

4. Consider The Quality and Nature of this motion, which God put into Judah's mind, and which Judah made manifest in proposing it to his Brethren: The motion was both good and evil in various respects.

1. It was good in its Nature and Quality, yea so good in the General, that the Jewish Rabbins do affirm this compassion of Judah in drawing Joseph out of this dry Pit, was the cause why Daniel (who was of Judah's Tribe) was delivered afterwards from the Lions Den; but more particularly, judicious Pareus doth most solidly demonstrate the goodness of Judah's motion from the three famous Topicks (ab utili, ab aequo and ab honesto) in Moral Philosophy, to wit, Judah's first Argument to prove and prompt his motion of selling Joseph (to be their present work and duty) was drawn from that common Head (ab utili) arguing [What profit is it, if we kill our Brother?] The Cogency and Force of his Arguments lyes in this: That all men do in all their actings and undertakings propound some profit to themselves, all Thieves and Rob-

bers do promise to themselves some profit in attempting all their Thefts and Robberies, and where no prize can be expected, there no project will be attempted; hence the Poet says, *canalis vacuum coram latrone Viator*. The Purseless Traveller fears not the Purse-Cutter: Pirates at Sea will not assault empty Vessels, Chrysostom's Thief Steals not Straw (what profit is there in that?) but Gold, Goods, and all profitable things: On this wise Judah argues [*Mab Betfang*] What profit etc. what satisfaction? or (as the word signifies) what a wounding will it be? That is, our wounding of our Brother will be the wounding of our own Consciences; what ease and satisfaction will it be to our minds, if to appease our grief we Sacrifice Innocent Blood, and when our Anger is allayed, a Storm of Anguish be raised up in our Consciences, which cannot be appeased? Our Thirst for Joseph's Blood will be a piercing Sword to wound our Spirits; and what profit will this be? There may be some profit in selling him, but none in killing him: Would to God, that we, when ever Tempted to any Sin, could ask our Hearts Judah's Question [*Mab Betfang*] *cui Bono?* What profit to do so and so? Our Redeemer requires us to reason thus [*What profit is it to win the whole World, and lose our own Soul?* Mat. 16. 26.] the loss of which is both Incomparable and Irreparable: If to lose a Mans Life for Money be rightly esteemed a Madness, how much more to sell a Mans Soul for such sordid, humble and insignificant toys and trifles, as Christ teacheth us to say, *What profit is it to lose an Immortal Soul, and to purchase an Ever-living Death?* the Soul once lost drops down irrecoverably into the Bottomless Pit (far worse than this of Joseph's) to be tortured for ever; so the Apostle calls on us to cry out likewise [*What fruit have ye of those things whereof ye are ashamed?* Rom. 6. 21.] Would men consider the cost of Sin in pain, and the Fruit of it in shame more, they would stand in more awe, and not dare to rush into it (as the Idiot rushes into the Barrel) without either fear or wit, so freely and so frequently: Had David counted the cost of that one Sin in the matter of Uriah (a black bed-roll whereof is recorded, 2 Sam. 12. 10, 11, 12.) had he but asked [*What Fruit shall I reap from this sour Crab-stock?*] The Traveller, ver. 4. (whether the Devil that World-brudge-over, Job 1. 7. & 1 Pet. 5. 8. or Concupiscence, but a stranger to him, no home-dweller in him) had never entred into him, much less, been so courteously entertained by him: shame is always one Fruit of Sin; 'tis a vulgar, yet a significant saying, where Sin is in the Saddle, there Shame will be on the Crupper; Sinners look all upon the Honey in the Mouth of Sin, in its coming to them, but never mind the Sting in its Tail, at its parting from them: They would have the Sweet, but not the Shame of Sin: Let Souls Tempted to Sin, remember Judah's (and Jesus's, of the Tribe of Judah's) words, [*What profit is it?*] yea what loss every way: The Judge will be sure to cast you in treble cost, and damages, &c. and remember the Apostles words [*what Fruit will grow upon such a Bitter Root,* Heb. 12. 15. nothing but Vanity and Vexation. Judah's (second) Argument, had its rise at *ayus*, for thus he argued, 'Tis more just and equal for us to sell him, than to kill him, for (saith he) we shall not be guilty of shedding his Blood, if we only sell him [*our hands shall not be upon him hereby.*] Judah here judgeth, that there was the more equity in selling Joseph, in regard three inconveniences would be avoided by that means: As follows.

1. They should thereby be clear from shedding his Blood themselves.
2. Yet they should thereby send him far enough off from his Father, who so doted upon him, as to lay out all his Love upon him, and reserv'd little or none for them.
3. Hereby also they should disappoint the Dreamer, of that Dignity and Dominion he Dreamed of; Joseph's being sold for a Slave (Judah thought) would prevent his preferment: Thus he both d'rected up by sending them but out of one Sin into another: He forbade them off from slaying him, because should they shed his Blood, they would find it a matter of great difficulty to conceal his Blood, for Murder will out with men sooner or later, and could they conceal it from Men, yet could they not from God, for it will cry up to him for Vengeance against us, and should it happen to be brought to light, and become known to Men, then can we expect nothing but both Reproach and Revenge, Gen. 4. 10. Job 16. 18. Act. 28. 4. Judah's (third) argument was taken from that topic [*ab Honestis*]. 'Twas but an honest act and a religious duty to spare Joseph, for (saith he) Joseph is our Brother, and our own Flesh: To spare a Brother is honest; this argument prevails upon them, as the Angels call to Abraham, saying, [*Lay not thy hand upon the Lad,* Gen. 22. 12.] The strong influence hereof both forbade them off from slaying Joseph, and swayed them upon selling him, because they were resolv'd that they would be rid of him, they much matter'd not how, so they see him no more. But

2. As this motion of Judah was good in these three respects, so we shall find, that it was a bad and an evil Motion, in the General, because this motion of Judah for selling Joseph had very evil effects to the Sellers, and to their posterity for some hundreds of years after, for this selling of Joseph was (without controversy) the occasion of Israel's going down into Egypt, where they suffer'd a severe Bondage for a long time: But this motion of Judah was not only evil in its

its effects, in the General, 'twas also evil in its nature in particular; At

First, If it be considered how Judah's motion was *bad* in the positive part of it, though it was good in the Negative: He did well in dissuading his Brethren from killing Joseph, but he did *very ill* in persuading them to the selling of him: For his counsel ought to have been thus stated, as a right case of Conscience; Brethren, seeing we are like to reap no profit by our unkindness to our Brother, but rather reproach and much mischief, not only from Men (who will repay Justice) but also from God; (who will make Inquisition for Blood, Psal. 9. 12. and to whom Vengeance belongeth, Rom. 12. 19. yea who is the Avenger of all evils and injuries, Psal. 10. 14. Gen. 50. 15.) this mischief (of selling, as well as of killing Joseph) will return upon our own Heads, and our violent dealing (with him) will come down upon our own heads, Psal. 7. 16. Therefore I counsel you, neither to kill him, nor to sell him, but to save him from both those evils, draw him out of the Pit, nourish him with meat, clothe him with his party coloured Coat again, and restore him safe to his Father.

Secondly, Consider, As his Counsel had been good indeed had Judah advised according to the aforesaid, so had he aggravated the evil of Selling him, as well as of killing him, his advice had been good also: 'Tis true, it was the lesser evil to sell him than to kill him, yet the selling him was a kind of killing him, for therein they spoil'd him of his Liberty (which is dearer than Life) in selling him for a Slave (as Cattel are Sold in the Market to Butchers) transmitting by that Sale a power to the Merchants either to kill him, or to keep him: Besides, there was a manifest Breach of the Plagiarist Law, [He that stealeth a Man, and selleth him, shall surely be put to death,] Exod. 21. 16. and again, [If any Man be found stealing any of his Brethren of the Children of Israel, and maketh Merchandise of them (as they do here of Joseph) then that Thief shall die, and thou shalt put evil away from among you,] Deut. 24. 7. This Law was then writ in their Hearts, Rom. 2. 15. long before it was writ in Moses' Tables, otherwise Cain's killing his Brother Abel had not been Murder, &c. Therefore this Sale of Joseph was no less than a double Iniquity.

1. In Stealing him from their Father, whose proper goods he was, and not theirs.

2. In selling him to Arabians, who were strangers to Religion. Upon both those Heads Judah (had he been a good Councillor) might have amplified, and illustrated the evil of both those Acts: As,

1. He might have said, Brethren, our Brother is (as we all are) our Father's best Goods (as Job's Children were to him) having God's Image, which no other Goods have: The more excellent that a stolen thing is, the greater Punishment that Theft deserves, Man is the Master-piece of God's Creation, being created (so no other sublunary Creature is) in the Image of his Creator. Hereupon the very Law of Nature hath branded Man-stealing, as [Crudelestimum Institutum.] The most Cruel of Thievish Enterprizes, and no less than [Crimen in seipso Majestatis] High Treason against the King of Kings, being a stealing of God's Image: Hence the Ancient Roman Laws condemned Men-stealers to the Adulter's Name, and a latter Law of the Great Constantine casts them to the wild Beasts: Judah might have said here, Joseph is a Man, so hath on him God's Image, this will be the worst sort of Theft, and Joseph is a Jewel, as Jacob accounts him, the greater Injury this will be to our Father to Rob him of his Darling and Diamond: Therefore, Ob do not this abominable thing, Jerem. 44. 4. we may not so much as steal Joseph; much less may we,

2. Sell him, Seeing to be Sold into Slavery is a certain loss of Liberty, (which is as precious as life it self) besides, [quid aliud est, quam sexcentis annis mortibus obicere?] what is else than to expose him to an Hundred Deaths? but the worst of all is, we do not sell him to Israelites, (where he may still enjoy the Ordinances of God's pure Worship) but to Ishmaelites (who are degenerated from the Church) yea, to Arabians (who have no knowledge of the true God) or to Heathenish Idolatrous People; so we become Sellers of Souls, as well as of Bodies; for hereby he will be in danger to be corrupted in Religion, and carried off also to Idolatry, by which means, he will be seduced out of the Service of God into the Slavery of the Devil, and so his Soul will be brought into the basest Bondage, as well as his Body. Though such Soul-Merchants and Spiritual Merchandize be found in mystical Babylon (which the literal never pretended to practice) among her Pandemonsters for Pandemonium, whose Trade is wholly about the Souls of Men (either *stealing* them *there*, or *stealing* them *thence*) Rev. 18. 13. There must none such be found in the true Church of Israel and the right God-worshipping Zion: And if those Court-Sycophants were cursed for, driving David from the Inheritance of the Lord (that is, from being present at God's Publick Worship in the Tabernacle) and for bidding him (Really, though not Verbally) Go serve other Gods, in Idolatrous Countries; 1 Sam. 26. 19. (what could Judah and his Brethren (who were the Patriarchs of Israel) expect both for Stealing

Joseph

Joseph from his *Fathers hand*, and for Selling him from his *House* (wherein the true worship of God was upheld then only in all the World) into *Arabia*, and into *Egypt* (two *Heathenish* and *Idolatrous Countries*) what was this but a plain bidding him *Go and serve other Gods*, than thy *Father's God*? and was not this as cursed a Crime in the *Patriarch's* dealing thus with Joseph, as it was in *Doeg* (that *Dog*, the *Cursed Edomite*) who dealt thus with *David*, and brought him to bewail his Banishment, crying, *Woe is me, that I must sojourn in Mesek*, and among the *Tents of Kedar*? *Psal. 120. 5.* that is, among the *Arabians* (the very People to whom Joseph was here Sold) of *Ishmael's Posterity*; *Gen. 25. 13.* and who used to live in *Tents*, *Cant. 1. 5.*

Thus it plainly appeareth that *Judab's Motion* for Selling Joseph was bad as well as good. 'Twas indeed very good, as it was a saving his Brother from being slaughtered; yet the selling of him was very bad, and a notorious wicked Act; though God over-ruled it for good every way to him, to them and to their Father. So that *Judab* deluded both himself and his Brethren into a vain and false Persuasion, that they were not Guilty of Joseph's Blood, because they spared his Life; whereas in selling him for a Slave, and that into an *Idolatrous Country*, was, as much as in them lay, to drive him (*Body and Soul*) out of this World, and the next too, &c.

Hence have we here three notable Inferences.

The First is, *Bad Men* think themselves good and guiltless, if they can but contain their Hands from acting the grossest Enormities, or can conceal their grievous Crimes from the knowledge of Men: As if God had forbid greater, but not lesser Sins (though that Divine Precept [*Thou shalt not Kill*] Prohibits not only the Effect of the Hand, but also the Desire of the Heart for the Death of our Brother, whom we ought not to hurt in Thought, Word or Deed: And as if God (who is *ὁπταλμος*, All-Eye) could not discern concealed Crimes (as to Men) so, as both to discover them to the World, and to take severe Revenge for them in the World also.

The Second Inference, Behold here the sublime Folly, and strange Stupefaction which intoxicateth wicked Men, that think to destroy God's Joseph's by either Force or Fraud, therefore do they take most cruel and crafty Counsel, how to accomplish their devilish Designs; whereas all the measures they renew, and all the means they make use of never so often (in Tendency to gratifie their wicked Wits, Wills and Wiles) yet all ends in Folly and Disappointment.

The Third is, So powerful are the Decrees and Providence of God, that Wicked Mens Works (whereby they would prevent the Prosperity and Preferment of pious People) are so over-ruled thereby, that they do plainly promote them: Here Joseph's Brethren resolve to kill him (to disappoint his Dreams and God's Decree) no, saith Reuben (who failed in the manner, but not in the matter and end of delivering him) let him be cast into the Pit; this was done to destroy him (on their part, though not in Reuben's) no, saith Judah, (who fail'd both in the manner (in his Man-stealing and Man-selling) and in the matter and end, as not designing to deliver him safe to his Father) yet all this evil in them, God orders for good to him, whatever they did to be reveng'd of Joseph, and to defeat God's Decree and his Dreams, made way for their Accomplishment. Oh how ought we to acquiesce even in seeming contrary Dispensations: Especially considering how the most Wise and Gracious God hath given us a double Dispensation in our own days, as a renewed Exemplification of Joseph's Deliverance, most worthy to be transmitted to Posterity by a perpetual Record.

NB. The late and present Popish Plot (carried on by the Patriarchs of Rome (the Jesuits) to Murder the Innocent Child of Reformation (as the Dragon did the Manchild, *Rev. 12. 4.*) and to reduce Great Britain and Ireland, &c. under Rome's Tyranny and Government) hath been manag'd after the same Method as those wicked Patriarchs did here to remove Innocent Joseph out of their way, that they might possess their Father's whole wealth among them, as well as his Respect: Joseph stood in the way of their march, to hinder them (as *Amalek's* Body did in the way of the *Armies* *March*, *2 Sam. 20. 12. 13.*) and therefore must be removed.

The Conclave and Confule of this cursed Crew, hereupon (as in a Diabolical conseri) unanimously cry, (as those wicked Husbandmen, the Proud Pharisees) This is the Heir, come let us kill him, and the inheritance shall be ours, *Matth. 21. 38.* and as those cruel Conspirators (Joseph's Brethren) cry'd against him, saying, Come, let us kill him, and cast him into some pit, &c. *Gen. 37. 20.* In pursuance of this Plot and Project the Pope just like *Abah* (who sold himself to Sin) Falls to work; as wicked *Abah* lick'd his Lips and longed for some Leticie out of *Naboth's* Garden, or had taken a Surfeir of the Grapes which grew in his Vineyard, and so

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marr'd his Appetite, that he threatned *Naboth* his Life, and must have his *Vineyard*, as well as his Life, 1 King 21. 2. 10. 16. whom *Jezabel* (that Fire-brand of Mischief, a very Hell-Hag) stirred up, v. 25. So the Pope (prompted on by the *Mother of Harlots*, Rev. 17. 5.) longed and lick'd his Lips at some *Lettice*, fain would he pick a Sallet growing in *Great Britain's* Garden, thereupon sets all his *curst Engines* (*Knights* of the Post, *Incarnate Devils*, &c.) to work, that this *Vineyard* (so *Tempting* and *Desireable*) might *Escheat* to him: Hereupon the Bishop of *Casal* is sent to claim *Ireland*, and Card. *Howard* England, both by the Pope's Authority, that so a plausible pretence might precede the Pope's forcible Entry. In order to which latter, his *Provincial* (*Whitebread*) was Impowered to grant Commissions for General-Officers to Head a secretly-listed Army, that with the Help of the *French* (Landed at *Dover*) might make a general Massacre upon the poor Protestants (the *Joseph* of this Time) so to extirpate that *Northern Heresia* (as *Coleman* call'd the *Reformed Religion*) and so to root it out as not to leave one *Heretic* alive, to Declare that there ever was the *Protestant Religion* in *England*. This Mr. *Bedloe* Swore to in *Ireland's* and *Groves's* *Trials*, pag. 37. To compass this *curst Design* with more Facility, the *Popish Consult* concludes, that Two *Remora's* must be removed before they could come to their purpose.

First, The King must be kill'd, because (say they) he had cheated them so oft, they were now resolv'd he should serve them no more. See Dr. *Oates's* 16th Deposition: And,

Secondly, Justice *Godfrey* must be murder'd also, because he had taken Recognizance of Dr. *Tong* and Dr. *Oates* (the first Discoverers of that *Hellish Plot*) and put it upon Record, and therefore not so easily to be stifled: Hereupon 'twas resolv'd in their Consult, that he must be put out of the way, otherwise, they said, their Plot would be so far spoiled, as that it must be left for another Generation to finish: 'Tis very remarkable that the like Confusion (as *Babel* signifies) came upon those *Babel-Builders*, that attended those Conspirators against *Joseph*, who were at one time for slaying him at once by a stroke of the Sword, at another time, they were for destroying him by a lingering Death, famishing him in the Pit into which they would cast him; But at a third time no, They would sell him to the rude *Arabians*, that they might either dispatch him or so dispose of him, as themselves might never be troubled with him any more.

Thus likewise the like Confusion of Tongues came down as a Judgment from Heaven upon our *Popish* or (as they call themselves) *Catholic* (which should rather be *Cacolick*) Conspirators to hinder their *Babel-Building* in two several Respects, and at two sundry Times.

First, Relating to His Majesty, when the Consult of *Jesuits* at *Wild-House* had condemned the King, and decreed it lawful for any to destroy him, yet could they not accord among themselves about the manner of it; some were for stabbing him, others were for shooting him, and a third for poisoning him: (Answerable to the Conspirators against *Joseph*, who could not come to a Resolve whether they should slay him, or famish him, or sell him:) However, such desperate malice had for Debauched their Reason, and even Sataniz'd those Conspirators of our time, that, as if they had been transformed into so many *Breathing Devils*, they were transported (for making surer work) to try all or any of these three methods of destruction: hereupon,

1. *Conyers* and *Anderton* (two Monks) with four *Irish Ruffians*, were all (or any) of them appointed to stab him as occasion offer'd; and for doing this Villany a great Reward was promis'd them, &c.

2. *Groves* and *Pickering* (two other of theirs and the Devils Tools;) the former of the *Laiety*, the latter of the *Clergy* (so called) were assign'd to shoot him, for which execrable Exploit they had fifteen hundred Pound promis'd them; the one in Money, the other in Money-worth, if thirty thousand Masses (at twelve pence a Mass) said for his Soul be but worth so much Money; *fiunt decipi, decipiatur*, &c.

3. Sir *George Wakeman* (the *Queen's Physician*) hath by the appointment of this *Conclave* five thousand Pound paid him as part of his fifteen thousand (granted him as his *Opsonium* or Salary) to poison the King in some of his delicate Doses: Thus in this first parallel betwixt the *Patriarchs* of *Rome* designing to destroy his Majesty, and those profligate *Patriarchs* to dispatch *Joseph*, there is a congruity, yet herein there is a disparity, that the third project of the old *Patriarchs* prevail'd against *Joseph* to Sell him, though they could neither Murder nor Famish him: But the great and gracious Preserver of Men, Job 7. 20. (who preserveth Man and Beast, Psal. 36. 6. so that none need doubt of a Deity and Divine Providence) hath hitherto preserv'd His Majesty from those brutish Men skilful (all those three ways) to destroy, Ezek. 21. 31. Gods Eye is still good to King and Kingdom, Deut. 11. 17, 12.

2. Relating to Justice *Godfrey* (who Represented His Majesty in Courts of Judicature, and against whom they prevailed to Murder) yet behold, what a confusion came upon them, both before the Murder and after.

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1. Before it, when Sir Edmond-Bury was condemned by this *cursed Consult*, for putting their *Discover'd Plot* upon Record, Vernatti, Le-Fair, Prichard, Kains, (a right Cain for Murdering Abel) Girald, Kelly, Green, Bury, Hill, &c. are all Authoriz'd to *dispatch him* by what means they could best devise. In pursuance of their Bloody purpose, they Dog him above a Week (having four thousand Pound promised them for so doing; to be paid by the Lord Bellasis and Mr. Coleman) but could not effect it: This good Magistrate might say with David, *My Life is among Lions, Leopards, and among Boars and Bears every day*, Psal. 57. 4. as Joseph might say the same, when so unhappily ordered among his *Bloody-minded Brethren*: Hereof also Justice Godfrey was not a little sensible, when he foretold his own Death, saying fundry times, *I believe upon my Conscience, I shall be the first Martyr*: And it may be easily imagined, what a Torment it was to those Assassins and Blood-hounds (hired to destroy him with expedition any way) this Company of Cut-throats, when day by day they could not catch him in any of their Nets that they had spread out in any of their Pits that they had digg'd (as David saith, Psal. 57. 6.) for him: Oh how did their *Jealous Rage* and *Malice* make them *howl like Dogs* (as David saith in the like case, Psal. 59. 6, 14.) when they mis'd of their mischievous matters, and returned [*re infecta*] the bloody deed undone *one Evening after another* for above a whole Week together! How did those Devilish Dogs, or devouring Dogs run Barking like Mad dogs round about the City (as David saith there) when they could not satisfy either their *Malice*, or their Hunger to eat up his *Flesh*? Psal. 27. 2. How did they Hunt him, and Ferret him from place to place, howling against Heaven like *Hunger-bit Wolves*? Isa. 8. 21. when at their Wits-end in their malicious Murmurings: And though the same Divine Providence that prevented the Slaughter-men of David, permitted Justice Godfrey's to prevail against him, Octob. 12. 78. by trepanning him into *Somerset-House*, where Hill (who then dogg'd him) about Nine a Clock at Night) fawningly beseech'd him to step down the Back-yard, and part Berry and Kelly (who were then feignedly Fighting there) pressing upon him (Judas-like) that his presence as a Justice of Peace would prevent further danger: As God would have it, the Justice, though at first he slighted Hill's Hellish Insinuation, by his earnest importunity went down, having Hill before him, (little expecting that place to be his Slaughter-house) Green and Gyrald come behind him, and throw a long twisted Handkerchief over his Head about his Neck, wherewith they pull'd him down, then the pretended Querrellers soon cease, join their strength with those three Miscreants, and with violent punches upon his Breast (to prevent all noise) quickly beat his Breath out of his Body; yet then their Counsels were divided (as theirs were about destroying Joseph) for, Gyrald thinking they had not kill'd him enough, would have run him thorough with his Sword, but his Brethren in Iniquity bade him forbear lest his Blood should make discovery of their Murder, and Green, fearing lest he should revive, tramples upon him with both his Feet, punching him therewith, and then twisted his Head round with both his Hands: But their great confusion was,

2. After the Murder, how to conceal it, and convey the Carcase out of that Slaughter-House for the best advantage to their Catholic Cause.

First, They remove the Corps from Chamber to Chamber several times, not contenting themselves with his dead Carcase (as safe) any where there, whether they had most treacherously decoy'd him while he was a living Man and Magistrate; though some of them could please themselves with spitting in his Face when dead, whom they durst not look in his Face while alive.

Secondly, Not knowing what to do with him, after they had kept him there four days (the very time of dead Lazarus his beginning to stink, John 11. 17, 39.) 'twas high time to convey him some whither; God hid it from them to Bury him there in some By-hole, that the place of his Slaughter might have been the place of his Sepulchre, which, if so, might have been like Moses Sepulchre, Deut. 34. 6. *unknown to any unto this day*: Some were for binding Weights about his Neck, and casting the Carcase into the Thames: But this was by an over-ruling Hand effectually oppos'd. The Bodies and the Bones (which are very many) of the Righteous are in a good Keepers Hands, Psal. 34. 20. and must not be hurl'd where wicked Men would, but where the Holy God wills: But,

Thirdly, Gyrald and Kelly (though prompted to it by the Devil, either in themselves, or in his other Instruments, Comrades of the Conspiracy, &c. yet the Great God had his Holy Hand in it, to bring the Murder to light) thought it better to expose him in the open Fields, that, when found, it might be judged by Spectators (as a just judgment of God upon him for his opposing the Papists) he had Murder'd himself: Hereupon Hill gets a Sedan, the Murderers meet him about Twelve a Clock Wednesday Night after his Saturday Nights Murder, they Stow him into it, carry him by turns to Covent-Garden, and so to Long-Acre, then

to the *Grecian Church*, where *Hill* met them with an Horse, upon which they mount the Corps before *Hill* who held it up, one of them leading the Horse as far as *Primrose-Hill* (formerly call'd *Green-Bury-Hill*, as if those three most active Villains of those very Names in this *Barbarous Murder*, had been prognosticated and pointed out by that *Antient Name*) and there they cast him into a dry Ditch, just as the *Conspiring Patriarchs* did *Joseph*, differing only in this, that this *Justice* was dead, but *Joseph* was living when thrown there, yet was it done in order to make him dead: In this place *Gyrald* (who twice before was for stabbing him) now runs the *Justices* own Sword through the Corps, leaving his Scabbard and Gloves hard by, that he might the more seem a *Feladese*, or *Self-murderer*.

Another Remark, This very place *Primrose-Hill* (besides its *Prophetick Antient Name* aforesaid) hath, is, That it was the very place, which the *Powder-Plotters* (to Blow up *King James*, and both *Houses of Parliament*;) did chuse, whereon to behold that their so much desirable, but to all good Protestants most Execrable and most Abominable Blast. (Though that Plot of Blowing up our Three States was, through the goodness of God, blown up (it felt) by a blind Letter, &c. See my *Church History* second Edition, page 476.) As if this double choice of that self-same *Primrose-Hill* (both then and now, yet for differing Ends) had some Harmony of high expectation in it. But as the hope of the former Hypocrites perished, Job 8. 13, 14, 15. so hitherto hath the Hope of the latter: Their sin hath surely found them out, Numb. 32. 23. (as that of the Patriarchs found them, Gen. 42. 21, 22.) God hath required Blood at their Hands by the Hand of Justice, though they never came up to that Ingenuity of the Patriarchs there expressed, to cry out, [We are verily guilty, &c.] but have had such *Braxen Brows* (notwithstanding the clearest Conviction) to profess themselves as Innocent as the Child Unborn, even at the very point of Death: Yet in this they Symbolize with the Patriarchs, who said, Come let us kill Joseph, and we will say, some evil Beasts have devour'd him, Gen. 37. 10. So say the present Plotters, Come let us kill the King, &c. and we will lay all upon the Presbyterians, and say, They are the evil Beasts that have done it. Thus they stick not at brutish Acts, (being no better than Brutes, and the evil Beasts themselves) can commit them, but care not to own them, cover matchless Murder with a palpable Lie: Thus the Powder-plotters taught them this Trick, who then projected to lay the Blowing up of the Parliament upon the Protestants, &c. But as God rescued Joseph out of the Bloody Hands of his Brethren, and that Protestant King and Parliament out of the like Hands of Papists in King James's Reign, so God hath deliver'd, doth deliver, and we trust will do, 2 Cor. 1. 10.

Section the Fourth.

Having discoursed upon, 1. The Sellers, 2. The Buyers of Joseph, the third Circumstance is the cause, how Joseph came to be sold. 'Tis expressly said to be envy, 'tis said, his Brethren hated him, Gen. 37. 4. and they envied him, v. 11. and Stephen saith peremptorily, that the Patriarchs moved with envy, sold Joseph into Egypt, Act. 7. 9. The ground of it Moses mentioneth, to wit, Joseph being but a Child, manifested himself of a most towardly disposition above all his Brethren, appearing more Vertuous and more Religious than them all: Hence he became his Fathers Darling, Gen. 37. 3. not only, because he was the Son of his Old Age, (as 'tis said there, for so Benjamin was too, and more than He) but also, because (as the Chaldee Paraphrast reads that clause morally) he was a Prudent and Pious Son, and a wise Son makes a glad Father, Prov. 10. 1. He was *משועבד יעקב* an old stripling for his Grave Deportment, *in quo ante canos sapientia*, his behaviour was manly, while but a Child, and therefore (some say) hence Jacob by the Spirit of Prophecy foresaw, He would grow up unto a greatness above Benjamin and all his Brethren, as Gen. 49. 22, 26. Therefore is he peculiarly called the Son of Jacob's Lotie, so Pirkei, Rab. Eliez. cap. 38. Though Benjamin was fifteen years younger than Joseph, so more tender, and more the Son of Jacob's old age, yea and of whom 'tis said, that Jacob's Life was bound up in the Life of this Younger Lad, Gen. 44. 30. call'd a Lad there, though then he was a large Lad, thirty years old (as some compute) and had at that time ten Children, yet Benjamin is but a Lad (in their Phrase) because the youngest of them, and then (Joseph being reputed lost) the Fathers Darling: But at this time, Benjamin being not above one years old, at Joseph's Sale, could not be so capable of his Fathers Love, as Joseph, who was the first born of his beloved Rachel, and much longed for on both sides before he was born, and (as Josephus saith) had much of his Mothers resemblance, therefore no wonder, if he were the best beloved, when he was born, especially proving, *Puer bona indolis*, a Child of good-towardliness, whom Jacob did not educate (though his Darling) in Idleness and Cackering Vaniry (which corrupts and undoes many youths) but brought

brought him up in that honest employ of feeding his *Fathers Flocks*, Gen. 37. 2. then look'd upon as a calling not only *honest*, but *Honourable*, and exceeding *advantageous*, for the *Patriarchs* wealth and the external Blessing of God consisted mostly in Cattel of all sorts, Therefore Jacob set his dearest Joseph (not deeming it any disparagement to his Darling) to feed the Flocks even with the Sons of his secondary Wives the *Hand-maids*, to wit, with *Dan* and *Naphtali*, the Sons of *Bilbab*, and with *Gad* and *Asher*, the Sons of *Zilpah*, with those Joseph humbly conformed in this mean employ, though those Sons of Jacob's *Pilgashoth* or Concubines, made a Slave or Servant of him (as *Nagnar* signifies) they made him their *Jack-Boy*, as *Joshuah* is said to be the *Boy to Moses*, Exod. 24. 13. Thus *Ainsworth* reads that, Gen. 37. 2. and he was a Lad with the Sons of *Bilbab* and *Zilpah*, which Dr. *Lightfoot*, understands, that he was their *Boy* and *Servant*, to run their errands: This Cruelty of his *Consorts* to him, (some think) he complain'd of to his Father, hereupon 'tis said there [that he brought their evil report to Jacob] that is, their injurious usage of him, and unkind churlish carriage to him, supposing that the baseness of their Birth made them (as it usually falls out) more morose, immorigerous and ill-conditioned: Others say further, that this *Evil Report*, includes more than their cruel carriage towards him, to wit, their criminal conversation in the Countrey, not only their common contentions among themselves, but also their *Carnal Copulations* (if not with Men and Beasts, as some censoriously enough say, yet) with the Daughters of that Heathen Land, &c. Joseph observing this with abhorrency, informs his Father of it, that he might reclaim them from their evil courses, wherein not only the Sons of the two *Hand-maids*, but also those of *Leah* (as *Reuben* of *Incest* &c.) were all found faulty: Though this was a good demonstration of Joseph's Piety, doing but the Office herein both 1. Of a good Son to his Father, seeing 'tis part of that Honour, ingenuous Sons owe to their Parents, (required in the fifth Command) to promote all that in them lyes, their Domestic Discipline, and to conceal any thing that is prejudicial thereto, but to let all Vice have its due Correction. 2. And of a good Brother to his Brethren, in not suffering sin to lye upon them unproved, (which is to do the worst kind of hatred) Lev. 19. 17. As Joseph out of pure Love to Vertue, abhor'd his Brethrens Vices, so out of pure Love to their Souls, he might first privately admonish them, (though the Scripture be silent) as well as he did acquaint his Father of their Sins for future Reformation, whereby he acquitted his own Soul of that guilt, which he might have contracted by his silence: Yet this was the First Ground of their Malice against Joseph, which was increased, Secondly, By Jacob's Indulgency towards him, but raised up to its utmost Elevation. Thirdly, By his own renewed Dreams of his Advancement above them: This was that which lay uppermost with most weight upon their Stomack, when they resolved to destroy him, because he was the Dreamer, Gen. 37. 19. As to the first ground of their Envy: It therefore plainly appeareth from the premises that it was not *scandalum datum, sed acceptum*, not offence given carelessly, but taken causelessly, for though it be Satan's Title and Office to be the Accuser of the Brethren, Rev. 12. 10. in which work Joseph was now involved, yet did he not this out of any premeditated Malice, as the Devil doth, he being now but an Innocent Child, so called here to free him from that Evil) but out of the simplicity of his mind, and purity of his Affections, who could not at this tender age brook Sin in his Brethren, whereby an Evil Report was raised against that (only) Religious Family of his Father Jacob amongst the Heathen, which was a great grief to his tender Spirit in his tender years: And suppose he did not first privately admonish them (which yet may charitably be supposed, notwithstanding Scripture silence, as before) but that he immediately complain'd of them to his Father, it may be said in that case, that Joseph look'd upon private admonition unnecessary, where the offence was publick, and he might see those Sinners to be no better than Scorners, such as Solomon says, must not be reprov'd, Prov. 9. 8, 9. being like Dogs who love Loathsom Carrion (their filthy Sins) better than the fragrant perfumes of any Pious Admonition, and would rather flye in the face of him who would drive them from it, than flee from their Peccatum in Deliciis, or Darling Sin, or be driven from it by the Precious Balm, Psal. 141. 5. of his Religious rebuke: Give not holy things to Dogs (saith Christ, Mat. 7. 6.) nor cast Pearls before Swine or Hogs, (such a Pearl as is the reproof of Life, Prov. 15. 31.) Those unclean Creatures (Hogs and Dogs) as they were unlawful to be Sacrificed, so are unfit to be admonished: Such sensual Swine will Grunt against all propounded goodness, and such Mad Dogs will furiously flye in the Face of those that tell them of their faults: Such as have even wearied themselves with standing and walking so long in wicked ways, that they are now set down in the Chair of Pestilence, Hebr. that Seat of the Scornful, Psal. 1. 1. Such Scorners are not worth warning (tho some unruly ones in the Visible Church must be warned, 1 Thes. 5. 14. because this kind of Scorners refuse to be Reformed, and even hate to be healed) Jer. 51. 9. Hos. 11. 5. Prov. 5. 12. Joseph therefore might (having no hope of prevailing with his unruly Brethren by his private reproof, but that they would hate him the more) apply himself

himself to his *Father* who was the *King, Priest and Prophet, or Publick Person* of the Family) to *inform him*, as the Monitor doth the Master in the School, not with any *design* to *burn* them, but with a *desire* to *Reform* them, both for their own weal in both Worlds, and for the credit and honour of his *Father's Family*: He did not blaze their Sins abroad among the *Heatbens*, he told not of them in *Gath*, nor *Publish'd* them in *Ashkelon* to make the *Infidels* *Rejoyce* and *Reproach*, 2 Sam. 1. 20. for then (as *Aufkin* saith well) [*Non fuerit correptor, sed proditor*] he had not been a *just Reprover*, but a *base Betrayer* of his Brethren: whereas his not acquainting *Jacob* herewith, that he might interpose with his Paternal and Patriarchal Authority to prevent and reclaim them, this had been no better than a *base Betraying* of them: yet for this kind of good will *Joseph* is *hated* of his Brethren. This was the *first Cause*.

The *second Cause* of their *Hatred* and *Envy*, was his *Father's Favour* (not to say, *Fondness*) to him, above all his other Sons, because he was the *Son of his old Age*, Gen. 37. 3. or as *Onkelos* hath it, because he was a *wise Son* (as above) *Ingenuous* and therefore *Amiable*: Whatever was the ground of the *Father's love* to *Joseph*, this is certain that the *Father's love* was the Ground of his Brethren's *Hatred* to him, v. 4. The Evidence of the former was the *Argument* for the latter: As *Joseph's telling the Truth* (no *Lyes*) of them (*veritas odium parit*) was the *first Cause* of their *hating him*, for *Truth* is an excellent Lady; but he that follows her too close at heels, may hap to have his Teeth struck out, as saith the Proverb. Can any man that telleth others of their Faults expect to be loved? No, 'tis as those that are awakened out of their sleep, be usually unquiet, take it commonly unkindly, and begin to Brawl with their best Friends for so doing; thus *Joseph's Brethren* treat him for the like. So *Jacob's* shewing more respect to him than to the rest, gave occasion of this Grudge and malignant Emulation. *Joseph's Candour* plainly produceth contrary Effects in his *Father*, and in his *Brethren*. The former loved him for it, for which the latter hated him: His *Father* loved him for bringing Deeds of *Darkness* to light, but his *Brethren* hated him, because their *Deeds* loved *darkness* more than light, as themselves did, Job. 3. 19. *Jacob* loved *Joseph* so much, that he could not conceal or cover it, but openly discovers it to all their emulating Eyes, by clothing him (above all) with a *Coat of many Colours*, such as (so far as we read) be covered not his dear *Benjamin's Body* with: The *Reasons* may be supposed, That

1. *Benjamin* was not come to such proof as to oblige his *Father's Affections*.
2. Not be but *Joseph* took away the great Grief for *Rachel's Barrenness*, as being her First-born, and her Picture also in Resemblance and Beauty.
3. The Birth of *Benjamin* was the Death of his Dear *Rachel*; this must be some damp to *Jacob's* Delights in him; but *Joseph's* Birth left no such matter of mishap behind it to afflict his *Father's Heart*, or to obstruct his *Affections*. Besides,
4. *Jacob* by his Prophetick Spirit foresaw no such good-proof in *Benjamin*, that ravening Wolf (as he calls him) Gen. 49. 27. as he had already seen in *Joseph*, and did foresee much more, v. 22. 26. There may be too much *Curiosity* to make over critical Enquiries about the Matter of *Joseph's Coat*, whether it were *Silk*, or made up of divers kinds of *Threds*, like our strip'd Stuff (which afterward was forbidden by the Law to be made of *Linnen* and *Woollen*, Lev. 19. 19.) or about the manner of its making, whether it were *Opus Phrygiacum*, woven upon the Loom like *Tapestry*, or it was Embroider'd Needle-work, wrought curiously with the fingers in some Frame, and so made parti-coloured by the *Semsters Needle*, and not by the *Weavers Shuttle*, or about the Form and Fashion of it, whether it were *Tunica manicata*, a Coat with Sleeves, or *Tunica Talaris*, reaching down to the Ankles, as if a *Sacerdotal Garment*, as some say, the Hebr. *Peses* signifies.

But why should the Priesthood-Garment be ascribed to so young a youth as *Joseph*? unless, as the Primogeniture was given from *Reuben* to him, who was the first-born of *Rachel*, who in *Jacob's* Intentions was first embraced. So *Joseph* might be apparell'd as the designed *Priest of the Family*. As there is no need of any of these Niceties, so neither can there be any Satisfactory proof given for any of the aforesaid out of Sacred Scripture, concerning these latent Circumstances, 'tis the safest Rule for observation, *Where Divine Writ hath not a Mouth to Speak, there we should not have a Tongue to Ask*: Yet thus far the Holy Scriptures speak, That *Tamar* (*David's Daughter*) had such a parti-colour'd Garment, wrought or Embroider'd Work [with divers Colours] [for with such *Robert Kings Daughters* (*Virgins*) were so Apparell'd,] 2 Sam. 13. 18. As God in all Ages hath put a difference of Estates among the Sons and Daughters of Men, so that Difference hath been distinguish'd by different Apparel, Rags or Robes, mean not costly: That *Tamar's Garment of divers Colours* was costly none doubteth, her Father *David* being at that time in the very [*'Aurea*] or top of his Pomp and Prosperity, and in the [*Zenith*] or vertical point of his Royal Dignity; Therefore his only Daughter, and exceeding beautiful, *David's dearest Darling*, his Joy and Jewel was undoubt-

edly arrayed with most costly Apparel, call'd [Hebr.] *Passim*, a richly Embroider'd Garment; Greek *ποικίλον* of divers Colours, and *μαλίσσον* of divers Threds; without Controversie very costly: And seeing the same word is used (both in Hebrew and Greek) for Joseph's and for Tamar's Garment; it may thence be concluded, that Joseph's also was a very costly Coat, which (as some suppose) his Father cloth'd him with, as with the Badge and Ensign of his Primogeniture, because when he embraced Leah, he thought it had been Rachel: Therefore he bestowed the Birth-right according to the measure of his own Mind, and not according to the Cheat Laban had put upon him, Gen. 29. 25. from Reuben (who had forfeited it, Gen. 35. 22. and 49. 3.) upon Joseph (who was the first Son of that Wife, whom he first agreed to have, Gen. 29. 18. and 30. 23, 24.) the Son of Israel so call'd, as if his only Son, that Title being appropriated to him because he was best beloved of him, therefore Reuben's Birthright was given to this Son of Israel Joseph, 1 Chron. 5. 1. with which went the Priesthood until Moses Law; for which, Garments for Glory and for Beauty, most rich Raiment and even Royal Robes were appointed for its Apparel, Exod. 28. 2, &c. And though Joseph's Coat could not be granted to be costly (in its Materials) as an Emblem of his Priesthood (according to Jacob's present Design) yet must it be granted to be a costly Coat (in it self) as it was the Emblem undoubtedly of his intended Primogeniture: However, it proved a costly Coat both to Joseph the Son, and to Jacob the Father.

1. To the Son: This very Coat that Joseph was covered with, became a grievous Eye-fore to his Brethren, and made him the object of their Envy and Hatred, Gen. 37. 4. This gay and gawdy Coat was a great offence to their envious Looks: Jacob look'd upon it with delight and complacency, but they with rancour and malignity; because they thought it a sign shewing some partiality in their Father's Affections: Hence some say, it had been better, Jacob had loved Joseph more, so he had but shewed it less: This Ambrose noteth as Jacob's *navum* or oversight, to prefer one Son before another, yea, before all; though his Paternal Affection was grounded upon his Son's Pious Disposition, yet had he done better to have hid his hot love under the cover of a plainer Coat, (suitable to those of his other Sons) To conceal his Respect had been his Prudence and Piety; but thus offensively to reveal it seem'd Fondness and Partiality. Therefore became it,

2. A costly Coat to the Father, as well as to the Son; as it expos'd Joseph to implacable Hatred, so it occasion'd to Jacob unexpressible Sorrow, Gen. 37. 32, 33, 34, 35. when the Father saw his Sons Coat dip'd again in a bloody Dye-fat, that the Tincture of a blood-red Colour had quite covered and carried off all those divers delightful Colours the Coat consisted of at the first, he sorrow'd with exceeding great Sorrow, and wept so bitterly over it, as to let fall whole showers of Tears upon it, wishing, to wash it therewith into its original Complexion, and his Son Joseph well in it again. He was so passionately affected with the conceit of his Sons Death, that by his overmuch life-swallowing Sorrow he would needs hasten his own: The strong Tide of his inordinate Passion carried him down so irresistibly, that he not only refused to be comforted, but resolv'd also to groan away his Life, and to carry his Grief to his Grave: Thus this curious Coat however costly in its own matter, proved far more costly both to the Donor and to the Wearer.

☞ Hence, First, Ambrose gives a good Caution to all Parents that they be not partial in their loves to their Children; *Carere* (saith he) *ne quos natura conjunctis, Paterna gratia nimis partialitate dividat*, Take heed lest Parents partiality presume to put a Difference, where neither God nor Nature hath put any. Fond Affection express'd by Parents to some one Favourite above all the rest, is the ready way to exasperate the slighted against the cockered: Against this Evil the Apostle warneth, Eph. 6. 4. *Parents provoke not your Children to wrath*; well knowing, that Parents partiality may breed Heart-burning among Children: Therefore 'tis a part of Prudence in all Parents so to govern their inward Affections, or (at least) so to order and restrain the Demonstrations of their love in outward signs, that they give no cause of either Grudge or Grief among their Children: 'Tis no marvel (saith Ambrose) if Brethren fall out about Houses and Land, when Joseph's Brethren could so hate him, and all (comparatively) about a Coat finer than theirs.

Secondly, Note hence, that over-strong Affections mostly end in over-strong Afflictions; they that Love over-much shall be sure to Grieve over-much: The excess of one Passion (the case coming into the contrary point) hath a natural tendency to turn into the excess of another: How did David dote upon his Son Absalom who kiss'd him? 2 Sam. 14. 33. when he should rather have kick'd him, if not have kill'd him by the hand of Justice for his former Villany, than thus to have harden'd him for future, further, and far worse wickedness; but he severely smarted for his excessive love and unbounded affection towards his over-loved Absalom, for whom he afterward as much over-grieved, 2 Sam. 18. 33. wishing he had died for him.

Thus

Thus also David doted upon his other Son *Adonijah*, 1 King. 1. 6. *cockering him* when he should have been *correcting him*: The *fond Father* pleased his Son in his *Childhood*, and the *foolish Son* displeased his Father in his *old Age*, not caring if he crush'd his very Heart (when now *Bedrid*, a poor *Clynick*) by his *Disloyalty* and *Usurpation*: This also was an *Evil* in *old Eli*, 1 Sam. 2. 22. to 29. who likely had marr'd his Sons *all along* with too much *fond Indulgence*, and now in his *old Age* had quite lost his *Authority* over them; This gentleness of *Eli* to his *villanous Sons* God *reproved him smartly* for (because he would not *rebuke them sharply*, or *Amplius*, cuttingly, and to the quick, *Tis*. 1. 13. for their notorious *Villanies*) saying, because thou wilt rather *gratise them*, than *glorifie me*, thou shalt have thy *Belly full* of them, and in the end they help'd to *break both his Neck and his Heart*, Ch. 4. 17, 18. Thus also *Jacob* here very probably was too *fond a Father* to his Son *Joseph*, who yet was more worthy of his *Fathers love* than any of the aforesaid, yea, than any of his own *Brethren*, notwithstanding immoderate Love or over *fond Affections* even to one well deserving them, displeaseth the Lord, and therefore he permits *Jacob* to smart for it so severely as to *refuse all Comforts*, as if there were not a *good Providence of God* (without leave whereof no *Beast* could *bite Joseph*) to be submitted unto, and as if there were no *Resurrection* to restore, Dan. 12. 2. Hebr. 11. 34.

All Parents must therefore watch (in both the best may offend) that *Passions* grow not too wild (whether *love or grief*) and such as will not be governed either by *Refined Reason*, or by *Divinely inspired Grace*: This may cost them dear, as to *Jacob here*.

The *Third moving Cause* in those *Sellers* to sell *Joseph*, was, as (2.) for his *Gawdy Coat* his *Earthly Father* gave him out of his (probably) too *fond Affection* (as before) to him: So (3.) For his *Divine Dreams* he received from his *Heavenly Father*, once and again, and revealed them to his *Brethren* and *Jacob*. These Remarks are observable.

1. *Joseph's Dreams* were *Divine*; for it must be the *finger of God*, or a *Divine Hand* which made *Joseph* (a *Child*) to become a *Prophet*, as the *Child Samuel* was after, 1 Sam. 3. 1, 4, 8, 10, and 11, &c. and which out of the *Mouth of a Babe* ordaineth *Strength*, Psal. 8. 2. to foretel future things: Though for the present *Joseph* (being but a *Child*) had as little understanding of his *Dreams*, as the *Child Samuel* had of his *Visions*, 1 Sam. 3. 7. neither of them yet being acquainted with them.

2. Those *Dreams* were doubled as *Pharaoh's* were, Gen. 41. 32. not only to make a deeper *Impression* upon the *Mind*, but also to import both *Assurance* and *Expedition* of the *matter*: and though his *Dreams* were double in *Vision*, yet were they but *single* in *Sense* and *Signification*: as *Pharaoh's* were, Gen. 41. 25. both the *Dreams* had one and the same *Interpretation*.

3. Those two *Dreams* were of two differing *Kinds*: The first was of *Terrestrial Things*, that his *Brethren* *sheaves* (in their personal *Joint-Harvest work*) did *obeyance to his sheaf*: The second was of *Celestial Things*, that the *Sun, Moon and Eleven Stars* bowed themselves to him, Gen. 37. 7, 9. that is, *Father, Mother, Brethren*.

4. The former of those *Dreams* *Joseph* relates to his *Brethren* only, who could give a right and better *Interpretation* of it, than the *Child Joseph* (as it seems) could do, and though *Joseph* told them this *Dream*, not out of any *Ambition*, but out of *Simplicity*, yet in stead of hearkening to this *Oracle of God*, they *stubbornly resist Gods revealed Will*, and *bate Joseph*, yea, *rebuke him* for revealing it.

5. The latter of them he declares not only to his *Brethren*, but also to his *Father*, concerning him concern'd in it as well as them, and though *Jacob* at first gave *Joseph* a light *Rebuke* for it, either not yet understanding the *Mystery* of it, or prudently pretending a dislike for preventing the further *Envy* of his *Sons* against *Joseph*: This latter the *judicious Judge* to be *Jacob's* drift and design in rebuking the *Dreamer*, Gen. 37. 10. and therefore he draws his Argument *Et aduersus idcirco*, from the impossibility and absurdity of it; [*Shall thy dead Mother Rachel rise again and reverence thee?*] this the *Prudent old Patriarch* might say to mollifie the *Malice* of *Joseph's Brethren*, who notwithstanding did bear him more *Malice* for it, v. 11. however as light as *Jacob* seem'd to make of it, he said it to heart, as *Mary* (the *Mother of Christ*) did, who made her *Memory* like the *Golden Pot*, that kept the *Manna*; so be minded those *remarkable Matters*, judging them not to be *Vain*, but to have something more than ordinary in them. Mark here the *Mistake of Joseph*, who said, that *Joseph's Brethren* found no fault with him at the telling of his first *Dream*, whereas the Text saith expressly, they said, [*Shalt thou indeed Reign over us?*] v. 8. and that they said nothing at the rehearsing of the second, referring it to the *Judgment* of their *Father*, to whom it was told again by *Joseph*, whom therefore his *Father rebuked* in the presence of his *Brethren*, and therefore they spared their *Reproof*, but all this *Moses* might think meet to omit, as *Mercer* thinketh.

6. The Sixth Remark is, *Joseph* in Dreaming and declaring his Dreams thus; did not deserve (1.) Any real Rebuke from his *Father*, for both his Dreams, and his declaring them did proceed from a Divine irresistible Impulse, and what was the Child *Joseph*, *He could not be disobedient to the Heavenly Vision*, Act. 26. 19. and whatever were *Jacob's* first Thoughts of it, his second Thoughts were better; for he did suspect those Dreams were sent from God, and therefore did expect they might be made good by God: So that *Jacob* soon recovered himself, when he had more seriously consider'd the matter, and meaning thereof: Much less (2.) did *Joseph* deserve the Reproof, Envy and Hatred of his Brethren, because all these redounded and rebounded upon God himself, seeing *Joseph* was but God's Instrument herein.

The Seventh Remark is, the marvellous Harmony and Agreement betwixt the Matter or Expressions of the first Dream, and the right Interpretation thereof: [*Behold we were binding Sheaves in the Field, &c.*] Note by the way, that *Jacob* notwithstanding his Indulgency to *Joseph*, brought him not up in Idleness, but made him cast his gay-Coat in Harvest-time; to bind Sheaves and other Harvest-work: Multitude of such like business made him naturally Dream of such like Things, Eccles. 5. 3. but as it was (no vanity) a real Prophecy of future Events, so it was a supernatural Dream excellently Adapted and Accommodated to them, both as to *Joseph*, and as to his Brethren.

1. As to *Joseph*, who was a right Sheaf of Corn, a whole bundle of Mercy (as *Jesus* was whom *Joseph* typified) and who saved much People alive; This holds true both in the Type and in the Antitype, Gen. 45. 5. and 50. 20. and Matth. 1. 21. Job. 3. 16, and Heb. 5. 9. therefore his Name was *Jesus*, a Saviour in Greek, as *Joseph* signifies Increasing in Hebrew, who was a means of much Mercy to Thousands of People by his Providence and Provision out of the Increase of the Earth in the plentiful years, Gen. 41. 47, 48. when every Grain of Corn yielded an handful of Increase: This Sheaf must Rise and stand upright, but when? not till the Harvest, which usually signifies the End of the year, Psal. 126. 5, 6, and Rev. 14. 15. as 'tis the end of the world, Matth. 13. 39. wherein God foretold *Joseph's* Advancement which he dream'd of; yet withal was implied a considerable time of his Sorrows and Sufferings, of his Imprisonment (which he dream'd not of) must go before, his Seed-time and Harvest must not be both in a day together.

2. As to his Brethren who were but empty Sheaves in comparison of his, when famish'd out of Canaan to him in Egypt, Gen. 42. 1, 2, 3. where they came bowing to him; ver. 6. to get some Corn out of his Sheaf, as also Gen. 43. 26. 28. and 44. 14. and 50. 18. doing Homage and Obeisance to the Master of the Corn, and to the Lord of the Land, whereby they made good his Prophetick Dream though unwittingly, and which those Scorners scorn'd ever to have done, Gen. 37. 7, 8. to this Dreamer; but the Will of the Lord, that must stand, Prov. 19. 21.

The Eighth Remark is, the like Harmony appeareth 'twixt the Expression and the Interpretation of the second Dream; as of the first, [*Behold, the Sun, Moon and Eleven Stars bowed down to me*] Gen. 37. 9. There is much more in this latter than in the former Dream; yet all had its due Accomplishment: The first concern'd his Brethren only, under the notion of Sheaves; but this second not only concerns them, under the Metaphor of Eleven Stars, but also his Father and Mother, under the Resemblance of the Sun and Moon, and this is thus Interpreted even by *Jacob* himself, v. 10. Where,

1. He takes himself to be the Sun, and so should the Father of every Family be as the Sun, full of celestial Light, and enlightening all that live under his shadow, Hos. 14. 7. wherein also he takes notice of his own Preheminency, which the Husband hath over the Wife: whom,

2. He interprets to be meant by the Moon, Teaching hereby, that the Mother, as the Moon, should be shining forth with her Splendor in her Husband's Absence, and Veiling to him, when he is in his place and presence. And,

3. The Children as Stars, which was according to God's Promise to his Grandfather Abraham, Gen. 22. 17. which should all be Stars of Light, shining in their several Orbs, as so many Lamps or Lights of Heaven, Phil. 2. 15.

The first Dream relates only to those Sons of *Jacob* under one figure only, to wit, that of the Sheaves, because it was only a Prognostick of their going alone without their Father, &c. to Buy Corn of *Joseph*, to whom they did then their Obeisance.

But the second Dream relates to the whole Family of *Jacob*, which was forced out of Canaan by Famine into Egypt, where they all did Obeisance to *Joseph*.

Hence an Objection ariseth, How did *Joseph's* Father and Mother do Obeisance to him, seeing,

1. The Scripture mentions no such thing done by *Jacob*; and,
2. *Rachel* was dead the year before this Dream?

Answer

Answer the first. As to Joseph's Father, the case is very plain, that he did humble Homage to his Son, which (some say) was done, when he bowed himself upon the Beds-head, leaning upon his third Leg his Staff (taking in both the Hebrew *Mistab*, a Bed, and the Septuagint (reading it without points) *Matteh*, a Staff, which the Apostle follows, *Heb. 11. 21.*) *Gen. 47. 31.* Or if we read it, when he bowed himself upon his Bed-staff; but this was a Worship due to God alone, *Mat. 4. 10.* &c. and not done to Joseph, for herein he solemnly praised the Lord with a strong Faith in his weak, old, decayed Carcase, because he had seen Joseph alive, and his Children also; and because he, though now in Egypt, had hope to be Buried in Canaan: But 'tis more plain, that Jacob paid this Respect to his Son Joseph, when he sent Presents by his Sons to him while unknown, as to the Deputy, Commissioner, or Lord Lieutenant, to that great King of the Land of Egypt, and therefore those Brethren of Joseph then call'd their Father his Servant, and with that word in their Mouths bowed their Heads, and made Obedience, *Gen. 43. 28.* Yea, and Jacob sent Presents (which were a sign of subjection) to Joseph, so that it may well enough be said, That Jacob the Father did Homage to Joseph his Son, at least by a Proxy; and 'tis also probable, when Jacob came personally to Joseph in Egypt, that he paid due Respects to him according to the Dignity of his Place; and that he Honour'd him by his Person, as he had done before by a Proxy, though not as Joseph was his Son, but as he was Pharaoh's Vice-Roy; so he adored God who had thus exalted him.

Answer the second. As to Joseph's Mother, it cannot be meant Rachel (though Caietan, Olesner, &c. do think she was then alive) for she died before Jacob came to Hebron, *Gen. 35. 18, 19.* and while she lived, Benjamin was not Born to make up the Eleven Sons or Stars in the Dream beside Joseph: So in Respect of Rachel, it seem'd an idle and a childish Dream: But seeing Jacob himself look'd upon it as serious, the word Mother must have another meaning, and not Rachel to rise out of her Grave to do it: Indeed the Rabbies (to solve this) do say, this was fulfill'd in Joshua, who came of Joseph, and whom the Sun obeyed in standing still, and the Moon in staying her Course, *Josh. 10. 13.* but though this be a fair exemplification, 'tis not the proper Interpretation of the Dream, for Jacob understandeth it not Literally of the Sun in the Firmament, but Mystically, applying the Sun to himself: And Joseph likewise applyeth the Dream figuratively to himself, *Gen. 42. 9.* when Humane Event had now given the most Genuine Sense of that Divine Dream or Oracle: Some say, this Mother was Bilhah, Rachel's Maid, yet call'd Joseph's Mother, because she was his Nurse. So Plantus saith, *Mater est, quæ mammam dedit*, she is the Mother, that gives the Child Suck, they think some Hebrews in Munster and Lyra; but Castalion says, It was Leah Joseph's half Mother: Yet the aforesaid Lyra saith, *Rachel eum adoravit in prole: (i. e. Benjamin) licet non in persona propria*; that Rachel, though now dead, so could not do Homage to Joseph in her own proper Person, yet did it in her Son Benjamin, who bowed himself to Joseph with the rest of his Brethren, *Gen. 43. 26, 28, 29.* where all the Eleven Sons (the Stars) in the Name (and with the Name) of their Father (the Sun) saying, *He is your Servant, Sir*, as we are all so. Thus by a marvellous Providence to make good his Divine Dream, they become all humble Supplicants to him for necessary Bread; however Mercer's judgment seems most solid, saying, This Mother in Joseph's Dream might be either Leah (according to Castalion) the time of her death being not mention'd by Moses, as is Sarah's (who is the only Woman in Scripture, whose Age at death is Recorded) nor are the Women, who went down with Jacob to Egypt, named or numbred at all by him, save only that they were seventy Souls, *Gen. 46. 26, 27. Exod. 1. 5. Dent. 10. 22.* (which is purposely Registred at their going into Egypt, that we may admire the Power and Providence of God over his Church, that even in the House of Bondage in two hundred and fifteen years those seventy Souls were multiplyed into six hundred thousand Men, beside Women and Children; at their going out of Egypt, *Numb. 1. 46.* even as many as Stars in Heaven and the Sands upon the Sea shore: Gods Promise was made good by a Miracle; never then think the Church too low for God.

But the Enquiry is, Whether Leah was one of that Seventy which went down with Jacob into Egypt?

Answer 1. Some suppose so with Josephus, who seems to say (*lib. 2. of Jew. Antiq. chap. 4.*) that Leah led Dinah her Daughter down thither, and if so, then she was the Mother that did Homage to Joseph according to his Dream: So those two (the Mother and the Daughter) may make up the three and thirty mentioned, *Gen. 46. 15.* instead of Er and Onan (who died in Canaan for their Sin, *Gen. 38. 7, 10.* so did not go down to Egypt, and therefore ought not to be numbred) Leah and Dinah filling up their place.

Answer the second. But 'tis the received Opinion of the most Judicious Authors, that Leah was dead at Jacob's going down to Egypt, so that seeing it was not Leah, it was some other of

his two Secondary Wives; who then was the *Mother of the Family*, who went down with *Jacob*, and who (*with him*) did Obedience to *Joseph*, and no doubt had *Leah* been alive then and there, yea, or *Rachel* her self, and had seen *Joseph's Honour* and Grandeur (if unknown who he was) due Respects would have been paid by *them both* unto his *Dignity* and *Deputyship*.

Thus having gloss'd upon both *Joseph's Dreams*, wherein God had reveal'd to him his Dominion over his Brethren, &c. His declaring those *Dreams* to them, was the grand Ground of their *Envy* and *Hatred* against him, hereupon at the very first view of him (when sent of *Jacob* to give them a friendly and Brotherly Visit) their *Hearts rise* in Indignation, and belch out that black Blasphemy, [*Behold the Dreamer cometh*] Gen. 37. 19. Hebr. *Baal Hachalomoth*, a Lord or Master of Dreams. This was a most scurrilous scoff, and withal a most cruel calumny. For here,

1. They call their Brother [*Baal*] which Name is used fifty seven times in Scripture, for a dirty *Dung-hil Deity*, a false God or Idol: Such a lump of filthy Impurity, that *Baal* is used in contradistinct terms to the most pure and holy God, 1 King. 18. 21. God and *Baal*: Yet this is the best Name his Brethren bestow upon their best Brother. Their Hearts were so big with Spite and Spleen, that they could not call him by his Name, his own proper Name *Joseph*, but Nick-name him with that odious and beastly Name [*Baal*]. But,

2. Take the name [*Baal*] in its general Genuine and Grammatical sense, so it signifies a Lord, or Master, and therein they seem to honour him, but by putting [*Hachalomoth*] to *Baal*, therein calling him the Lord and Master of Dreams, or one that is Married to them as *Baal* signifies, so they notoriously dishonour him, reckoning this Innocent and Early Religious Youth among the abominable *Baalim's* of the Heathen World; whereas they themselves were more truly [*Baalim's*] Masters of Anger, as Angry Men are stiled by Solomon the Wise, Prov. 21. 24. *Baal-aph*, is a Man of anger, and *Baal-chemab* is a furious Man, Prov. 29. 22. so they were rather *Baal-chemab*, married to their furious Passions and Malice, more than he was *Baal-Hachalomoth*, a Master of or Married to any fond Dreams which indeed were Divine, and sent of God to him, wherein he was Passive, and but Gods Instrument both in receiving and in relating them: And therefore Moses more truly mentioneth, how their Father *Jacob* by an Infalible Spirit, names those very Nick-Names of *Joseph* [*Baalim's*] Arch-Archers, or Masters of Arrows, Gen. 49. 23. Those cunning and skilful Archers shot foreat *Joseph* as at their Mark, with their Invenom'd Arrows of Rancour and Rage in their Loud Lies, Cruel Calumnies, and Cut-throat Contrivances against him: So that this Satcastick Nick-Name (not only this Dreamer, as our Translation over narrowly reads it, but this Master of Dreams, as the Hebrew plainly signifies, and so Mr. Ainsworth rightly reads it) was no better than their base traducing their Brother, as he had been some insolent Impostor and had made those Dreams merely out of his own mad mind, as Master and Father of them, which was a Cursed Calumny, seeing they were sent of God, to signify that his advancement (to be Lord of the Land of Egypt) came not by chance, but by a Divine Decree, and Gods powerful Providence: However, their scurrilous stile (of Dreamer) they give him, doth plainly demonstrate that his Dreams were the cause of their hating him, and of their conspiring to kill him, as judging him the only Author of them, and that therein and thereby, he affected a Dominion over all his Elder Brethren; yet no such design now could *Joseph* possibly think of, seeing he, because of his Childish simplicity, did not understand the Scope of his own two Dreams as yet, therefore could not now aspire at any such Empire or Pre-eminency, it follows then that in this Diabolical Sarcastism the Divine Majesty (himself) was shot at by those Arch-Archers, seeing God (and not *Joseph*) was the true [*Baal-Hachalomoth*] or Lord and Master of those Dreams: Envy (which was the cause of saying so of him, Gen. 37. 19) and at last of selling him, Act. 7. 9. &c.) is of that notorious nature, that so it may Gall, or Kill with its Gall, it cares not whether it be True or False what it alledgeth: Envy usually aggravateth [*Allegata citra probata*] matters urged beyond what can be proved by Truth, so it may but be mischievous enough: From the same Hellish Hatred and Envy did those base Pharisees call our Blessed Saviour [*this fellow*, Mat. 12. 24.] as if the Devil whom Christ cast out of the poor Demoniack had now possessed them; Thus also they give him no better a stile but [*this Fellow*, Mat. 26. 61. and Joh. 9. 29. yea sometimes worse, even *Beelzebub*, Mat. 10. 25. or *Baal-zebub*, 2 Kin. 1. 2. The Lord of Flies (just as those Brethren in Iniquity, call'd *Joseph*, who was a Type of Jesus, as after, [*Baal-hachalomoth*] the Lord of Dreams) this *Baal-zebub* was the God of Ekron, that is, the Devil of Hell, for of Ekron comes Acheron, which signifies Hell as Virgil saith, *Fletere si nequeas superos*. Acheronta Movebo. If I cannot oblige Heaven, I will Conjure Hell for me: Thus as *Joseph* was scornfully call'd a Dreamer, so Jesus was call'd a Devil, yea the worst of Devils, the Prince of them;

them: As those prodigiously Blasphemous Miscreants, oh how they belch out of their black Mouths such *Branding Blasphemies*, against the *Prince of Life and Glory*! A Wonder it was, that at the hearing thereof the *Heaven* did not *Sweat*, the *Earth* did not shake, the *Sea* did not *Swell* over all its Banks, and the very *Air* did not *deny them Breath*, wherewith to utter such Hellish Excrements: Thus also the *Popish Pharisees* of our times call the *Protestants*, *Puritans*, *Round-heads*, *Whiggs*, *Hereticks*, *Dogs*, *yea Devils*, yet all this is no more than what befel our Lord himself (*the Servant is not greater than the Master*, Mat. 10. 25. If this were done to the Green Tree, Hof. 14. 8. what may the Dry, such as we are, expect, Luk. 23. 31.) and 'tis no more than what he foretold: They shall in Hatred cast out your Names as evil for his sake, Luk. 6. 22. as those later *Pharisees* call'd *Athanasius* [*Sathanasius*] *Cyprian* [*Coprian*] *Calvin* [*Cain*] *Farel* [*Devil*] &c. disdaining to name them by their own Names, as *Joseph* a *Dreamer* here.

Thus have we first seen the *Impulsive Cause* in the *Sellers selling Joseph*, to wit out of *Envy*, &c.

Now a word or two Secondly, What was the motive that moved the *Buyers* of him, those *Midianitish Merchants* to buy *Joseph*: Those *Merchants* had been at the *Mart* at *Mount Gilead* (as is before noted) where they had furnish'd themselves with all *Spicery*, *Balm* and *Myrrbe* carrying their Merchandize upon *Camels* thence down to *Egypt*, Gen. 37. 25. a *Country* most famous for *Embalming the Dead* with those *Spices*: God undoubtedly (who sent them thither as above) made them willing to make one purchase more, though their *Camels* were well loaded with rich commodities, and likely they had wared the most of their *Money*, yet had they (as *Providence* order'd it) some small sum left in a *Corner* still, might they but meet with another good bargain in their way home: As *Envy* moved the *Sellers* to sell *Joseph*, so *Gain* moved these *Buyers* to buy him: they consulted nothing but their own gain in all their purchases, whether of *Persons* or *Things*, and were ready for either, (what came first to hand) might it be but of worth in it self, yet purchasable at a low, cheap and easy price, they dare then venture upon the buying, provided they have any prospect of selling again with advantage: They went to *Gilead Mart* on purpose to purchase *Spices*, and other precious things, they come hither without any purpose to purchase a person: That was their business, this but a by-business: They act themselves in the former, but are acted of God in this latter, being overruled by his *Providence*, yet was their *Act* *Voluntary*, as drawn forth by an hope of gain: A *Merchant* (that cares not how he comes by his *Commodity*, so he can but compass it) is call'd a *Canaanite*, Hof. 12. 7. so *Hebr.* He is rather of that *Cursed Seed of Canaan*, than of that *Blessed Stock of Israel*: Such *Merchants* were those of *Midian*, who never ask'd those base minded Brethren, what right they had to sell their Brother, but without asking *Questions* purchaseth the *Jewel Joseph*, seeing the *Sellers* (willing to be rid of him at any rate) propos'd so poor a price, as the *Buyers* did not grudge to give: Here was no need of the *Song of an Harlot* to allure her *Ramours*, Isa. 23. 15. The low price *Joseph* was valued at by his undervaluing Brethren, was a sufficient *Bait* and *Allurement* to greedy *Merchants*, without any alluring *Song of an Harlot* to promote the Bargain, there is some *Affinity* betwixt *Meretrix* and *Mercatrix*, as in the *Prophets* allusion, where v. 17. *Merchandizing Tyre* useth meretricious Tricks, the *Songs of an Harlot*, to advance her Trade and Traffick: Here *Sin* stuck betwixt the *Buyer* and the *Seller*; the *Apostles* rule is, *Let no Man defraud or go beyond a Brother*, 1 Thes. 4. 6. a thing *Monstrous* and *Unnatural*: What can this be called, where a *Brother* is sold to *Strangers*, and that for a *Slave*, at the Price of a *Slave* or something under, Exod. 21. 32. and if *Joseph* say right, he was sold to those *Midianites*, upon condition not to let him go out a *Free-man* from *Slavery*, untill he came to be *seventy years old*, a long and tedious term of bondage, being now but 17 years old: Undoubtedly *Joseph* could not be silent, and tamely or tacitly suffer such a bargain to be struck up without his gain saying: He could not but say to his Brethren, I beseech you do not sell your Brother, even in the *Merchants* hearing: Both turn to him the *Deaf Ear*, his Brethren deny him to be their Brother, but affirm him to be their *Bondman*: The *Midianites* (from filthy *Lucre*) are too facile to believe them [*quod volumus, facile credimus*] they are the more credulous because they greedily grasp and grip'd at so pretious a commodity for so contemptible a Price: Though they did not now know the full worth of *Joseph*, who prov'd the *Jewel* of the *World* (as he had been his *Fathers Jewel*) little thinking they were buying him who should one day be the *Lord of the Land of Egypt*, yet this they knew, that he as an *Hebrew Youth*, was of far more worth than the Price propos'd to them the *Buyers*, by the Men that undertook to be his *Sellers*, to wit, twenty pieces of *Silver*, Gen. 37. 28. which Mr. *Ainsworth* interprets twenty *Shekels* or *Shillings*: a goodly price (saith *Zechar.* 11. 13.) that an hopeful youth, of such present parts and piety was valued at of them: The *Chaldees* for *Shekel* read *Shelang* (from whence our *English* word [*Shilling*] seems to be borrowed)

ed) which name of Money came into use after the Jews Captivity, in the Chaldean Babylon, and so the Chaldee expresseth this price for Joseph, Gen. 37. 28. *Twenty Shiligns* or *Shelangs*, that is, *Shillings*, which yet was less by *ten Shillings* than the life of a Slave was valued at, Exod. 21. 32. which abatement of the odd ten, those undervaluing Sellers were willing to make, that they might quit their hands of him in any wise, and sell him away at any price: Though persons of Joseph's present age, were by the Law (altered him) in case of Vows valued but at *twenty Shekels*, Lev. 27. 5. yet that must be understood of the *Shekels of the Sanctuary*, which were double in value to the common *Shekels*; and so amounted to the Sum of *Forty Shillings*, if not somewhat upward: However this goodly price of Joseph was *ten Shillings* or Silver pieces short of the goodly price of Jesus, for Judas sold him, and the Jews bought him at the price of *thirty pieces* of Silver, Mat. 26. 15. and 27. 3. The common scornful price of the basest Slaves, for which, to the scorn of that base People (by a just Hand of God) thirty of them were bought and sold for one of those Silver pieces by the Romans that Ruled over them: And the Hebrew Doctors refer this under-rating of Joseph to that threatening against Israel, Amos 2. 6. because they sold just Joseph for Silver, and that poor Child for a pair of Shoes; which *Pirk. Rab. Eliez.* Chap. 38. explaineth thus; that each of those *ten Brethren* (the Sellers of Joseph) had *two Shekels* of the *twenty* apiece to buy him Shoes for his Feet: And *Maimonides* in his Treatise of *Valuations and Damages*, saith; That they had a set price for Slaves and Servants both *Male and Female*, though they were worth an Hundred Pound, or not worth one, &c. The true and full valuation (both of Joseph the Type and of Jesus the Antitype, two precious Pearls) is unvaluable, as likewise is the Damage and Detriment accruing by their Sale, yet according to right reckoning, this is most manifest, that both Joseph and Jesus were notoriously undervalued by the vile Sellers and Buyers of them: Hereupon God (in his Justice) did mete out the same measure by his Law of Retaliation; when a Son and Daughter of Israel (who were Gods Children, Deut. 14. 1. Ezek. 16. 21.) were bought and sold for Trifles, Joel 3. 3, 6. A Boy for an Harlot, that is, for the Hire of an Harlot, or to gratifie some such abhorred Filths, and a Girl for Wine, bestowing the price of their Sale upon Harlots and Drink, barbarously Selling and Buying them like Brute Beasts in a Market, and that into the farthest Countries, that they might never Ransom themselves, nor, being Redeemed, be able to return to their Native Soil again, as the Boy Joseph was here: This was singular, Signal, and Savage Severity, which the Merciful God could not abide; he will not only fetch Home his Banished, though they seem as Water spilt upon the Ground, which cannot by any Humane Hand be gathered up again, 2 Sam. 14. 13, 14. but also avengeth them of their Enemies, Joel 3. 7, 8. The Scene shall be soon altered, and a strange Vicissitude (in giving them selling for selling) shall be easily observed: And though God did not call home his Banished Joseph back into Canaan; yet did he better things for him in Egypt, as after appeareth: The Lord loves to retaliate and to set the Scales (which comes from the Hebrew *Shakal*, to weigh, or *Shekel* weighed) into an even posture; bad mens Cruelty in the one, and their Punishments in the other; and good mens Crosses of Suffering in the one, and their Crown of Reward in the other. Suppose we be under-rated by the rude World, as we are sure to be, for the world knows us not, 1 Joh. 3. 1, 2. yet herein God leads us not through any untrodden paths. Remember both Joseph and Jesus were under-valued by vile Men, and they were both (especially the latter) worth ten thousand of us, as it was said of literal David, 2 Sam. 18. 3. much more of the mystical. 'Tis the less matter to be little set by, and despised, seeing our Lord himself (that Pearl of inestimable Price, Matth. 13. 46.) was thus contemned and rejected of evil men, Isa. 53. 2, 3. we must be content to carry on our course to Heaven (as Christ did) as concealed men, and as hidden ones consulted against by crafty counsel, Psal. 83. 3. It must suffice us, that our precious Faith shall be found to Praise, Honour and Glory, 1 Pet. 1. 7. at that Great-Mart or Fair-Day, when all Fardles shall be opened, and our best Wares exposed to publick View; may we but be commended of God, 2 Cor. 10. 18. Approved in Christ, Rom. 16. 10. and Jews inwardly, Rom. 2. 29. then are we God's Jewels; Mal. 3. 17. though covered with a case that seemeth course to carnal Eyes and corrupt Minds: Christ's cursed Country-men could see no comeliness in him, Isa. 53. 3. Though he was the comeliest of ten thousand, Cant. 5. 10. He was in their Eye but a contemptible man, [How can (say they) this man (this despicable man) give us his flesh to eat?] Joh. 6. 52. the matter was, God had hid him (in whom were hid all the Treasures of worth and wisdom, Col. 2. 3.) under the course case of a contemptible Carpenter, Mark 6. 3. as the Pearl of Price is found covered under the course case of a Shel-fish: Aesop's Cock could not conceive any worth in the Pearl he found in his scratching upon the Dunghill, but prefer'd a Barley-Corn before it.

As it was thus with Christ, so it is with all Christians, though they be called the World; Joh. 3. 16. (as they are the best part of it, and *Denominatio fit a meliori*; therefore so denominated)

minated) Every creature, Mark 16. 16. (having the excellency of each by the new Creation) All things, Col. 1. 20. (that God sets store by, being his peculiar Treasure, Exod. 19. 5. his peculiar People, Tit. 2. 14.) And *as we know*, the People of his *Bestings*, for what gets God for making the World, more than his chosen out of the World? God's portion, Deut. 32. 9. (for they are his only gain and Glory, Isa. 46. 13.) the dearly Beloved of his Soul, Jerem. 12. 7. (They are his Soul, his self, his second-self) and a Royal Diadem in the hand of Jehovah; Isa. 62. 3. His *Hephzibah* or Delight. His *Beulah* or Bride, v. 4. yea the Ornament of God, the beauty of his Ornament, and that set in Majesty, Ezek. 7. 20. yet the *Midianitish* Muck-worms make nothing of those excellent ones on the Earth (in whom David Delighted, Psal. 16. 3.) no more than those Merchants of Midian (the Buyers) made of this Jewel Joseph, whom they *barter'd* and *bargain'd* for, as for some base abject, or common Slave; and the Sellers of him, set no higher a price upon him, though he became a Prince in Egypt. Thus Christians are call'd Princes in all Lands, Psal. 45. 16. the [many Righteous] in Mat. 13. 17. is read [many Kings] Luk. 10. 24. They are no less, though obscure ones, as was *Melchisedek* King of Salem; They are great Heirs, but now in their Non-age; They are Kings (for Christ hath made them no less, Rev. 1. 6.) but they go *Incognito*, (as being in a strange Country, Heb. 11. 9.) Their life is hid, Col. 3. 3. and their Glory is inward, Psal. 45. 13. none of this the World knoweth; but this may satisfy us, that our Good God knows it, and All that have a spiritual discerning know it, 1 Cor. 2. 14. yea, and All our Under-valuers shall in time know it too, 1 Job. 4. 1, 2. (as Joseph's Brethren did him in his Bravery, to their unspeakable Horrour and Astonishment, Gen. 45. 3.) for when Christ, who is our life, shall appear, we shall appear with him in glory, v. 4. All Glorious then, at the Resurrection of Names, (though for a time Denigrated with devilish Nick-Names; as Joseph aspersed here for a Dreamer, &c.) as well as of Bodies, though then Rotten in the Grave, Psal. 37. 6. God will then clear all wronged Innocency; and then the right Value and estimation of all God's Jewels (that have been so under-valued and under-rated by a wicked World, as Joseph was here) shall be made manifest to all men.

Suppose this Sale of the Jewel Joseph should be (a little) examin'd by the Standard, and try'd by that received Rule [There must be a due Proportion betwixt the Price and the Commodity propounded to be Sold] in Buying and Selling: As to Selling of Persons, I refer to what is aforesaid upon Man-stealing and Man-selling, which are both evil in their own Nature, especially in Joseph's Circumstances; but as to Things bought and sold, where there is any odds either in the Excess or Defect betwixt the Price and the Purchase, there is Injustice usually imputed: There be Three sorts of Prices in contracting for Commodities.

First, the kind Price, which our English Phrase most fitly expresseth, 'Tis worth so much betwixt Brother and Brother.

Secondly, The discreet Price is thus expressed, So it is not dear, but is no more than reasonable betwixt Man and Man. But then there is,

Thirdly, The rigid or rigorous Price, which is the Price in the Extremity and at the utmost value, and which is expressed also, to be of no more worth to a Turk: All these Three are the degrees (among Casuists) of a justifiable Price; yea, even the Third (which is the worst) may under some Circumstances consist within the due limits of Commutative Justice.

Suppose a Commodity to be Sold really worth Ten Pound according to the kind Price betwixt Brother and Brother, worth Ten shillings more according to the discreet Price betwixt Man and Man, and at the utmost not worth above Eleven Pound, even to a Stranger or Turk; Even this rigid Price may be just, in case a considerable time is given wherein to pay the Price; for then the Overplus of the Price is required, only in consideration of apparent Damage; (in wanting so long both his Commodity and his Money) provided, what exceeds the kind Price doth but bear a due proportion to the undoubted Damage, then there is therein no violation of Justice, though there would be so, and it were unjust in case of present Payment. Again, There is excess of Price in Extortion, and Defect of it in Simplicity, and sometimes in Necessity: As the Extortioner asks too much, which he imposeth upon the necessitous, and over-reacheth the Simple (hence Callings are call'd Crafts and Mysteries; I would they were not so in the worst sense, even crafty Frauds and Mysteries of Inquiry) So the Simple (who want the Judgment of Discretion, and cannot discern things that differ) ask too little, as the simple or silly Indians, who part with their Pearls, as if they were but Pebbles, even for mere Toys and Trifles: And the Fool (according to Law) who will change his right Guineas for more glittering and broader Counters, &c. Now the Sellers of this Jewel Joseph were as those simple and silly Fools, that certainly ask'd too little for him: He was certainly of more worth than twenty shekels or Shillings; Especially, (1.) 'twixt Brother and Brother, (for here were Brethren selling a Brother) and their simplicity appear'd the more in this, that they were

so incens'd against *Joseph* barely for his *Prophetick Dreams*, as if therein some Felicity had been prefig'd to a *Stranger*, and not to their own *Brother*, with whom (as *Josephus* well observeth) they could not but rationally expect to share (when his *Advancement* (dream'd of) came to an Accomplishment) in his prosperous Estate; for as they were *Allied* to him in *Consanguinity*, they must also be made *Partakers* with him (as it is the common Custom of all persons highly prefer'd themselves, to prefer their Kindred and Relations, and as indeed he did them) in his Prosperity. (2.) *Joseph* was certainly more worth than twenty shekels or shillings; twixt *Man* and *Man*: For,

1. The *Judicial Law* of *Moses* put an higher Value and Estimation upon the loss of a good Name, even of a *Woman* (the weaker Sex, and of less worth in the Law) and therefore the *Man* that brought up an evil Report of a *Virgin* in *Israel* was both to be chastised (that is, to be beaten with forty stripes save one, which was a Punishment next to Death) and to be *Amerced* or Fined with the Mulct of an *Hundred shekels of Silver*, Deut. 22. 17, 18, 19. which was the Dowry of *Virgins*, v. 29. with *Exod.* 22. 17. further explained after.

2. That Law likewise Fined the *Man* that forced a *Woman* in the Summ of fifty *Shekels*, in case he would not make her *Amends* by *Marrying* her, that thereby she might have a Dowry wherewith to Marry her to another, Deut. 22. 29. Or in case, the *Father* refused to give his *Daughter* in *Marriage* unto him that had *Humbled* her, the *Offender* must pay this Summ to her *Father*, (for wrong to Children redounds to Parents) *Exod.* 22. 17. where the Dowry of *Virgins* only named in the general, is particularly express'd how much it is, Deut. 22. 29.

3. The Law also prescrib'd a greater Mulct for the loss of a *Slave* or *Servant*, (which, leaving *Women*, is the lowest Rank of *Men*) to wit, *Thirty shekels of Silver*, *Exod.* 21. 32. 'Tis probable *Judas* in chaffering to sell *Christ*, Matth. 26. 15. proposed the lowest price of *Man*; to wit, that price of a *Slave*, which was undoubtedly but the half-price of a *Freeman*, yet, (though *Christ* was *Free-born*, Matth. 17. 26, 27. He, coming into the World in the form of a *Servant*, Phil. 2. 7. submits to be sold at this price; but *Joseph* here was *Free-born*, the *Grandson* of a *Prince* among the *Hittites*, Gen. 23. 6. yet purchas'd at a lower rate than any of those aforesaid: As if he had been of less worth than either the good Name of a *Virgin*, or her *Virginity*; yea, or had been worse than any *Slave*, as Sold at a lower rate than by Ten *shekels*, and much more below both the *Fifty* and the *Hundred shekels*, the aforementioned *Amerciements*.

§ 5. The History of *Joseph's Sale* (the first General Head) brings us (being dispatched) to the second General Head; to wit, his state, when Sold: which is twofold.

1. A State of Humiliation.

2. A State of Exaltation; which (in the General) doth marvelously demonstrate a clear Consistency betwixt *Joseph* the Type, and *Jesus* the Antitype, in this and sundry other Respects, as thus in short here, designing a distinct discourse upon that Point.

Both were sent of their Father to visit their Brethren, Gen. 37. 13. and Act. 3. 26. and 10. 36.

Both found their Brethren in *Dothan*, (which signifies in Hebrew, in Defection) *Joseph*, Gen. 37. 17. did so literally, and *Jesus* so mystically; *Christ* found his lost Sheep in utter Defection both of Doctrine and Manners. Some four or fewer were only found, who look'd for the Consolation of *Israel*.

Both were conspir'd against by their Brethren, whom they went (being sent) to visit, Gen. 37. 18. and Luk. 20. 14. and Matth. 21. 37, 38.

Both were Assaulted, both by Craft and Cruelty, (which usually go together) among their Brethren: 'Tis the common custom of that *Red Dragon* (the Devil) to lend the Churches his seven Heads to Plot with, and his Ten Horns to pull with against God's poor *Josephs*, who, as they are Innocent in incensing, so are Dreadless of Danger.

Both had their Deliverers for a time, as *Reuben* deliver'd *Joseph*, Gen. 37. 21. So *Herod* did *Jesus* for that time, Job. 7. 51, 52, 53. they then went away [Re. Infel'd] attempting no more at that Council.

Both were Sold by those related to them, *Joseph* by some of the *Twelve Patriarchs*, and *Jesus* by one of the *Twelve Apostles*, and that out of Envy, both of them, Act. 7. 9. Matth.

23. 18. Both deserving better things from them; *Joseph* deserv'd Affection from his Brethren, and *Jesus* Fidelity from *Judas*.

Both were Sold to Strangers (Heathens) by pretended Friends; *Joseph* to the *Arabians*, and *Jesus* to the *Romans*; for so it was consequentially, being deliver'd up to die a *Roman*, not a Jewish Death.

Chap. 13. The Fifth Section, Of his Life of Humiliation. 363

8. *Both* were Sold at a vast undervalue; *Joseph* but for *twenty shekels*, Gen. 37. 28. and *Jesus* but for *ten more*, Matth. 26. 15. in neither of which *Bargains* was there any equality betwixt the *worth* of *both the wares*, and both the *prices* paid down for them: *Joseph*, as a *Man*, was of infinite *worth* and *weight* (making so famous a *figure* in the *World*) yet put off for a small *Trifle*; though both his *Sellers* and his *Buyers* were saved alive from the fatal *Famine* by his *Life*. Holy *David* makes a great *Matter* of this, even a *Miracle of Mercy*, *Psal.* 105. 17. *God sent a man before them*, &c. even an eminent and eximious *Man*, a *Man* made up all of excellency, to be an *Universal Friend* in *Egypt's Court* for saving all *Adjacent Countreys* from being *Famished*, especially his *Church* in *Jacob's Family*, then sojourning in *Canaan*: which teacheth two or three *great Truths*.

First, That no *Danger* befalleth the *Church*, but *God* beforehand provideth and procureth some effectual means of her *Preservation* and *Deliverance*, he *knows how* to do it effectually, as *Peter* saith, *2 Pet.* 2. 9. and that from *Peter's own sweet experience*, *Act.* 12. 7, 8, 9, &c.

Secondly, That *God ordereth* the *Disorders* of the wicked in the *World* to his *own Glory*, and to his *Churches good*, as he did this *Sale of Joseph*, both for the *advantage* of *God's People*, and for the benefit of both the *Buyers* and the *Sellers*.

The Third Truth from hence is, That the *People of the World* fare better for the *People of God*. It was for *Jacob* and the *Church's* sake, that so much store of *Corn* was provided by *Joseph* in *Egypt*, to preserve other *Countries* as well as his *Family* alive in that fierce *Famine*; The *Midianites*, the *Itmaelites*, and the *Arabians* (who were all the *Buyers* of *Joseph*, and) had not that *Ingenuity* we read of in *Rutilius's Scævola*, who, when a *Price* was propounded by the *Seller* of a piece of *Ground*, he did not cry, *It's naught, it's naught*, as most *Buyers* do, and boast afterward of their *Penyworth*, as *Prov.* 20. 14. but that *Honest Heathen* (to the shame of too many *Christians*) judiciously as well as ingenuously affirmed, That it was worth much more *Money* than his *Chapman* asked, and accordingly paid down abundance more than the *price* Demanded: I am afraid, those *Merchants* (that bought *Joseph*) had not the *half* of *Scævola's Honesty*, and sure I am, the *Sellers* set too low a *Rate* upon the *Head* of such a *Jewel* as *Joseph* was, whose whole *Life* (as one saith of him) was adorned with most bright and beautiful *Stars* shining forth in their *Splendour* and *Glory*: and should both the *Buyers* and *Sellers* of *Joseph* be judged by the *Custom* of that *Country*, (according to *Stabeni's Story*) which ordereth, that every *Seller* should make *Oath* before a *Magistrate* that he *Sold his Ware* according to the just *price* of its *worth*, and every *Buyer* must make *Oath* also before the *Magistrate*, that he bought his *Ware* exactly according to its *worth*, at least by common *Estimation*: Both the *Buyers* and the *Sellers* of *Joseph* would be found *Faulty* by the accustomed *Oath* of that honest *Country* [*apud Thuriacos*] a *People* and *Citizens* in *Greece*, seeing *Joseph* (the *Commodity* bought and sold here) was a *Jewel* of *inestimable worth*, yet put off, and purchased on both hands at such an *inconsiderable price* as *twenty shekels*; 'twas indeed (as the vulgar saying is) a *Robin Hood's penyworth*; worth much more *Money*, but *lightly come, lightly go*. 'Twas not like that *Standard of Prices* in *Samaria's Scarcity* (by the *Siege*) when an *Asses Head* was esteemed worth *four score shekels* (which was four times as much as the *price* here of *precious Joseph*) *2 King.* 6. 25. but rather like that of *Samaria's Plenty*, when a *Measure* (or *Bushel*) not of *Meal* only, but of *Flour*, *Wheat-flour*, and *finely sifted*, was *Sold* for one *shekel*, *2 King.* 7. 18. as *Joseph* was *Sold* for *twenty*, who *Hebr.* Gave as well as *Gathered* [*Kol-okeh*] all *Meat* and [*Bar*] *Wheat*, *Measures* without *Measure*, an innumerable *Number*, as the *Sand of the Sea*, very much, *Gen.* 41. 48, 49. wherewith he fed *Phanice*, *Canaan*, *Syria*, and *Arabia*, &c. as well as *Egypt*, all the *Seven years Famine*, v. 54. then undoubtedly those *Arabian Purchasers* of *Joseph* (though they might cry [*Tu naught, tu naught*] while they were in purchasing) would highly boast what a *Cheap* and *Rich penyworth* they got of him, now being become the *Lord High Steward* of so great a *Granary*, and the *Grand Providore* of the *World*.

Though *Joseph* thus apparently proved a *precious Pearl* (though thus cheap bought and sold) yet *Jesus* is infinitely a more, yea, the most *precious Pearl*, *Mat.* 13. 44, 45, 46. more *precious* than *Rubies*, saith *Solomon*, *Prov.* 8. 11. Yea, If the *Mountains* were made an *huge Pearl*. The *Rocks* entire *Rubies*, and the whole *Globe* of the *Earth* were a glittering and glorious *Chrysolite*, yet all this would not be comparable to *Christ*, who is the *Essential wisdom* of *God*, *Job.* 28. 12, 13, to ver. 30. So far more excellent than *Joseph* (as he is the *chiefest of ten thousand*, *Cant.* 5. 10. In this respect *God's Providence* might set the *Sale* of *Jesus* the *Antitype*, upon an higher price, (to wit, ten *Shekels* more, even *thirty*) than that of *Joseph*, who was *Christ's Type* and *Figure*, so was sold but for *twenty*: For though *Joseph* by being delivered from death, when sold, saved much *people* alive, yet *Jesus* (being bought with a mind to Murder him, not as *Joseph*, who was sold with an intent of some (at least)

least) of his *Sellers* to save him) saved many more by his *Death* (which was the Aim of the Divine Decree for Mans Redemption, *Acts* 2. 23.) than Joseph did by his *Life*.

Thus we see there is *some disparity* (as well as a *manifest congruity*) betwixt Joseph and Jesus; both as to the *worth* of those *two sold Wares*: And as to the price of them, Joseph the *Man* was less worthy than Jesus the *Dearest* of God-man, and therefore 'twas ordained of God that Jesus should be sold *ten Shekels* dearer than Joseph: To which may be added another Remark on the other Hand, to wit, that they which bought Joseph (though of lesser worth) had the better Bargain, than they that bought Jesus (of far greater value) for the former were personally preserved by their purchase, (yea, not only the *Arabians* that bought him, but also the very *unnatural ones* that sold him) but the latter (at least some of them) that bought Jesus bought a *stumbling Stone*, and a *Rock of Ruin* to themselves, *1 Pet.* 2. 8. *they falling upon this Stone of Israel, Gen.* 49. 24. *were broken*, but *this Stone falling upon them did crush them to pieces*, yea, did *grind them to powder*, *Mat.* 21. 44. This was far the worse Bargain.

the Ninth *Congruity* (reserving the rest for the last of Joseph's Life) is, Both Joseph and Jesus had,

1. Their *state of Humiliation*, and then,

2. Their *state of Exaltation*, yet with some disparity; as differing,

1. In kind; Joseph's Humiliation was only a *Free-man* becoming a *Slave*, and his Exaltation was only on *Earth*; but the former of Jesus was, Being *Coequal with God*, and being *God*, he became *Man*, *Phil.* 2. 6, 7. yea, the lowest of Men, a *Servant* (which is of far greater distance than between a *Free-man* and a *Slave*) and the latter of Jesus is in *Heaven*, *Heb.* 9. 24.

2. So they differ in *degree* likewise, for both these in Joseph are differing from both these in Jesus, in whom his Humiliation was *lower*, and his Exaltation higher than either in Joseph's were.

3. They differ in *Quality*, Jesus was *wholly active* in his Humiliation, he humbled himself, *Phil.* 2. 8. (This *Sun of Righteousness*, *Mal.* 4. 2. moved himself backward ten degrees upon his *Fathers Dial*, as 2 *King.* 20. 11. that he might bring healing in his *Wings* (or Beams) to *Diseased* and *Wounded* Mankind; [*ex vivo iussu*] he emptied himself, *Phil.* 2. 7. to wit, of that *Majesty* and *Glory*, which he had before the *World* was, *John* 17. 5. and voluntarily became a *Sinner*, both by *Imputation* (for God made the *Iniquities* of us all to meet upon him, *Isa.* 53. 6.) and by *Reputation*, for he was reckoned not only among *Men*, but also among *Malefactors*, *Isa.* 53. 9, 12. Hence is he said to be sent in the likeness of *sinful Flesh*, *Rom.* 8. 3. Hereupon Christ saith, I lay down my Life of my self, &c. *John* 10. 17, 18. when he died, he died willingly, he could have retained his Life longer if he would, for he had great Natural strength to cry with a loud voice, when he gave up the Ghost, *Mat.* 27. 46, 50. And thus it was likewise in his Exaltation, he had power (as he was *Life Essential*) both to lay down his Life, when he would (when his own appointed Hour was come) and to take it up again when he would, *John* 10. 17, 18. He poured out his Life so willingly for us as if it had been but a little water, *Isa.* 53. 12. and he rose again by his own power, for his *Divine Nature* loosed the Bands of death, *Acts* 2. 24. and swallowed it up in *Victory*, *1 Cor.* 15. 54. whereas Joseph in both those States of his was merely *Passive*.

4. They differ in the *Concomitants* and *Consequences*, both which might be insisted on: But in a word briefly; Joseph's Humiliation was accompanied with *Life*, but that of Jesus with *Death*: Death was both the *Concomitant* and the *Consequent* of Jesus's Humiliation (as Life was of Joseph's) He suffered many a little Death all his Life long, and at length the cursed Death of the Cross; after which he suffer'd no more, when the Fire of his mighty *Deity* had swallowed up the Fuel of his *Mortal Humanity*. But Joseph after his Exaltation had another Humiliation in his Mourning for the death of his Father. Those two States of Joseph are Elegantly Annexed and Amply Illustrated in a most comely Metaphor, *Gen.* 49. 23, 24. [The Archers shot at him, &c.] there is his Humiliation, but his Bow abode in strength, &c. there is his Exaltation: 'Tis a part of the old Patriarch's Swan-like Song before his Death: 'Twas his Funeral Sermon Preached by himself upon his Dying Bed (which was his Pulpit) to his Family the Church, and that a most Heavenly and Seraphick Sermon: Jacob's Grace (like good Liquor) run fresh to the bottom: The Wine of Gods Spirit is usually the strongest and most generous at the last in the Hearts of Gods Servants; the motions of Grace are most quick, sensible and lively, when the motions of Nature grow slow, senseless, and gradually dying: Hence it is, that the words of dying Saints are living Oracles, and their last Speeches (when their Grace is just upon changing into Glory) ought to be long remembered by the living they leave behind them: Thus we find, not only Jacob here, but also Moses, Joshua, and the

Apostle

Chap. 14. *The Fifth Section, Of his Life of Humiliation.* 365

Apostle *Paul*, all leaving their *Divine Legacies* behind them, when they were leaving this lower World, for the benefit and comfort of the Church; but above all, our Lord *Jesus* himself did so, both in his *last Sermon*, John 14, 15, and 16, Chapters, and in his *Prayer* after *Sermon*, Chap. 17. *Jacob* here leaves his *Patriarchal Blessing* behind him upon all the *twelve Tribes of Israel*; so 'tis call'd, Gen. 49. 28. Though the Legacy he left *Reuben*, *Simeon* and *Levi* seem rather a *Curse* than a *Blessing*: Yet if this be well considered, how all those three Sons afore-named,

1. Had their *Lots* in the *Land of Promise*.
2. A Room, all of them, in the *High-priests Breast-plate*. And,
3. All of them their several shares in that *Eminent Sealing* (that is mentioned in *Rev. 7.*) equal with the rest: It must be concluded from these three premises, that they all three were not so much *curst*, but they were also all *Blessed* by him: Though their *sinful Actions* were *curst*, yet their *body* (for the main) and their *penitent Persons* were *Blessed*.

CHAP. XIV.

The History and Mystery of Joseph's State of Humiliation and Exaltation.

TO pass by all the other particular *Patriarchal Benedictions* here, and pitch only upon this of *Joseph*, concerning whom we have (above all) the most *suspicious Stories* Recorded (some of which have been already related and treated on) in *Genesis*, Chap. 37. 39. and from thence to the end.

First, His *State of Humiliation* is held forth in many Chapters from 37. to 42. all comprized in this one Metaphorical Sentence, [*The Archers sorely grieved him*,] Gen. 49. 23. *Hebr. Bagnali* (or *Baali*.) *Chisim*, *Lords of Arrows*, *Arch-Archers* the word signifies, as is before Noted: Those *Archers* were many; As,

1. His *Barbarous Brethren*, who sold him.
2. His *Adulterous Mistress*, who (Whore-like) Hunted for his precious Life, turning her *disappointed Love* (or rather *Lust*) into *implacable Hatred*.
3. His *over-credulous and injurious Master*, who, without any just cause, Imprison'd his *Innocent Servant*.
4. The *Tumultuous Egyptians*, who, when pined with *Hunger* (in that hard and long Famine) perhaps spake of *slaying him* (for Locking up his Stores from them,) as the *distressed* people did to *David*, 1 Sam. 30. 6.
5. The *Envious Incanters*, who spake evil of him to *Pharaoh*, that by traducing him they might work him out of *Royal Favour*, as the *Targum Jerusalem* addeth.
6. The *corrupt Courtiers*, who could not but look on him with an evil Eye to see him (an *Alien Slave*) over-top them, and to be *Pharaoh's only and highest Favourite*.

All these *Arrow-masters* (as the *Hebrew* hath it) set against him, shot at him, as their *Butt-mark* with their *Innumerable Arrows*, which were such as *David* oft complaineth of, *Psal. 11. 2.* and *57. 5.* and *64. 3.* and so doth *Jeremy*, Chap. 9. 3. [*But his Bow a-bode, &c.*]

Joseph thus shot at bears a various *Resemblance*. As,

1. *Christ*, whom the *Scribes* and *Pharisees* (those *Arch-Archers*) level'd many a *Poisonful Arrow* against, &c.
2. The *Church of Christ*, *Amos 6. 6.* which in all Ages hath been shot at by her *Implacable Enemies*, and yet her *Bow abides in strength*, &c.
3. Every *true Christian*, more especially the *Ministers of the Gospel of Christ* (who are the greatest *Eye-sore* to the *Envy of Hell*, as being most prejudicial to the *Kingdom of Darkness*; both these are mischievously shot at by that *Triumvirate* or *Tripple League of Arch-Archers*, *Flesh*, *World* and *Devil*: Many *fiery Darts* are shot against them, and they therefore need the *whole Armour of God*, *Eph. 6. 12.* to *19.* That *their Bow* (which is either the *Grace* or the *Providence*, or the *unchangeable Decree of God*) may abide in strength, without *warping* or *farting aside*: Gods Goodness in *Joseph's Innocence and Patience* was more powerful than all the wickedness of all those *Arch-Archers* his restless Adversaries:

4. The Devil hath his Archers to shoot at good Men both in *Adversity* and in *Prosperity*, as at Joseph here. *Satan's* first Archers (to wit, his *Barbarous Brethren*) set upon him like so many *Thieves* and *Robbers*, or *Highway-men* in the Highway, strip'd him of his *gawdy Coat*, would have cut his *Throat*, did cast him into a *Pit*, and after sell him for a *Slave* into *Egypt*, so brought him first from under his *state of Freedom*, and indulging Favour in his *Father's* Family, into a *state of Bondage* and *Slavery* to *Heathen Strangers* in a far and *Forreign Country*, where *Satan* set upon him his *second* and *third Archers*, to wit, both his *wanton* and *wicked Mistress*, and his *credulous* and *cruel Master* in his *Adversity* and *Servitude*, all which time was *Joseph's state of Humiliation*. And when *God* (who is an over-match for the Devil at all times and turns) had by his *Almighty power* wrought *Joseph* out of his *Adversity*, and brought him into *Prosperity*, and that by the self-same means (of *Dreams*) for which he was thus *Humbled*, he was *Advanced*, even then in this his *Highest State of Exaltation* *Satan* set upon him his *Arch-Archers*, to wit,

1. His *mutinous Multitude* for breaking into *Joseph's Store-houses* of *Corn*, when pinched sore by the long-lasting *Famine*, as *Hunger* (we say) will break *Stone Walls*. And,

2. His *Envious Incanters*, who were out-strip'd by him in their *Art of Divination* and *Interpretation of Dreams*. Yea,

3. The *Malicious Courtiers* of *Pharaoh*, who must needs malice him in their *Emulations* to see a *Stranger* an *Hebrew Servant*, and the *Court-Marshals* *Slave* prefer'd to higher Honour than themselves in their own *Native Country* and *Royal Court*. Thus no *State* is safe from *Satan's Archers*, but his fiery *Darts* he lets fly both in *Adversity* and in *Prosperity*.

Having done with the first of the *Devils Archers*, who shot *Joseph* into *Adversity* at the first, to wit, his *Barbarous Brethren*: (whereof at large above) there is but one *Enquiry* more to be Answered, and then come we to speak of all the following *Archers* both in *Joseph's state of Humiliation*, and his *state of Exaltation*.

The *Grand Enquiry* is, Whether the *Patriarch Jacob* were ever acquainted with the brutish Behaviour of *Joseph's Barbarous Brethren* against him in all the *fore-said*.

Answer the first, Some are of Opinion, that *Jacob* never knew of his *Sons Treachery* and *Cruelty* against *Joseph*: So *Ramban*, *Cabrin*, *Mentzer*, &c. do think; alledging,

1. That *Joseph* was both more *Charitable* to his *penitent Brethren*, and more *Charity* of his good old *Father's* Content and Comfort, than to trouble either *them* or *him* with relating to him an *old fault*, which now *God* had so marvelously *over-ruled* and *ordered*, both for all their *great Advantage*, and to his own *greatest Advancement*.

2. His *Brethren* repented of their *Sins*, *Gen. 42. 21.* [*Crying, we are verily guilty*] and had they not all *repented* of their *Sins*, they had not all been *blessed* by *Jacob*, *Gen. 49. 28.* and as they had repented of this *Sin*, so *Joseph* had remitted it; as appears *Gen. 50. 16, 17, 18, 19.* and therefore had not related to his *Father*, what he had remitted to them, &c.

3. As *Joseph* forbore to turn *Informers* against his *penitent Brethren* to their *Father* about that foul Fact he had forgiven them; so to be sure those *Brethren* would not turn *Informers* against themselves, [*Nemo sevetur prodere seipsum*] No man is bound to betray himself, faith the Language of the *Law*, which is a Voice consonant to the Language of *Reason* and *Equity*.

4. But that Allegation which seems to have most cogency in it, is, that had *Jacob* known any thing of that *general Conspiracy* of all his *Sons*, for *Killing*, for *Famishing*, or for actual *Selling* their *Brother Joseph*, &c. He would have given some *Touch* (at least) upon it, as he doth the *particular Faults* of *Reuben*, *Simeon*, and *Levi*, in his last *Funeral Oration* to them, *Gen. 49.* wherein he might more probably brand them all for *Villains*, rather than Bless them all for *Patriarchs*. Unto all which I may add,

5ly, That the *Scripture* speaks expressly, how *Jacob* did hear of *Reuben's Incest*, *Gen. 35. 22.* [and *Jacob* heard of it] to which the *Greek Version* addeth, and it appeared evil in his sight; this necessarily presupposeth a knowledge of it, as likewise do *Jacob's* words to *Simeon* and *Levi*, *Gen. 34. 30.* [*Ye have made me to sink, &c.*] that he must therefore know of their *Cruelties*: But we have no such Intimation of *Jacob's* knowing this, notwithstanding all these five Reasons *fore-said*. The other Opinion, [That *Jacob* could not be altogether ignorant of the *Transactions* 'twixt *Joseph* and his *Brethren* in that horrid *Conspiracy*] seems to me not so much improbable upon these *Grounds*.

1. *Jacob* was a *Prophet*, and he, who knew things to come so far off as were about two *Thousands of Years*, even to the coming of *Shiloh*, *Gen. 49. 10.* by his *Spirit of Prophecy*, could not well be able by that same *Spirit* to look back and behold that thing which was done comparatively but the other Day: as the *Prophet Elisha* said to his *Servants*, [*Went not my heart with thee? &c.*] 2 *King. 5. 26.* that is, knowest thou not, how I have an extraordinary

ordinary Spirir, whereby I know all thou doest in my Absence, though thou seek to conceal it from me: the same might Jacob say to his Sons, that *in Spirit* he had discerned all *they* had done to Joseph.

'Tis true, It may be objected here, that the *Prophets* did not know all things at all times, as, 2 Sam. 7. 3. and 1 Sam. 16. 6, &c. Yea, *Elisha* himself saith, *The Lord hath hid this same thing from me*, 2 King. 4. 27. And again, He knew not where the *Hazobers Head was sunk*, 2 King. 6. 6.

Ans. It is readily granted, that God might also hide this matter of Joseph's Mischief from his Father for Thirteen years together (notwithstanding that *Jewish Fable*, how *Serah* (*Asser's* Daughter, Gen. 46. 17. *to Jacob's Niece* or Grandchild) told Jacob her Grandfather, that her Uncle Joseph was alive, for which good office, say the *Hebrews*, she was translated alive into Paradise) otherwise Jacob had not mourned for Joseph when his Sons did deceive him with the blood of a Kid in stead of Joseph's Blood, as he had deceived his Father with the flesh and skin of a Kid, in stead of the flesh of Venison and his own Skin, Gen. 37. 32. &c. 27. 16. and Thirteen Years after this, had Jacob still known of this, he would not have swooned at the Tidings of Joseph's Life, Gen. 45. 26. 'twas a long time for Jacob to be mourning for Joseph, as if Dead, which his unnatural Sons imposed upon their too credulous Father; first, they cause his wife, and then came to comfort him, Gen. 37. 35. *Admirable Comforters!*

2. Considering how Joseph nourished his Father and his Family seventeen years before his Father's Death (as his Father had nourish'd him seventeen years before his Sale, Gen. 37. 2.) for Jacob was 130 years old when he had his happy meeting with Joseph, Gen. 47. 9. and living with him seventeen years after, he was 147 years old when he died, v. 28. now it can scarce be probable, that though Jacob were kept in the dark the first Thirteen years about this Matter, that it should be still concealed the next Seventeen years too; (which was the sweetest part of Jacob's Life) seeing the *Selling Sons repented*, and the *Sold Son advanced*, as after.

Besides, 3. 'Tis probable also Jacob had a jealousy, that his Sons had told him a Lie, when they shew'd him Joseph's Coat, as though some Beast had devoured him, Gen. 37. 32. and 'twas but rational, that he must suspect the truth of their Story herein, seeing he could not be Ignorant both of their Envy against him (for his Gifts and Goodness) and of their Hatred to him, Gen. 37. 4. 11. so that they could not speak peaceably to him: The hated will be harmed by the haters when opportunity serveth: Therefore Jacob was justly jealous that they consulted his Ruine, which admits of a double Demonstration.

1. This Jealousie of Jacob concerning his Sons, is supposed to be one Reason why he was so loth to let Benjamin go with them to Egypt, seeing his sending Joseph to them upon a Visit had such a sad Success: Compare Gen. 37. 23, 28. with 42. 36, 38. He was afraid, v. 4. lest mischief should befall him: Judicious Parents personates here distressed Jacob, as speaking thus: I have now none left of my dear Rachel but Benjamin, I shrewdly suspect that ye have bereaved me both of Joseph and Simeon, both whom I fear ye have slain: Suppose Simeon be alive and in Hold (as ye say) for a Spy, yet hath he been a naughty Son in making me stink among all my Neighbours by his bloody Butchery upon Shechem, Gen. 34. 30. I will not therefore exchange my only Hopeful Son Benjamin for him; besides, the Journey is dangerous, and ye are wicked, who perhaps have kill'd Joseph, (who was sent to you) your selves, and now ye pretend, that Simeon is Imprison'd by the Prince of Egypt (whom possibly, in some rude squabble, ye have kill'd also) and now ye design to take off Benjamin also: as I never saw Joseph more, after I sent him to you, so shall I never see Benjamin more should I send him with you: Let who will go and release Simeon, my dear Benjamin I will not venture. All this doth Evidence, that Jacob was not altogether Ignorant, but had (at least) a presumptive knowledge of their Treachery to him about Joseph, which he makes more plain by saying, Gen. 43. 14. [If I be Robbed of my Children, I am Robbed,] As if he had spoke thus, If by your Importunity, as ye have Robbed me of both Joseph and Simeon, so ye Rob me of my Benjamin also, the will of the Lord be done, Elth. 4. 16. Act. 21. 14. But the second Evidence is, Jacob look'd upon his ten Sons as a company of Liars in telling him that Tale, that Joseph was Dead; and therefore when they came to acquaint him with a Truth, that Joseph was alive, 'tis expressly said, that he believed them not, Gen. 45. 26. This is the just Reward upon all Liars, that they shall not be believed when they tell the Truth: They had crack'd their Credits with their Father in imposing upon his Credulity, that some evil Beast had devoured Joseph: and now he knows not how to give credit to them in a matter of truth, which he can hardly believe, partly, upon this account, and partly, because he feared the News was too good to be true. For,

Tarda solet Magnis Rebus adesse Fides.

Men, especially Men in *Misery*, very hardly have a Faith for an unexpected *Mercy*; more especially, if very *Great*.

The *Fourth Ground* of its probability that *Jacob* was not altogether ignorant of *Joseph's Sale*, drawn from the sense that some put upon *Joseph's Title* or *Epitaph* *Jacob* gives him in his *Last Will and Testament*, styling him [*one separate from his Brethren,*] *Gen. 49. 26.* that is, *Joseph* was a *Nazar* in this, that he did *separate* (as the *Hebr.* signifies) himself from the evil Manners of his Brethren (for which he complain'd of them to *Jacob*) so his Father could not but both *suspect* and *expect* they would do him some *Mischief* (if ever he came kindly into their Clutches) for this, and his other reputed *Provocations* unto their prejudiced Minds.

The *Fifth Ground* hereof (to be short) is, His Brethren's words to *Joseph* after *Jacob's Death*, *Gen. 50. 16.* [*Thy Father commanded* (say they to *Joseph*) *that thou should forgive the Sin of thy Brethren, &c.*] If this was true, it necessarily implies, *Jacob* knew what their Sin (he would have pardon'd) was; But of this more afterwards.

A *Sixth* may be added; If *Josephus* be but *Authentick* in saying, that *Jacob* was not altogether ignorant of *Joseph's Misfortunes*, and after the bloody Coat was shewn him, he still hoped for better Tidings, supposing his Son was only taken *Captive*, and would be heard of, &c. *Jos. Antiqu. Lib. 2. Cap. 3. Pag. 30.* where he tells a large Story.

2dly. Beside *Joseph's Barbarous Brethren*, his wanton *Mistress* was another *Arch-Archer*, which the Devil employ'd to shoot most invenom'd Arrows against him: The occasion was this, Poor *Joseph* was Sold for a Slave by his Brethren to Strangers; some say, sundry times, from hand to hand was he *so's'd*. (1.) To the *Ishmaelites*. (2.) From them to the *Midianites*. (3.) From them to the *Medanites* (who descended from *Medan* the Son of *Abraham*, *Gen. 25. 1, 2.* Brother to *Midian*) *Gen. 37. 25, 28, 36.* but I rather judge they were all one Company, as before: However these *Merchants*, (though they bought this *Jewel* (better than all their Spices) for an *old Song*, as we say; yet) undoubtedly Sold him for a *vast price* to *Potiphar*, *Pharaoh's Provost-Marshal*. Little did *Joseph* know what God was working, while he suffer'd his *Servant* (though a young one) to be thus juss'd (as the Phrase is) from *Wigg to Wall*, thus pass'd (in post-haste) from *Post* to *Pillar*, from one *Purchaser* of him to another; and by a marvelous Providence to this *Potiphar*; *Joseph* must be here *bumbled*, that he might be hereafter *exalted*: Therefore is he not Sold to a *Common Huckster*, or *Kid-napper of Slaves*, or to any *Country-Clown*, but to a *Courtier*, a *Commission-Officer* in *Pharaoh's Court*, that so a passage might lay open for his future *Preferment*.

NB. Could we but have a little more *Line of Patience*, waiting till God make all Ends of his Work meet together; Divine Providence is not to be doubted of, because we presently perceive not the plain Reasons of its many passages: we say, *Women* and *Children* should never have the sight of half-done Deeds, whether those of *Painters*, or those of *Carpenters*: The first *Product* of the *Bear-whelp* is to the Eye nothing else but a deformed lump, yet, the *Naturalist* says, [*Ursus fatum Deformem lambendo figurat*] The *Bear* licks it into a better shape: How much more may the most Wise God (who commandeth *Light* to come out of *Darkness*, *2 Cor. 4. 6.* who caused the first confused *Chaos* to come forth into a *Corneliness*, wherein he could at the first step have Created all things; the *Spirit of God* hovering over, and hatching out every Creature, as the *Hen* doth her *Chickens*, *Gen. 1. 1, 2.*) can cause to come forth a most beautiful Church out of our present *Confusions*, as he did a most beautiful World out of that *primitive Chaos*. 'Tis an excellent Observation of *Dr. Reynolds* on *Psal. 110. 5.* that, As a Man, by a Chain made up of divers Metals, (some of its Links framed of *Gold*, others of *Silver*; some of *Brass*, others of *Iron*, &c.) may be drawn out of a Pit (as *Jeremy* was with *Cords*, *Jer. 38. 12.*) so the Lord, by a contexture and concurrence of several subordinate Dispensations of Providence (which even seem to have no manner of Dependency one of another, or natural Coincidency one with another, as the Links of the Chain really have) hath oft-time wrought and brought about the Deliverance and Exaltation of his Servants, that it might appear to be the work of his own hand, and of his only: Oh how wonderful is every step of Providence in all these Passages!

1. Concerning *Joseph himself*, who must first be *Humbled* (the very Method God took with *David*, making him first as a weaned Child with Afflictions, *Psal. 131. 2.*) and then exalted him.

2. Concerning *Jacob*, his Father, who was taught (in *Joseph's Sale*) and all other Parents not to over-love Creature-Comforts, for that is the high-way to over-love them, as *Jacob* thought

Chap. 13. *The Fifth Section, Of his Life of Humiliation.* 369

thought he had done his Joseph; whereby he was excited to fix his Affections more upon heavenly Objects that cannot perish: And,

3. Concerning Joseph's Brethren, who by this very means of their Selling Joseph into Egypt, were, when Famil'd out of Canaan, brought into that (long ago accursed) Country of Cham, or Egypt, where their Posterities suffered most hard and long Bondage, which happened (as is supposed) for this very Sin of their Progenitors, in their selling Joseph thither.

Then the last Buyer, or Purchaser of poor Joseph, the Slave, was Potiphar, whom Moses describes by a double Denomination.

1. By [Saris] which the Septuagint reads *andron*, an Eunuch; but such a one he was not; for he had both a Wife that tempted Joseph, Gen. 39. 7, 9, 12. and also a Daughter, Joseph after married, Gen. 41. 46. as some sense it from the Affinity of the Name; therefore he could not properly be a guel'ded Man, as Isa. 56. 3, 4, 5. and Matth. 19. 12. where the same word is so used; but because Eunuchs were Chamberlains to the Kings Women, Esth. 2. 3. and 4. 4. as Harbonab was to King Abasuerus, Esth. 7. 9. and consequently Courtiers; therefore it became a Name of Court-Honour or Office; so we well read it an Officer of Pharaoh.

2. By [Shar-Hitbachim] which signifies a Prince of the Slaughter-men, because he had (as Keeper of the King's Prisoners) the chief Authority over all Malefactors, and was to see Execution done upon them, as a Sheriff with us; therefore 'tis read, Captain of the King's Guard: To this great Courtier (who had a double Office at Pharaoh's Court) was poor Joseph providentially Sold (and not to any mean Man) for to be his Slave or Servant. Now Moses mentioneth a double Humiliation of Joseph, together with a double Exaltation of him, both as Preludes and Presages of that grand Preferment God conferr'd upon him after all.

First, He, being Sold by the Merchants of Midian to this Egyptian Courtier, was at first employed as a vile Drudge to him, that Gypsy-Lord using this white and beautiful Boy no better than our English Lords do now their Blacks, whom they make the Skullions in their Kitchens at first. God then steps in to mitigate Joseph's Affliction, and to make his Servant of a Slave or Servant, to become by degrees a Master; first, in Potiphar's Palace; and secondly, in Potiphar's Prison. First, In his Palace and Family; Moses mentions three Causes of this mutation from a Servant to a Master: The first is Principal, Primary, and Efficient; the other two were as Auxiliaries, subservient Adjutories.

1. The Presence of God was the prime Efficient Cause of Joseph's Prosperity even in his lowest and hardest Adversity, Gen. 39. 2. the Lord was with him, and made him a prosperous Man, &c. All men have God's Essential Presence.

Enter, presenter, Deus hic & ubiq; potenter.

But only Godly Men have God's gracious Presence; such an one was Joseph, whom his Father Jacob had religiously Educated, and with whom (through God's Blessing) that Divine Tincture (received) likewise remained: His brutish Brethren did bereave him of his Embroidered Garment, but they could not rob him of his inherent Holiness, of his infused and imprinted Grace and Godliness: He brought this along with him into Egypt, and retain'd it even in the worst of his Slavery; and whithersoever Grace goes, thither God goes, and whereforever Grace stays, there God stays. The Lord is with us, while we are with him, 2 Chron. 15. 3. As Joseph had God's Grace, so he had God's Favour, and God's Favour was the Fountain from whence did flow that Happy Success in all his Undertakings, and that Foundation whereon is stood: His Piety (through Divine Favour) procureth and produceth his Prosperity. Joseph, though now a Slave, leads such a Convincing Life (which was the 2d Cause of his being made a Master in his Master's House) that Potiphar saw, not only that Jehovah was with Joseph (according to the Hebrew reading) v. 2, 3. but also, that God's Providence made him a prosperous Man, Hebr. *Ish-Maislaeb*. *Homo boni pedis*, as his Father Jacob had been to Laban, Gen. 30. 27, 30. his very coming on his feet into his House, and his doing (though but Drudgery-work) was wonderfully blest with Success. This his Master saw by the effect; who, though he knew not the True God, yet acknowledg'd, that God was the Giver of Prosperity, and that Piety is so pleasing to God as to be blest'd by him with Prosperity; yea, and that Potiphar's Affairs became prosperous Improvements even for the sake of Pious Joseph.

The third cause was, Potiphar did not only see his Services made successful (by a Divine power over-ruling Humane Affairs) but also his Patience and Humility under all his Servile Labours: 'Tis said, [He abode in the House of his Lord and Master,] that is, he did not run from him, as many evil Servants do, 1 Sam. 25. 10. Though his Service was severe

and slavish, and therefore (one would think) to such an Ingenuous Mind, and tenderly Educated Body, and to the Cocker'd Son of such a Mighty and Wealthy Patriarch seem'd unsufferable; notwithstanding *Joseph* neither murmurs against God, for laying upon him so cruel a Cross, nor mutters against his Master though an Egyptian to whom he was his Drudge and Bond-slave, though of himself an Honourable Hebrew. He doth not, like Rivers damm'd up, break his Banks, nor as refractory and unruly Bullocks break his Bands. *Joseph* doth not break away from his Austere Slavery, as many Rogues and Runagates run away from their Masters: He runs not away Home to his Father *Jacob*, which many (in his Circumstances) would have done: But good *Joseph* doth patiently and humbly submit to the Hand of God, which for the present had brought him into that House of hard Bondage in Egypt, that *Israel* afterward were afflicted in for two hundred and fifteen years, not daring to break out from under it, till Gods time came to deliver them. *Moses* saith, [*Vabi Be Beth Adonau Hamisri, He was, or remained in the House of his Egyptian Lord,*] Gen. 39. 2. that is, he quietly bore his Bondage (and ran not away to his Father again) for his full time till God set him free: All this Excellency his Master saw, to his Amazement and Conviction, *Joseph's* faithfulness (God having all Hearts in his own Hand, Prov. 21. 1. and fashioning them to his pleasure, Psal. 33. 15. as he did the Great Kings towards *Nebemiah*, Neb. 2. 4, 5.) procureth *Potiphar's* Favour, Gen. 39. 4. and God giving him to find Favour and Grace in his Masters sight, *Potiphar* hereupon (as the Hebrews say) raiseth *Joseph* from a Skulion to a Page, from a Page to a Chamberlain, and from thence he Advanced him to be the High and Chief Steward of his House: This is the less improbable, seeing 'tis expressly said, that *Joseph* ministered to his Master, ver. 4. In our reading 'tis [*served him,*] but the Hebrew word there is [*Sbarath*] not [*Gnabad*] which latter signifies a more Servile and Slavish Service: (as that of Bond-slaves.) Thus *David* saith, that *Joseph* was sold for a *Gnabad*, a Slave or Servant, Psal. 105. 17. but when he comes to describe those that should serve him in his own House and Court, Psal. 101. 6. then he useth *Sbarath*, [the upright shall minister to me,] which word is always used to express some Honourable Service, even that of Freeman, Isai. 60. 7. yea, and that of Publick Office, both in Church and State: Seeing therefore *Moses* useth this very word [*Sbarath*], to express *Joseph's* serving his Master, and that after he had found Grace in his Masters sight, it plainly implies, that *Potiphar* now look'd no more upon *Joseph* as a contemptible Three-half-penny Slave, good to nothing save to sordid Drudgery, but gives him then more Honourable Employ, a Ministration of free and Noble Service differing from Slavery, and so he rose gradually to be made Vice-Master in the Family, his Master (seeing all his undertakings so signally successful) committed the whole care of all his Concerns both in City and Countrey, taking no care himself for any thing save only for Eating and Drinking: Thus far *Joseph's* Bow abode in strength: He that was bated of his Brethren, yet was favoured of strangers, and so highly Favoured, as to be highly Advanced: Not only here by *Potiphar*, who made him his Vice-Master, but also after by *Pharaoh*. (*Potiphar's* Master) who made him his Vice-Roy.

Inferences hence be, 1. God loves to Act by a way of his own, working all by contraries. Thus God brought *Joseph* through the most despicable Slavery into most High Advancement. He Dream'd of the latter, but never Dream'd of the former. Yet this was Gods method the more to commend his Mercy, he makes the way to Heaven by Hell Gates.

The second Inference hence is, God the Creator supplies the want of Creatures to comfort his Servants in distress: 'Tis said expressly, [*God was with Joseph*] but *Jacob* was not with him. No, he was sold and sold away from his Father into a strange Land: Yet the want of his Earthly Father was sweetly supplied by the presence of his Heavenly Father, who furnished him with Prudence, Piety and Prosperity to allay the smart, and to dulcify the bitterness of his sad Adversity. Let none then in their lowest Estate despond, the Spirit provided they be pious, such as own God, God will own them, Deut. 33. 17, 18. He will not despise them in their Affliction, Psal. 34. 18, 19. but his Eye is upon them, Ecc. Psal. 34. 18, 19.

Inference the third, wait Gods time for Deliverance, which is alway the best time, as *Joseph* did here; who remained in the House of this Egyptian Lord about eleven years, for he was seventeen years old when he was sold, Gen. 37. 2. and he was thirty years old when he stood before *Pharaoh*, Gen. 41. 46. If his two years Imprisonment be added to his eleven years Service, it makes up the number of thirteen, made up of thirteen and seventeen. *Joseph* waited till his Word came, Psal. 105. 19. He ran not away from his Service, for therein he would have offended his God, who at this time would have him a Servant, and therein he should have been injurious to his Master, who had bought him with Money: And had he been taken in the Flight, he would then have had double Irons, deservedly put upon him: This would have

Chap. 13. The Fifth Section, Of his Life of Humiliation. 371

have been a shunning the Smoke, but running into the Flame, and with *Esope's* Fish, a leaping out of the frying-pan into the Fire.

The fourth Inference, Though God hateth sin, yet he permits it, as *theirs* the Sale of Joseph, because he can over-rule it; and cause it to serve his own Glorious Ends. Oh how was poor Joseph's Ruin plott'd by his Brethren! yet God orders both *their malice* and *his misery* to become the means of most marvellous Mercy: God is so good that he can convert the *greatest evil* into the *greatest good*, extracting *weal* out of *woe*. This may comfort us against the Plots of the wicked, which God causes to produce Effects contrary to their Intentions, &c. Thus as God deliver'd Joseph out of the Hands of his Barbarous Brethren, that they could neither *slay him* with the *Sword*, nor *famish him* in the *Pit*; but *Reuben* and *Simeon* (two of the Conspirators) are God's Instruments to have him Sold as a Slave into *Egypt*. So God was with him *there*, and deliver'd him from his *Slavery*, and made him of a *Slave* or *Skullion* to become an *High-steward*, the *second-man* in his Masters (*Pharaoh's*) House, as after he became the *second man* in King *Pharaoh's* Kingdom, and that by the very means of *Dreams* too; which was the chief means whereby he was brought into all his Troubles, but (saith St. *Stephen*) God saved him from them all, Acts 7. 9.

When Joseph was advanced thus from the lowest Employ to the highest Office in his Masters House, that *envious* one the Devil took this occasion (aforementioned) for his *Arch-Archers* to shoot his *fiery Darts* and *fatal Arrows* at him, as now being a fairer mark (up aloft) for him to hit. The same Devil who had driven Joseph's Brethren before to *hate him*, now drives his *wanton Mistress* to *love him*, and that with a lustful love: The Temptation on her part was, she saw Joseph was a *goodly person* and *well favoured*, Gen. 39. 6, 7. being the Beautiful Son of the most Beautiful *Rachel*; this expos'd him as a *fair mark* for the Tempters Arrows: *Beauty* is a *Baneful Bait*; and *Lust* is sharp-sighted: 'Tis dangerous to gaze with carnal Eyes upon a fair Face either in Man or Woman: How many have died of a Wound in the Eye, which Satan oft improves as a *Burning-glass* to set the Heart on Fire? No one means hath so enriched Hell as *Fair Faces* have done; we should therefore take heed, that our Eyes become not *Loop-holes* of *Lust*, and *Windows* of *wanton wickedness*; to prevent this, we must make a *Covenant* with them, as *Job* did, Chap. 31. 1. Pray against the abuse of them, as *David* did, Psal. 119. 37. and curb them from looking and lusting after *Forbidden Fruit* and *Flesh*, as *Nazianzen* did, who (as himself saith) had Learned [*ἵνα ὁπαυὸς ἀποκρίνῃ*] to nurture his Eyes unto *sobriety*: None of these things had Joseph's *wanton Mistress* done: 'Tis said expressly, [*Ἡ δὲ ἑταῖρα αὐτοῦ ἐβλεπὼν αὐτὸν*] Her *Master's Wife* cast her Eyes upon Joseph, [*Gen. 39. 7.*] that is, *ut vidit perit*, she looked and lusted; the Devil threw his Balls of *Wild-fire* through the Window of the Eyes into her Heart, and set it all on Fire; she did not shut up the *Cinque-ports* to secure her self from the Invasion of her Enemy. Her *five Senses* lay open for the Adversaries free entrance on her part, *Visus*, *Colloquium*, *Contactus*, *Osculum*, *Concubitus*, in such a case do too frequently follow one another: She cast her Eyes upon him, this first inflam'd her, but when she laid her Hands upon him; this more inflam'd her, and set her *agoag* as it were: We may suppose that her *solicitations* to that *sinful sin* were gradual, and not (at the first) in downright Terms of Expression, but she began with a *favourable Aspect* upon him; her Eyes being *unkind Bellows* to blow up the Flame that was now as a Fire (of Hell) burning in her Heart, as *Virgil* saith of *Dido's* casting her Eyes upon *Aeneas*.

She could not satisfy her self with looking, but with it lusted. Then her *smiling looks* became *wanton Glances* beyond the bounds of *Modesty*; thence she proceeded to practice such *Familiarity* and *Friendship* with him as was below the Honour of a *Lady* to her *Servant*: Then she scatters now and then (in this abasing of her self to him) some *wanton words* of *unchast Intimations*: At last she comes up to that frontless and shameless Impudency of *barely and basely soliciting him* (of to *be with her*) which was the *mark* she (the Devils *Archer*) shot at in all her foregoing Batteries, all which *Moses* thought meet to express in one word as enough: This was undoubtedly a most *perillous Arrow* (pointed in the Devils, that *Black-smith* Forge, and *Poisoned* with the worst *Venom* in Hell) shot at good Joseph, if all Circumstances be but well considered; As *the* *person tempted*, Joseph was now about twenty seven years old, in the Flower of his Youth (which is the most slippery Age of Mankind) his Bones were full of Marrow, his Body full of Juice, and his Veins full of Blood, he was a *Florid* fair young Man, of a *Sanguine Complexion* (which, *Naturalists* tell us, is most *Effeminate*) and had a *sound Body* (as well as a *womanly Countenance*) whereon *Adam's* descants, [*Quid magis Corporis*]

372 *The History and Mystery of Joseph's Humiliation.* Chap. 13.

sum est, eo magis morbus libidinis insanit.] The *founder* the Body is, the *stronger* is the Disease of *Lech* in that Body : Youth is warm, prone and strong to Carnality, yet weak to withstand it.

2. Consider the *person tempting*, it was his *Mistress*, a Lady of Honour in *Pharaoh's* Court, who solicited her *Servant* : It might seem unreasonable that the kind *Respects* of a *Mistress* (so freely offered) should in the least be despised by a *Servant*, who is rather obliged by all means with the greatest gratitude to *accept* of them : Thus wanton and wicked *Servants* would have thought, if *Unchast* and *Incontinent*.

3. Consider the *offer*, this Lady might probably promise *Joseph* for complying with her in this wicked work, she might wheedle her *Servant* with promising to promote him to greater *Wealth* and *Power*, or her *Influence* upon his *Master*.

4. Consider the *opportunity*, he might have Embraced her Motion and her self too with *secrecie* and *security*, for they two were left alone, her Husband (*Potiphar*) and all his *Servants* were gone abroad to Solemnize some Festival day (as *Josephus* affirmeth) his *Wife*, feigning her self sick, staid at Home, to have the fairer opportunity for her private Attempt upon *Joseph*.

5. Consider also the *Importunity* that this Temptation was not offer'd once only, but often, yea, *Jom, Jom*, Hebr. Day by Day ; His *Mistress* gives not over upon the first *Repulse* (having not only her *Eyes* full of *Adultery*, 2 Pet. 2. 14. but also her heart hot as an *Oven*, Hos. 7. 7. and belching out flames as if it had been Mount *Aesna*) did daily invite him, solicit him, provoke him, and laid in Ambush to entrap him ; inso much that *Joseph's* Heart must seem harder than the hardest Rock to the *Eyes* of carnal Reason ; If it could not be pierced by this *Arrow* of carnal Concupiscence shot out of the Devil's Bow (by this his *Arch-Archer*) at *Joseph's* Heart, and so oft inforced and inculcated upon him. 'Tis a wonder, that *Joseph* did not at length fall under the force of this Temptation ; being so incessantly assaulted with it. Seeing,

Κοιλαίνει πέτραν ρανίς ὕδαλ' ἐντελεχείῃ.

Gutta cavat Lapidem non vi, sed sæpe cadendo :

g Drops make Impression, not by force of one ;
But by their frequent falling on a Stone.

Notwithstanding All this, *Joseph's* Bow abode in *Strength*, &c. for his *Continency* conquer'd the Temptation by two means ;

(I.) By a peremptory rejecting (upon solid Reasons) that heinous offer 'tis said, v. 8. [but he refused] and so would but few (of his years) have done : Oh how many wanton and wicked young Men (about his Age of 27 years) would with both hands have embraced this offer'd Opportunity with less *Importunity*, and would have committed (as they wickedly call it) this *sweetest Sin* with so much *Secrecy* and *Security*, &c. As the Youngster in *Terence* foolishly saith [Shall I let slip such a desirable and so unexpected an opportunity ? Then should I indeed be a Fool in grain, &c.] yet chaste *Joseph* abhors the offer, renouncing it, not by one word only, saying No, I will not do it ; but he further asserteth, [I may not, I dare not, I cannot do it] rendring cogent Reasons, and pregnant Arguments for his refusal, v. 9. As,

1. That his own Relative State required him to refuse it, shewing how his Condition (of being a *Servant*) commanded him to abhor all Ingratitude and Treachery : My Master (saith he) hath been signally good to me, and hath conferr'd a mighty Trust upon me, even of his whole and of his All : I have sworn to him the Oath of Fidelity ; therefore should I be an ungrateful Wretch and a Treacherous Villain, if I (forgetting both my Duty to him, and his Mercy to me) should be so finfully evil to him, as filthily to Violate his Honourable Marriage-Bed.

His Second Argument whereby he repells the Temptation is drawn from his *Mistress's* Relative State, [As I am *Potiphar's* *Servant*, so thou art his *Wife*, joyned to him in that Holy Band of Wedlock ; 'tis neither in thy power nor in mine to break that sacred Band : Though my Master hath committed all his Family to my power, yet hath he given me no power over thee ; for power over the Wife is seated only in the Husband, 1 Cor. 7. 4. Therefore if thou would'st Bed with a Man, then go Bed with thy Husband.

His Third Argument is from the heinous Nature of the Act of *Adultery*, calling it a great wickedness, as indeed it is in divers respects.

1. As it breaks God's Seventh Commandment, Thou shalt not commit *Adultery* ; And,

2. The Eighth too [Thou shalt not Steal] 'tis the worst sort of Theft, as it is a steal of the best, of the first real Blessing bestowed on Man as soon as he was Created ; *Adultery* is a Theft ;

Thy; therefore of that which is most precious, (a Wife) and should be most peculiar to the owner, as Joseph intimates to his *Mistress* here.

3. 'Tis *double Injustice*, not only as it steals a Spurious Heir into a Man's Estate, (or at least thrusts Bastard-Brats in for a Portion among legitimate Children) but also as it wrongs the Husband notoriously of his Property. Therefore Jealousie of Injury herein doth raise the rage of a man to such an height that it cannot be allayed without Revenge, Prov. 6. 34. 35. Hereupon Joseph argues thus against his *Tempting Mistress* with an Argument of Justice, *[My Master hath committed all his Goods (but thee) to me, and therefore for me to meddle with thee, would be transcendent and notorious Injustice.]*

4. 'Tis *Sacrilege*, especially in *sanctified ones called to be Saints*, 1 Cor. 1. 2. for the Bodies of such are Temples of the Holy Ghost, 1 Cor. 6. 19. and to turn the Temple of God into the Devil's Brothel-house, by carnal Copulation adulterously, is no better than Prophane and Abominable Sacrilege.

5. 'Tis the *basest Treachery*, for Marriage is not made without the Solemn Bond of Mutual Loyalty and Fidelity: therefore for a Wife to turn aside to strange Flesh, is doomed *Petty-Treason* against her Lord, Head and Husband; and to break that Bond of Wedlock is the *wilest Treachery*.

6. But above All, Joseph's main pin upon which all his other Arguments did hang, was, his *Fear of God*, (his Fourth Argument) as he saith to his *Brethren* (who had been barbarous to him) *Do this, for I fear God.* Gen. 42. 18. So he saith here to his *Mistress* (in the sense of his words) *I cannot do this, for I fear God: I fear to be a Sinner against my own Soul.* Num. 16. 38. and *I fear to be a Sinner against my Good God, who Whoremongers and Adulterers will assuredly Judge.* Hebr. 13. 4. *I was Conscience toward God, that made him say, How can I sin against God? who makes the Marriage Covenant, and keepeth the Bonds.* Prov. 2. 17. As I may not be so ungrateful to my kind Master, so I dare not be so ungrateful to my gracious God: as my *Trespass* would be wicked against Potiphar, so my *Transgression* would be worse wicked against the Lord, as David confessed, *Psal. 51. 4. I have Trespessed against Uriah, but I have transgressed against God, and God only.* Thus Joseph's *Bow* abides in strength, in giving a repulse to this Temptation by branding it for a great wickedness, as a *Trespass* against Man: and to make it more Black, he Brands it likewise for a grievous Sin, as a *Transgression* against God: The whole of his words are an Elegant and Angelical *Apophthegm*, or a most Golden Sentence, wherewith this chaste Youth withstands a most brazen Encounter; which, though it be pure and clean in itself, yet doth it cast Dirt and Dung at the foul face of this filthy Sin of Adultery, as honest People do cast all manner of stinking stuff at those Whores which are Carried through open Streets or Market-places, for committing this Sin. This was Joseph's first means.

His second Means was, as he had hitherto fought against this Temptation by Dint of Argument, so hereafter he was forced to fly from it by force and flight, he repulses Sin by strength of Arms, when strength of Argument would not do, He *slings* from her by force, being stronger than she, as it was a violent Temptation, so it was as violently and valiantly withstood and vanquished: *Dalilah* wearied *Samson*, by pressing upon him with her Impudent Importunity from Day to Day, Judg. 16. 16. but so could not this wanton wife weary this chaste Joseph, though the importun'd him *Jom, Jom, Day by Day.* Though the Iron, (as the Hebrew reading [*Barzal Boah naphso*] signifies) *entered into his Soul,* Psal. 105. 18. yet Sin could not enter into his Conscience, because it was fraught with God's fear; this was his Antidote and Preservative against that luscious Poison: He had set God at his right hand with David, Psal. 16. 8. therefore was he not moved by the importunate Impudency of his wanton (and wicked *Mistress*, who gave him no Rest nor Respite, but did continually sollicit him to this Sin without any Intermission, yet as Sin abounded in the Tempter, so Grace abounded much more in the Tempted, as Rom. 5. 20. *Satan* (in this *Tempting Woman*) knock'd often at his Door, but there was none within to Answer or Open: The Devil oft struck Fire, but it did always fall upon wet Tinder, neither will *Satan* be laid with a little, nor sit down sufficiently satisfied by a small or light repulse: There must be a *Peremptory Denial*, given him in our *refusings* of him, and that again and again, Jam. 4. 7. and 1 Pet. 5. 9. as our Saviour did, *Matth. 4. 5, 7, 9, 10.* and though this Denial be done often, yet the Devil departs only for a Season, Luk. 4. 13. He is call'd *Beelzebub* the Master-Fly, [*quia muscarum admixtar, quo magis abiguntur eo magis premuntur*] because he hath the Impudency of *Elies*, which the more they are driven off, the more do press on, he soon returns to that bait from whence he is beaten: He will be egging us again and again to the same Sin, as he did Joseph here, whom at last (as he thought) he had caught in a Trap, Gen. 39. 10, 11, 12. where we have an Account of that wanton Woman's unparallel'd Impudency; who, when she saw her daily Sollicitations disappointed,

374 *The History and Mystery of Joseph's Humiliation.* Chap. 14.

disappointed; would not still acquiesce, (because her Heart was set on fire of Hell) but watch'd all opportunities to work him to this wickedness, which (though Joseph most prudently and piously declined all occasions of Evil, by his not being with her at any time out of choice, according to 1 Tim. 5. 14. 1 Thess. 3. 22. Exod. 23. 7. Prov. 5. 8. and 1 Cor. 6. 18.) She had *Happily* (or rather unhappily) happening at last to her, and that (as Josephus saith) according to her own cunning and crafty Contrivance; being thus, A Festival Day falling out then, that call'd Potiphar and his Family abroad to Solemnize the Feast, his Wife feign'd her self Sick (as Amnon did after upon the like Design, 2 Sam. 13. 3. 5.) so begg'd her Excuse to stay at Home with some few of the Family, whereof Joseph was one: Who doing his business, belonging to his Office of High-Steward to Potiphar, (looking up his Bills of Accounts, faith the Chaldee) this Privacy gave that wanton Woman a fit opportunity to tempt him neither thinking nor fearing evil, but faithfully minding his Master's Concerns; Hereupon she Assaults him with her hands first, laying again (with her foul Mouth) that filthy bewitching Song, [*Come lie with me*] then he refusing, she holds him by his Garment, endeavouring to hale him to her Bed by force.

The Sixth Circumstance to be consider'd, is her violent Detention of him, or holding him with her hands, and haling him to that wicked work, which brought him to the use of his second means of a violent and valiant breaking from her. Thus mingling undoubtedly some Threatnings with her Allurements, unless he would yield to gratifie her Lustful Desires, that she would accuse him to his Master for his essaying to Ravish her: Such Tricks do Adulteresses design for their own Vindication, and for the Innocent's circumvention: Behold here the sublimest Subdely, Outrage, and Impudency of a Woman in her bringing *wo* to this Man, Joseph, who seem'd now to be caught in such a Snare (by this wanton Woman's wily wit and wicked will) that he must be at a loss which way soever he turned.

1st. As to the Woman his Mistress, no mean Person but the Lady of the House that did thus solicit him to Amorous Embracements, pressing upon him with Arguments, that he might esteem it a part of his Felicity to be Beloved and Courted by such a Lady. That she his Mistress should have such an intimate Affection for him, her her Servant, who therefore ought to be obsequious to her, as she was his *Madam* (or rather Mad-Dame) in the Family, accounting it his Honour to have, but such her Humility as to give him the offer of such sweet pleasure, that he had done better if he had not contradicted her first Motion; but if then he had some mistrust of his Mistress's Reality, suspecting she did it only to put a Trick upon him, and only to try him, by this he might know her loves to him were lasting, then she had feign'd her self Sick, preferring his private Society before a publick Triumph, where the Ladies of the Court used to grace the Solemnity: that he was now in her hands, he and she alone in the House, private enough for present Pleasure: that if he still prefer'd his own obstinate Humour before that, and before her Favour and Preference, she would assuredly accuse him to Potiphar, with whom, though his words might have more Truth, yet her words would have more Force. Thus we see in all this, what an unruly thing is *lawless Lust*, which breaks through the Bonds both of Conscience and of Modesty, transporting this Woman (who by her Sex should have been shamsfac'd, and by her Place as Mistress and Governess of the House, Grave and Exemplary) into a most horrid Impudency and Outrage in offering to commit a Rape upon a Man, upon her *Adm* or Servant, even upon the Young-man, Joseph, whom she now held fast with her hands, and would not let him go without he would be perverted to perpetrate her purposed as well as proposed Project of carnal Copulation with him: yea, such a *furor Uterinus*, or immoderate appetites of *Venery* had so fired up her inordinate Affections, that (as Josephus relateth) she besought him with *Tears* to gratifie her Desires.

2^{dly}. As to the Young-man, Joseph (about the Age of 27) wherein Lust most rageth) he seem'd to be plung'd into such a Labyrinth now, as admitted of no possibility to extricate himself: He might well cry out then (as his Brother Reuben had done about him, Gen. 37. 30.) *En quid agam?* Oh what shall I do? &c.

3^{dly}. Shall I yield to my Mistress's lawless Lust, whereby I may satiate my own also? No; This is to become an impious, impure, ungrateful and peridious Adulterer.

4th. Shall I fly from her? No; that I cannot do neither, for I am held fast by her hands upon my Garment.

5th. Shall I leave my Garment in her hands, and so escape the Snare and the Sin? No; that I dare not do, for she hath already threaten'd to accuse me to my Master, whereby I shall be endanger'd to lose my life, as well as liberty and good name, for my Garment (left in her hands) will be brought in as an Evidence against me; Oh what shall I do? Yea, his strait was the greater, if (as some say) she held him with such strong hands and struggled with him for so long a time, till some of the Servants (she complained to, v. 14.) were returned

from

from the *Peak of Triumph*: Oh *what Man, what Good-Man, what of the best of Men* would not have been bewitched with the Charms of this *Flesh-pleasing Temptation* under all these *aforefaid Circumstances*? Yet *Joseph's Bow abode in strength, being strengthened by God*, his *Chastity* cannot be conquered, though in a *strait*, not betwixt two, but three or four *great Evils*.

Behold here how this *Goodly Person* (so call'd, *Gen. 39. 6.*) was entangled in *Satan's snare*, wherein, he had been hurry'd head-long to *Hell*, had he not been *more goodly* on the *inside* than he was on the *outside*.

Gratior est Pulchro veniens e corpore Virtus.

Virtue has a better Grace, that shineth from a comely Face.

His Brethren had rob'd him of his *Garment*, but not of his *Grace*, which enabled him here to abide the shock of this *Temptation*, and fortify'd his *Soul* so in this desperate *Conflict*, that he comes off *Conqueror*. If ever any one *Mortal man* were famous for having all the four *Cardinal Vertues* at once, surely it must be this *Joseph* at that *uncture*, where we may behold as in a *Mirror*,

1. His *Temperance*, in his not being *misled* to folly, no not by his own over-kind *Mistress* or *Lady* enticing him; she the *Tempter* knock'd at the *Door* of his pure *Heart* and chaste *Soul* with the *Hammer* of *Temptation*, but found none to open the *Door*, and to give either *Entrance* or *Entertainment* to so *great a wickedness*.

2. His *Justice*, in his not being *perswaded* to do his own very kind *Master* such a manifest *Injury*, as *treacherously* to defile his *Marriage-Bed*.

3. His *Fortitude*, in his not being overcome by so many and daily renew'd *Assaults*, yea, and *Violence* at last, but persevering to the *End* in his *Holy purpose*.

4. His *Prudence*, in his not being altogether at a *loss*, when surrounded with all those *straits* aforefaid, but prudently *Answers* the *Dilemma* or rather *Trilemma*, the *Two-horned* or rather *Three-horned* *Argument* aforemention'd (*Shall I yield? or, shall I fly? or, shall I leave my Garment?*) He at length in profound *Wisdom* answereth, *E duobus malis minus, et Tribus minimus est eligendum*; of two *Evils* the *lesser*, of Three the *least* of all ought to be chosen. Though this *Philosophical Maxim* hold not true as to *Moral Evils*, none of which are matter of choice, the *least* no more than the *greatest*; none of which must be chosen; (for *God never necessitates any Soul to sin*) yet stands it good as to *Inconveniencies* either when opposite one to another, or when an *Inconvenience* is opposed to something that is *morally Evil*, as all *Sin* is: and this was *Joseph's Case*; to yield unto his *Mistress* was a plain and palpable *Sin*, to leave his *Garment* in her hand and so to flee from her, and from *sinning* with her, had no *Sin* or *moral Evil* in it, 'twas at worst but an *Inconvenience*, and might produce bad effects, as it did afterward; yet *Joseph's Prudence* suggested to his *Soul*, that the *least sinning* was far worse than the *greatest suffering*; how much more this *Sin* which he call'd a *great wickedness*, and whatever were the evil *Consequences* he might suffer by leaving his *Garment* behind him; yet therein he did not *Sin*: Hereupon he resolves with himself to break from this *brazen-faced Curstian*, and to flee away without his *Garment*, trusting *Providence* with the *Issue* of *Life*, *Liberty*, and good *Name*, rather than he would offend his *God*, his *Conscience*, and his kind *Master*, by committing such a filthy *Iniquity*: Thus he (being as it were environ'd round about as with manifold *Temptations from Hell*, so with those four *Theological Vertues* or *Graces from Heaven*) did stoutly *Resist the Devil*, *Despise the World*, and *Subdue the Flesh*; his *Bow abode in strength, being strengthened, &c.* This is the *second time*, that poor *Joseph* was strip'd of his *Garment*; before, by his *Brothers* and now by his *Mistress*: before, by the *Canker* of *Envy*, and now by the *Violence* of *Lust*: before through *Necessity*, but now out of *Choice*: before to deceive his *Father*, but now to incense his *Master*. *Joseph* says not to *parley* with her, he had done that before to no purpose, and now the *Temptation* was got too high for either *Pleading* against it or *pushing* at it, 'twas safer to flee from it than to fight with it, and though he was strong enough to rescue his *Clas* out of her hands, he runs from her.

These *Premises* produce the third *Archer* that shot fore at *Joseph* also; to wit, *Potiphar* (his *Master*), whom his *Mistress* basely perverted from a kind *Friend* to *Joseph* to become his *eneml Enemy*, because she could not pervert *Joseph* from his *Chastity* to commit *Adultery* with her. And his *overmuch Credulity* to his *wanton fallacious wife*, was the cause of his *overmuch Cruelty* to his chaste and innocent *Servant*: This wicked *Woman* shoots two *Arrows* at *Joseph*: (1.) At his *Soul*, in foully tempting him to *Sin*. (2.) At his *Body*, in falsely accusing him for *Sin*: This succeeded (casting him into *Prison*) so that though he could not be cast into *Sin*, yet is into *Suffering*: The *History* hereof consists of four *Parts*, all relating to *Joseph's Malady*; after which follows the *mitigation* of that *Malady* in the close of all: *First*, His *Malady* or *Misery*, (1.) Began

376 The History and Mystery of Joseph's Humiliation. Chap. 14.

(1.) Began in her clamorous Exclamation against Joseph; Gen. 39. 13, 14. upon Joseph's Escape she crys out (to those few that went not to the Feast) and call'd Whore first (as the common Saying is) causing them to become her prepared pick'd Witnesses against poor Innocent Joseph: where her Incontinency brought forth still more and more Impudency, to cry out, and say to those few about the House, [See, he hath brought in an Hebrew to Mock us, &c.] v. 14, 15. in which filthy Calumny, many Remarks are before the Eyes of an intelligent Mind, She belches up and blusters forth out of her black Mouth (it being as black as her Body, her self being a black Gypsie or Egyptian) a whole bundle of Rage, Revenge, and Lies all at once. As,

1. She dissembles high Displeasure against her Husband for bringing this Hebrew into the House, calling him [He] by way of Scorn, and contemning to call him by his Proper or Common Name.

2. She calls her faithful Servant [an Hebrew] in the way of contempt also, for the Hebrews were abhorred of the Egyptians, Gen. 43. 32.

3. She wishes her Husband Hang'd (as it were) for buying and bringing this Hebrew into her House.

4. She aggravates her pretended Affront, that she (a Lady) should be Mock'd by an Hebrew Slave. The Hebr. [liss back] ad Illudendum, to Sport, &c. (which Moses mentioneth in a good sense, Gen. 26. 8.) is here taken in the bad sense for Whoredom; as Terence, Tacitus, and others use it.

5. To make Joseph the more maligned, She doth not say [to mock me] only, but she saith [to mock us] in the Plural Number; as if she did mean, This Hebrew Slave would not only abuse me in such a manner as to make others mock me, but she intitles the Injury in more general terms, as if it had been a National Offence, wherein this vile Hebrew had affronted the whole Nation of her Honourable Egyptians; well-knowing that the latter were very apt to be offended with the former, seeing they were naturally an Abomination to them, not only as they were Shepherds, Gen. 46. 34. but also (as the Chaldees more plainly saith) because the Hebrews did feed upon (as well as Sacrifice) those very Cattel which the Egyptians worshipp'd; and therefore their Persons and Sacrifices too were an Abomination to them, Exod. 8. 26.

6. She basely belyes Joseph, saying, [he came in to me, to lie with me] as if he had come in to commit a Rape upon her by force, and not to do his Stewards Business (as the Scripture saith, Gen. 39. 11. and more fully the Chaldees Paraphrase, to search the Book of his Stewardship, or as Paulus Fagius explains it, the Scrolls of his Receipts and Disbursements:) whereas in truth this was his only Errand of going into the House, and then the Devil (who counts a fit opportunity, the one half of a Conquest) drives her furiously to fall in with this fair occasion, and to commit a Rape upon him, hoping, that his corrupt Nature (that *navompula*, or Seed-Plot of all Sin) would be set on work to comply to the Act, when it was so well watered with an happy concurrence of Secrecy, Security, Sweetness of the Sin, and so much the more, with an Honourable Lady that offer'd him her Service.

7. When this cursed Curtizan had thus loaded poor and pure Joseph with this loud Lie and startish slander, then she backs it (to make it look more plausible and probable in the Eyes of her Servants whom she designed for Evidences against him to her Husband) with two pretended demonstrative signs.

1. I was compelled to cry out, and call (saith she) for your Assistance.

2. When I cry'd out for help, he fled away leaving in my Hands this his Garment, which I caught hold of, endeavouring to hold him: By that time she had thus well prepar'd her Witnesses (sometimes foaming with rage against Joseph, and sometimes beseeching them with many (Crocodile) Tears to vindicate her upon him) her Lord was returned Home, and finding her (as Josephus saith) in an horrible Agony, demanded the cause with a much troubled Mind to behold his Wife in such a sad discomposure, though (indeed) he could not expect better; if that be true (which is supposed by some) that she feigned her self sick at his Departure: Hereupon she (judging it worthy of a Womans wit to become the first Plaintiff, and to Ride upon the Fore-horse in first Accusing him who might have been more justly her Accuser) lays load upon the Innocent Hebrew, uttering with fierce words, and with not a few Tears, [After this manner did thy Servant unto me, &c.] shewing him his Garment, Gen. 39. 16, 17, 18. All which (as afore mentioned) she seem'd to prove substantially by her wheedled Witnesses. This was the second part of good Joseph's malady or misery, to wit, his Mistress's false Accusation of him to Potiphar, to whom she makes her Appeal not only as to her Lord, but also as to a Chief Magistrate, who was invested with a power over Liberty (if not over Life) as he was Provost Marshal in Chief to King Pharaoh, and from whom she demanded Justice against the pretended Offender, against whom she makes most bitter Invectives before her Husband: Her Pathetical and Passionate Harangue or Oration is Recorded by

by Josephus, wherein she (a Black-moor) blackens white Joseph, rendring him all Black, and her self white; she represents him (who was not only his Earthly Father White-boy, but his Heavenly's also) far blacker than her self, yea, more ungrateful than Ingratitude it self, as Josephus phraseth it. Thus this heinous Impostrix addeth one sin to another, and hideth one sin with another, her own Adultery with a Capital Calumny cast upon Joseph; and thus this notorious Strumpet accuseth a most Chast and Innocent Man of that very crying Crime whereof she alone was most deeply guilty.

NB. 'Tis then no new thing now; Alas! How many Innocents in all Ages have even perished by false Accusations: 'Tis the very Godless guise of a wicked World, to charge that Home upon the guiltless, whereof they (themselves) are known to be notoriously Guilty: This measure our Lord Christ met with meted out to him, to be Branded a Blasphemer, by the most Blasphemous Jews, Mat. 26. 65. What wonder then if the most Oribadox Christians be now blackened with the Brand of Hereticks by the most Heretical Antichristians: How did the malicious Heathens traduce those pure Primitive Christians (purer than Snow, whiter than Milk, ruddier than Rubies, Lam. 4. 7.) as so many Murderers, Man-Eaters, Church-Robbers, Whore-Masters, Traitors? &c. all which (as is most manifest in Historical Records) were their own common and customary, notorious practices: And is it now to be wonder'd at, if wicked Men of our day do slander the best Servants of God, and the best Subjects of the King, for being so many Troublers of State (as wicked Ahab did holy Elijah, 1 King 18. 17.) when not they, but themselves are those that trouble it. No doubt but as the Accuser of the Brethren (as Satan is call'd, Revel. 12. 10.) set this wicked Woman on work to denigrate fair Joseph; so the same Devil ever since, and in our day, sets on his Infernal Instruments and Incarnate Devils to traduce the Saints of this most High God.

NB. 2. Hence observe the right Difference betwixt bare Lust and proper Love; the former is a fleeting, changeable and unconstant Humour, mostly changing into the other extreme, and from Love doth degenerate into hatred, whether it be satisfied, as in Ammon's Case, 2 Sam. 13. 14, 15. or it be unsatisfied, as in the case of this frontless propudium, whose unruly Lust after Joseph turned into inveterate and implacable Hatred against him, inasmuch that both this Harlot and that Ammon added Inhumanity to their Impiety (both being Bewitched with the like Bait of Beauty) yet herein, if either, the former in some sense exceeded: But true Love is more fixed, and constant than mere Lust, it being not so much an Humour as a Principle, and therefore though some Jars and Contests may casually arise betwixt true Conjugal Lovers, yet are they wrought off again by this Principle, which is like the Springing Fountain, that when troubled in its Waters, will clear it self again: Neither can proper Love pick a quarrel from repulses of sin, as this Harlot doth here, who should rather have loved than hated Joseph for saving her Soul from guilt: She should rather have taken this as an occasion of thankfulness. Thus David did, when he was restrained by Abigail from his Bloody purpose against Nabal, &c. 1 Sam. 25. 32, 33.

NB. 3. 'Tis better to lose any thing than Innocency. Joseph here chuseth rather to let go his Garment than his Conscience. My Righteousness (saith Job) I hold fast, and will not let it go, Job 27. 6. Jacob would let Flocks and Herds go, yea his Wives and Children go, yet would he not let his Christ go, Gen. 32. 26. and so his Son Joseph here, would let his Garment go, but he would not let his Godliness go: Some may wonder here, why good Joseph would let his Garment go, upon a double account.

1. He being a lusty (though not a lustful) young Man of twenty seven years of Age, so strong enough to strive with her a Woman, and could have either out-pull'd her, or recover'd it again out of her Hands, in case it were a loose Garment, and so might soon slip from her.

2. Joseph likewise being not only a lusty, but also a prudent young Man, could not but Prognosticate what an evil use this Harlot (now incensed by her disappointment) would make of his Garment left in her Hand, &c.

To such I Answer; It must be granted that Joseph was able, and could have rescued his Garment, but he was not willing, nor would he do so for these Reasons.

1. His Reverence he did owe to his Mistress, as he was her Servant, might make him hold off his Hands from her.

2. An Holy Jealousie (Joseph might have of his own deceitful Heart) might make him forbear, that he might neither touch her, nor be touched by her, fearing, he would be tainted with the touch of this Woman; for Solomon saith, he that toucheth his Neighbours (much more his Masters) Wife shall not be innocent, Prov. 6. 29. He durst not trust his Hand to touch such hot Coals, ver. 27, 28. for that would have been to tempt the Tempter, and to lead himself into Temptation: He that would not be with her alone, Gen. 39. 10. would not, much less touch her, when alone.

378 The History and Mystery of Joseph's Humiliation. Chap. 14.

3. Joseph's solid Judgment might suddenly suggest to him, that the best Expedient, and most present Remedy against the Temptations of Lust is not any presumptuous contending with them, but rather a speedy conveying of himself from them: When Lust is in its Flame rampant and raging (as it was in this Woman;) 'tis certainly safer to fly from it, than to fight with it, in this case one pair of flight Heels (as saith the Proverb) is worth two pair of fighting Hands. He that trusts his own Heart then is but a Fool, Prov. 28. 26.

4. To which may be added, his Sanctity was such as to love his Coat the less, because her carnal Hands had handled it, and that not with a virtuous, but with a vicious contact, and chaste Joseph was one of those who hated the very Garments spotted with the Flesh (his own as well as others,) Jude 23. so left he the Garment discol'd with the Defiler. And though infamy and other misery he was sure to suffer hereby, yet will he rather pass through bad report, than be driven either from his Duty or from his integrity, 2 Cor. 6. 8. He chuseth not iniquity rather than affliction, Job 36. 21. but chose suffering rather than sinning. Thus the Primitive Christians chose rather to be call'd [ad Leones, quam ad Leones] to Lions without, than to be left to Lusts within, as Tertullian phraseth it. Thus because we will not comply to drink the Cup of Rome's Fornication, therefore the Harlot hates us, accuses us to the Princes, and casts some of us into Prison: Let loose Garments go, but not fix'd Godliness go. Thus this good Soul Joseph goes in a right and straight Line to God, and dare not fetch a compass (especially a sinful one) to prevent a bad Report. A good Name is too dear bought when 'tis purchas'd with a bad Conscience: Joseph will not do evil, that good may come of it, Rom. 3. 8. Neither will he prove over being good, though thereupon evil do ensue: He dare not play away his Innocency to prevent Infamy, but (as is aforesaid) parts with his Garment, rather than with his Godliness; though he foresaw, she, with whom he left it, would make no good, but a very bad use of it, and accordingly it proved: His Blackmoor Mistress first lov'd him for his Beauty, then lust'd after him in Amorous Embracelements to lie with him, which when he refused, she (upon this disappointment) hated him much more than ever she lov'd him: 'Tis the Guile and Craft of Women, [quicquid volunt, vultu volunt,] what they do desire, they are usually hurried Headlong with a mighty Torrent of Desires; which, when it meets with an Obstruction or unexpected Diversion, then it rageth and foameth out (as Land Floods) into contrary Passions, especially wicked Women, who, upon provocation (of frustrated Affections) are like the trouble'd Sea, do cast out Mire and Dirt, and cannot rest, Isa. 57. 20, 21. And therefore 'tis the Character of a Whorish Woman, according to Manian.

Aur te Ardenser Amar, aut te Capitaliter odit.
Their inordinate Love or Lust doth degenerate into deadly hatred; as it did in this cursed Curvican, who, having villanously courted this Chaste Joseph to Unchastity with her, doth now Cloak her villany under Joseph's Coat she had catch'd, and both therewith and therewith (as Solomon saith) hunted for his precious Life, Prov. 6. 26. in falsely accusing him to her Husband; upon this was the third Arrow shot at poor Joseph out of the Bow of his Master's Indignation, which might (in all probability) have shot Joseph to death; however it shot him into Prison: One would think, the Coat Joseph wore had some strange evil Fate attending them: His first Coat (we read of) he parted with against his will, for he was unable to retain it against the strength of his ten Brethren, who all join'd Hands to strip him of it, when he was but a youth of seventeen years of Age, and the youngest of ten. That Coat was shew'd to deceive his Father in whom it caused great sorrow for him, Gen. 37. 32. and this second Coat (that is here mentioned) he left with his will, and out of choice and judgment; for he was twenty seven years old now, so had attained great strength, and 'twas only a weak Woman (who now develt'd him) whom he could more easily have mastered than the ten Men aforesaid: 'Twas therefore his choice to leave it, rather than a better thing. This Coat is likewise shew'd by his Mistress (as that was by his Brethren) to deceive his Master, in whom it kindled great wrath against him: Oh costly Coats were they both! The former caus'd much sorrow to his Father, and the latter much sorrow to himself. At the sight of this Coat, Potiphar's wrath was kindl'd against Joseph, Gen. 39. 19. and good cause he had to be angry, had all been true that his Wife told him: A Man commonly consults the death of him who hath abused his Wife, and he can accept of no Ransom to save the Adulterer. So saith Solomon concerning the rage of Jealousie, and its rejecting all Ransoms, Prov. 6. 34, 35. This Relation of the Wife being believed by the Husband (when 'twas not only affirmed by Words and Tears, as saith Josephus, but also confirmed by the Coat shew'd) 'tis a wonder that Potiphar, being a Martial Man, and Master of the Slaughter Men, (as is before noted) did not hereupon make a Slaughter of Joseph, and presently put him to Death: That this

this was not done, could not arise from the former respect that Potiphar bare to Joseph, for this most of all must aggravate the Crime. The more Respect, the more Rage for such a Ragnish Requital: It must therefore be ascribed to God, and to God only who knew Joseph's Innocency. 'Twas the power of Gods Providence that manac'd this Court-Marshal's Hands, when so incensed against Joseph for so Capital a Crime: Natural Agents cannot Act without the leave of Supernatural Providence. Fire may blane, but it shall not burn, unless God bid it do so. Exod. 3. 3. Dan. 3. 21, 22.

Oh then, what sufficient security have Innocent ones under God's Power and Favour against both Angry Men and enraged Devils: yet though Joseph was not slaughter'd here, he was cast into Prison, Gen. 39. 20. yea, into a Dungeon, Gen. 40. 15. and where he had hard Treatment, as David tells us, Psal. 105. 18. He was so laden with Fetters, that the Iron enter'd into his Soul; that is, did eat into his Flesh; and all by means of this whorish woman, of whom Ambrose observeth well, that because she was such a Slut she quite lost the Name of Joseph's Mistress, (so she is no where called, though she was so) yet Potiphar is honoured with the title of Joseph's Master, and Joseph acknowledgeth himself his Servant, but he would not be stiled her Servant, especially in the service of Sin, to whom he did owe no such Service; wherefore she is not dignify'd with a Name by Moses, as Joseph's Master is (whom the Holy Ghost calleth Potiphar) but no Name is vouchsafed to his Mistress, like the Rich Glutton in Luk. Ch. 16. 19. not once named, as Lazarus is, though poor and little set by of Men, yet God knew him, (as he did Moses, Exod. 33. 12.) by Name, whereas the Names, both of that Rich Man, and of this Rude and lewd Woman, were writ only on the Earth. Jer. 17. 13. (not in Heaven, Luk. 10. 20. nor in the sacred Record) easily cancell'd, Rot above ground, and left only for a reproach. This clamorous and strenuous Scrumpt is only stiled Potiphar's Wife, and She and She, but not at all is she once named by any proper Name; or once called Joseph's Mistress; So the Whore of Babylon should not be honoured with the title of Church, for though an Harlot be a Woman, yet not a true Woman, so Rome is not a true, but a false Church; and 'tis very remarkable also, that while she thus clamours and Declains against Joseph, and accuseth him of filibins, she likewise accuseth her Husband of Foolishness, saying [the Hebrew Servant] (so she stiled him in scorn, as the Jews call'd Christ a Nazarene in contempt, Joh. 19. 19. and 1. 46. and his followers Galileans, Mark 14. 70. and Act. 2. 7.) whom thou boughtest and broughtest unto us, &c.] Gen. 49. 17. In which words she implicitly lays the blame upon her Lord, just as Adam did in the first Sin, saying [the woman whom thou gavest me] Gen. 3. 12. wherein he devolves the Sin upon God himself, implying, If thou hadst not given me a Woman I should not thus have sinned: So here, her words import the same fault in Potiphar, intimating, If thou hadst not bought and brought this Hebrew, such an affront would not have been offered me, so that some part of the Crime she imputes to her Lord's foolishness, as the other part to his Servant's filibins: and without doubt her design in thus transmitting the fault upon her Husband, was, to stir him up the more, for acquiring himself the better, to fall foul upon poor Joseph with the greatest Rigour and Severity: But surely Potiphar was too credulous of his Wives words and tears (as Josephus saith) omitting the further and fuller inquiry into the Fact; Credulity is a Note of Folly, Prov. 14. 15. [The simple believeth every word.] This wanton woman with her words and weeping could draw Potiphar any way with a wet finger, and persuade him to any thing: Especially in a case of Jealousie, which cast a mist before his mind, and made him too light of Belief, so as to condemn the man rashly, before he had examin'd the matter thoroughly. Philo well observeth, that when she shew'd Joseph's Coat, had not her Husband been blinded, he might have more rationally suspected it to be an Evidence of his Wives Violence to his Servant, rather than a sign of his to her: Epicharmus's Rule [μηνος δισκω, be not light of belief] had been of good use here for setting the Saddle upon the right Beast in his due Administration of Justice: Potiphar doth not truly try, before he did thoroughly trust; he should have look'd twice before he had leap'd once, an impartial Examination of both Parties might have prevented his unjust Condemnation of the wholly innocent Party: 'Tis equally a Crime to be over-credulous as to be over-censorious; both these two ways Potiphar offended: (1.) In being over-credulous to his Flattering, yet Faithless wife: And, (2.) In being over-censorious of his false-impeached, yet Faithful Servant: He was Judge in the Cause, and should have lent both his Ears to hear the Defendant as well as the Plaintiff, yet as if he had but one Ear for the latter, the former is Cast, (before his Cause was ever heard) and then cast into Prison: where we must leave him, until the time that his word came, Psal. 105. 19. his liberate, or delivering word: In the mean while he had (2.) some mitigation of his Malady, which at last usher'd in his high Exaltation.

Section the 7th.

Josephus relateth how this [*Judge Potiphar*] most highly commended his Wifes Chastity and Loyalty, whereof he had now so clear a witness; but poor *Joseph* he Condemned for a most ungrateful wretch (forgetting all his Masters Kindnesses conferr'd upon him) and for a most notorious Whoremaster (that would have ravish'd the *Judges Wife* and his own *Mistress*) therefore he (though never heard what he could say for himself) in the *Judges* Judgment deserv'd the most direful Doom that could be denounced against him: Hereupon he is Doomed into a Dungeon (so the place of his Imprisonment is expressly explained, *Gen.* 40. 15. and 41. 14.) until his Sentence of Death, or Day of Execution: The Hebrew word *Sabar*, *Gen.* 39. 20. signifies the Round-house or Round-Tower, of *Sabar*, round, *Cant.* 7. 2. perhaps from the grinding Mills which the Prisoners were forced to turn round, as *Judg.* 16. 21. yet [*Bor*] in *Gen.* 40. 15. and 41. 14. and so *Zech.* 9. 11. signifies a darksom dirty Vault under ground: Here is *Joseph* let down and laid up, relying wholly upon his Righteous God.

Joseph's Exaltation after a long *Humiliation* had two Harbingers or Providential Precursors fore-running it.

1. The Abatement of his Sufferings, and
2. His Release from them.

1. Of the first, Whether his Sufferings were such as *Samson* suffered in Prison, *Judges* 16. 21. where that mighty Champion is made to grind in the Prison-house, and so like a Drudge or Slave, was not suffer'd to eat his Bread till he had earn'd it by this slavish Service, is uncertain, *Joseph* hath no such Remark upon him for such matchless strength as *Samson* had, and therefore the *Philistims* highly hugg'd themselves with thinking what a commodious use they could make of *Samson's* mighty strength: Yet this is certain that the *Egyptians* laid *Joseph* in Irons, as the *Philistims* bound *Samson* in Fetters of Iron, for the *Sacred Writ* asserteth both, *Psal.* 105. 18. and *Judg.* 16. 21. yet with this difference, Chast *Joseph* did less deserve his Iron Fetters, than Unchast *Samson*, who had long suffered himself to be bound with the Green VVibes of Sensual Delights, and therefore was now more justly bound in Fetters of Iron: Neither had *Joseph* his Eyes put out, as *Samson* had, for they had not been Organs or Instruments to inflame his Heart with Lust by glancing or gazing upon a filthy Harlot, as *Samson's* had been: However *Joseph* suffer'd hard things, and such as he deserved not, yea, for above two years together, yet suffer'd he silently from first to last. All this time, *Joseph* either pleads not at all for himself, or at least, is not heard of those to whom he made his Plea or Appealed: Doubtless he denied the Fact and Offence, but durst not accuse the only Offender, who seem'd so high, as to be above the reach of the Rod of Justice: Yet, as some suppose, he might Hang her self (and so become Gods Executioner upon her self to save others the labour) when she saw *Joseph* Exalted to the second Place of Honour in *Egypt*. This is the less improbable, because *History* mentioneth a just parallel to this, of *Bellerophon* a young Prince, with whose Beauty *Sibonoba* Queen of the *Argives* being taken, solicited him to Lye with her, which when he refused, she accused him to her Husband that he would have Ravish'd her: This he believing (as *Potiphar* did here) sent him with Letters to *Jobates* King of *Lycia*, just as *David* did *Uriah* to *Joab*, 2 *Sam.* 11. 14, 15.) to make him away: *Jobates* in order hereunto put him upon many deperate Services to have dispatcht him; but finding him Valiant and Victorious (escaping all Eminent Dangers) he bestowed his Daughter upon him with half of his Kingdom; which when wanton *Sibonoba* heard of, she Hang'd her self for woe, and so perhaps might this wanton *Huswife* do, when she saw *Joseph* so Exalted by King *Pharaoh*; likeness in Acting may have likeness in End: Yet this Death was too good for her. However the less *Joseph* pleaded for himself, the more did his God plead for him, and even by all these cros and contrary means wrought *Joseph's Exaltation* and brought both his Dreams to their full Accomplishment: Behold and wonder how cros and contrary was Providence to the Promise given by God to him in his Divine Dreams. As,

1. Besides the Arrows afore said shot at him by his *Mistress*, his Master (who had highly honour'd him) must shoot Arrows at him too: So God would have it, he must be Unriscow, give credit to his Wives Craft, not heeding the Rule,

{ Nil temere uxori de servis crede querenti
Sape etenim mulier, quem conjux diligit odit. } Cato.

The Wife will hate, whom the Husband loves, and will asperse them: He must judge him contrary to that old rule of Judgment [*αποιν ἀντιδω*] bear both parties, and cast him by an improbable evidence; for if *Joseph* had been the Aggressor and assaulted her by force, he would never have left his Coat in her Hand to have been a Witness of his forcible assault (this the Judge should (at least) have suspected) yea not only cast his Cause, but his Person into Prison

Prison by one Witness only, and one that was a party, yea the only guilty party too; whereas by two or three Witnesses (and such as are indifferent and unbiass'd) ought the Judge proceed to Judgment, not first execute, then Examine.

2. As to Joseph, God will have it, that he who even now was advanced to the highest Office in his Master's House, must all on a sudden be abased; and cast down into a Dungeon for a capital crime: what he said in his own defence Moses mentions not, if he pleaded not guilty, his plea must not have audience, his enraged Master (notwithstanding all his former Affections for him) must now in utmost outrage, cry, [Sergeant, take the Rogue, ye his Hands, Fetter his Feet, lay him and leave him in the Dungeon; until the day of Execution.

3. Note well, I have insisted the longer upon this Wanton Womans attempt upon Joseph's Chastity, upon two grand grounds and reasons.

1. Because this very Sin of filthiness and carnal uncleanness is the very [peccatum flagrans] the flaming out and loud crying sin of this present time: God saw no such shamefuls sin in Israel, Numb. 23. 21. and therefore none of Balaam's Incantments could prevail against them, v. 23. until he by his wicked wiles had wrought them up to commit this Sin, Numb. 25. at large; assuredly the Balaam of Rome, hath used his Incantments against England, and when none would prevail, he hath grossly Debauched it, and that to purpose with this very sin of filthy defilements, well knowing, may God hereby become our Enemy, hereby, our defence is gone, and the Pope may come. A Debauched Nation will gratefully and greedily embrace a loose and licentious Religion such as Popery is, that gives dispensations for all sorts of Debauchery. My

2. Grand Ground is, just as the Devils Arch-Archers dealt with Joseph's personal here, setting a wanton and wicked Mistress to shoot sore at him: So the same Devil doth now set on that Arch-Archber, that Mother of Harlots, the Romish Junco, to shoot her venom'd Arrows against Joseph Mystical (so the Church of God is called, Amos 6. 6.) the Reformed Religion, but God makes her Bow abide in strength, as he did Joseph's here; there is a Spiritual Adultery, to wit, Idolatry, which the Mother of Harlots, tempts us to as insolently as ever this lewd Woman did Joseph to commit Corporal with her; though the beginning be the Devils, yea and the middle too, yet the end will be the Lords; as in Job's case; Job. 5. 11.

NB. Fourthly, So in Joseph's also, whom God seemed to neglect for a long time, and to give him (as it were) up into the hands of Satan and his Instruments.

1. Of his Brutish Brethren who sold him for a Slave. 2. Of his wicked Mistress who falsely accused him (with success) of her own sin. 3. Of his Master, who over-credulously cast him down into the Dungeon: God suffered all these in silence: But notwithstanding all these injuries done to Joseph by Divine permission, yet it plainly appears, that Divine Providence all along drop'd down many sweet allays, both to qualify and to dulcify Joseph's bitter Potions, all which were Sovereign Cordials, and Sacred Memorials of Divine Mercy, in the midst of his worst misery. As,

1. When his Barbarous Brethren desperately design to destroy him, either by the Sword; God raises up Reuben to save him from that: or by Famine; God justifies in Judah to deliver him from that.

2. When he was sold for a Slave then there God was with him; and gave him great favour in his Masters Eyes, so that he became advanced to the Highest Honour in his Masters House.

3. When his Miscreant Mistress would have seduced his Soul to Sin, God strengthened him to resist it, and to obtain a Conquest over that Temptation.

4. When that Wicked Woman had highly incensed her Husband by her false accusation against him, so that the rage of Jealousie, might have immediately transported him into a bloody revenge for Ravishing his Wife (as he was made to believe) and to execute Joseph with his own hands: Yet God restrain'd that rage (Psalm 76. 16.) and manac'd the Hands of enraged Potiphar, as he had done Joseph's Brethren before, so that, as they only could cast him into the Pit, he only could cast him into the Prison: Neither of them could Kill him, or expose him to be killed by other hands.

5. When Joseph was cast down into the Dungeon; (so his Prison is call'd, Gen. 40. 1. & 41. 14.) yet God, who suffer'd Joseph to be cast thither, suffer'd himself (as it were) to be cast thither also, for God was with Joseph there, Gen. 39. 21. as he had been with him in his Slavery, v. 2. God would own him, (well knowing his Innocency) though the World disown'd him, and dealt most mischievously with him, as if he had been the worst Miscreant in the World: Oh how good it is to have God our Friend, who will be with us, while we be

with him, 2 Chron. 15. 3. in our Adversity as well as in our prosperity; God was present with Joseph (as he was with God) every where, and Gods presence with him, made him like a Pearl in a Puddle, while he was in Egypt, he still retain'd his Orient and Genuine Vertue, both in his Prisons and in his Palaces, though some while he seem'd to Relinquish his Radiant Lustre and Splendour. Though God suffer'd him to be Imprison'd, and did not immediately (by some Miracle) release him out of Prison, because of his Innocency, but let him be let down into a Dark Dungeon, yet did not God desert him, but is graciously present with him, and shew'd him light in that place of Darknes, Psal. 112. 4. though it was the Darknes of a Dungeon: This was the first Harbinger of his Exaltation (aforementioned) to wit, the abatement of his sufferings, as the second is his Releasement from them: Though God did indeed suffer Joseph's sufferings to lye sore and severe upon him for some time, and lets him lye two or three years in Prison, Praying, Weeping, Crying, Toiling and Sweating there, that he might be thoroughly exercis'd in the practice of Piety, and so the better prepared for the best preferment; yea, God permitted Innocent Joseph to be cast into the Kings Prison, Gen. 39. 20. the worst place for Traitors, as guilty of High Treason, he as it were pass'd through the Traitors Gate, into the Tower House or Dungeon, where he was laid in Irons, which did eat into his Flesh, or enter'd into his Soul, Psal. 105. 18. as a Sword was said to pierce through the Soul of our Lords Mother, Luk. 2. 35. that is, bitter sorrows did sorely afflict her for her Sons sufferings; so it could not but be a sad Cordolium to good Joseph's Soul, his Heart must be wounded, to have his reputation thus wounded by a wicked Woman, and for no crime to be cast into Prison in peril of his Life, besides, it could not chuse but wound his mind, to meditate upon his forlorn condition, seeming now to be a mere cast-away from the Church of God, where before he had been Blessed to hear the joyful sound of Gods Word and Promises, Psal. 89. 15. in his Fathers House, instead whereof, he was continually follow'd with many contrary cross Providences, and out of this complication of mischiefs (befalling him) the Devil frames a Chain of Despair (complicated of many Links, and far worse than those Fetters upon his Feet) wherewith to Chain down his Soul, and cause it to Sink into the Pit of Desperation in his own sad self-reflections; and to strike him down Dead the more, the Devil might suggest to him that his Dear Father was Dead at the news of his being devour'd by Wild Beasts; All these and many more might unquestionably Torment Joseph's Mind, more than his Iron-Fetters could do his Body: Yet all pass'd through the Hand of permissive Providence which appointed the time, the place, the manner, and the measure of them, over-ruling them to Gods Glory, and to Joseph's Advancement, causing this very Imprisonment to be the means thereunto, for unless he had been cast into Prison, and into the Kings Prison too, he had not been made known to the King, nor thereby exalted. 'Twas Gods presence with Joseph in Prison, that made his Bow still abide in strength (as his Father said of him, Gen. 49. 24.) and Armed him against these Archers; the Arrows of his Mistress's false Accusation, and of his Masters furious indignation could not (both of them) kill him. The God of Jacob, the Shepherd and Stone of Israel defended him; yea, and notwithstanding all these Archers against him, made him a Shepherd and feeder of all his Adversaries, and a Stone for Israel to rest upon in the Land of Egypt.

Hence we may learn 1. Though we be traduced as was Joseph (no Beasts bites worse than Pick-thanks saith Demosthenes;)

2. Though the Prince's Favour towards us, be turn'd into Frowns upon us (there's no trust to be put in them, Psal. 146. 3.) as Phisphar's were to Joseph;

3. Though cast into Prison as he was; all these may not daunt us: Gods presence may be still with us, none of these evils shall prevent, but all shall promote Gods Promise by his Presence. God is now fetching a compass (which is both strange and wide) he hath a Wheel within a Wheel, Ezek. 1. 16. all working one way, yet unseen in the work: All preparing the way and straightning crooked paths, for accomplishing the Promises of the latter day, yea and preparing us to be Ripe for them. Moses proveth that Gods Presence was with Joseph by a threefold Argument. The first is plainly demonstrative by its effects; to wit, the Abatement and Mitigation of Joseph's present Prison-Misery. The second is more plainly demonstrative in Joseph's enlargement and Releasement out of Prison. But the Third is most of all so, in his Advancement to the Highest Honour in Court and Kingdom. As to Moses first Argument, he saith [Jehovah was with Joseph in the Tower-House, and extended Mercy unto him, and gave him Grace, Vay bay elinne Hebr. gave his Grace, in the Eyes of the Prince of the Prison, Gen. 39. 21. which words import that a Prison cannot keep God from his Servants, Christ himself, I was in Prison, &c. Mat. 23. 36. to wit, in and with my Members to comfort-comfort them in all their Miseries: It was Gods presence with the Apostles and Martyrs, that made their Prisons to become Palaces, the Fiery Furnace, a Gallery of Pleasure,

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the very *Stocks*, a *Musick School*, which made *Paul* and *Silas* to sing *Psalms of Praise* to God at *Midnight*, when their *Feet* were fast in the *Stocks*, *Act. 16. 25.* this place of *singing* to many *Psal. 79. 11.* [*Let the singing of Prisoners come before thee*] was made a place of *singing* to those *Blessed Souls*, and if the *singing*, then the *singing*, if the *Praying*, then the *Praying*, of *Prisoners* do Mount up much more as a sweet memorial unto the Lord, as *Act. 10. 4.*

God knows how soon we may be cast into *Prisons*, (as *Joseph* was; and as some of us have already been) God's presence with us (if we be but *Josephs*) hath been and will be our best *Cordial*, and may make us to speak another Language than *singing* and *sorrowing*, even the Language of *singing*, and *rejoicing* that we are accounted worthy to suffer these things at the hands of *evil men* for doing good duties, and what is commanded us of God, *Act. 5. 41.* *Hebr. 11. 36, 37, 38.* with *Hebr. 10. 34.* we should take it for a grace to be disgraced for *Christ*, who during our *Durance* and *Imprisonment* of *Body*, can give to us *Inlargement* of *Soul*. The Joy of the Lord being our strength, *Neh. 8. 10.* our bow may abide in strength (as *Joseph's* did here) also: If *Christ* do but send the *Comforter* (as he hath promised to do, *Joh. 14. 16, 18, 26.* and *15. 26, &c.*) he shall more *Encourage*, than any Oppressor or Persecutor can *Discourage*. *Christ's* Presence makes a *Prison* a *Paradise*; therefore saith *Christ* [*fear none of these things*] *Rev. 2. 10.* where he shews, how the Devil is limited by God, saying, Behold, *Satan* (in the *Justices of Peace*) shall cast some (not all) into *Prison* (not into *Hell*) for only ten days, but not for ever: God will not despise his *Prisoners*, *Psal. 69. 33.* Suppose we be shut up close in *Prison*; yea, in a dark *Dungeon* (as *Joseph* was) yet God and his *Angels* cannot be shut out from us, for as God was with *Joseph*, so his *Angel* was with *Peter*, in *Prison*, *Act. 12. 7.* who had a light also shining upon him in that place of *Darkness*, *Psal. 112. 4.* though the pleasant light of the Sun (*Eccles. 11. 7.*) be shut out from us, yet in God's light we shall see light, *Psal. 36. 9.* which maketh Night and *Darkness* as the Day, *Psal. 139. 12.* and whereby we may see him who is *Invisible*, *Hebr. 11. 27.* Hence was it, that all the *Holy Martyrs* Glory'd in their *Tribulations*, *Rom. 5. 3, 4, 5.* finding so much Joy in them: Thus the *Primitive Apostles* found plenty in penury, as having nothing, and yet possessing all things, *2 Cor. 6. 10.* when they wanted the external affluence of worldly Goods, they had the internal Influence of *Divine Grace*. This made them take joyfully the spoiling of their Goods, *Heb. 10. 34.* well-knowing, they had *Treasure in Heaven* (that is subject neither to *Vaniry* nor to *Violence*) laid up for them: This they knew (not in Books or by the Report of others, but) in themselves, in their own Experience, and in the workings of their own Hearts: and thus the *Modern Martyrs* have found *Prisons*, *Palaces* and *Paradises*; as *Agnerius* (that *Italian Martyr*) Dated his Letter to his Friend, [from the *Delectable Paradise* of my *London Prison*] and our own Mr. *Philpot* in the *Marian Days*, saith, [I and my Fellow-Sufferers do route as cheerfully in the straw in *Bloody Bonner's Coal-House* (whither I was carried, and where I with many more were imprisoned) as our Adversaries can do upon their best Beds of Down: Many more such Stories might be produced, for which I refer (for shortness) to the *Martyrologies*; adding one more only, *Philip Landgrave* of *Hesse*, being a long time Prisoner under the Emperor *Charles* the 5th, was demanded, what upheld him all that time? He answered, that he felt the *Divine Consolations of God's Presence*, as the *Martyrs* (before him) had done. How God may deal with us, we know not, tis not long ago that in many places of this Land it was a like difficult thing to find a wicked man in the *Papish Prisons*, or a Godly man out of them: and should *Papery* return, such times may return again. Suppose God suffer such times, yet

1. Fear them not, as before, *Rev. 2. 10.* If so, God will not despise (or neglect, as some read, *Psal. 69. 33.*) you, if you be his *Prisoners*, that is Prisoners for Righteousness sake, *Matth. 5. 10, 11, 12.* though God may neglect or despise the world's Prisoners, as being not in Covenant with him, yet he will not do so with his own covenanted Children, that are imprisoned for his sake, and for being true to his Covenant: Fear them not, I say therefore, so as to chuse Iniquity rather than Affliction, *Job 36. 21.*

2. Flee them not, unless God give wings wherewith to flee, as he did to the Woman (the Church) wherewith she did flee into the wilderness, there to be sed (though not sealed) for a certain season, *Rev. 12. 6, 14.* God may raise up some great Eagle (as he did Constantine the Great) that will lend wings to her, sufficient means of Safety and protection from Peril, when God opens a Door, then flee (*Christ* gives us Warrant, *Matth. 10. 23.*) in then presumption, and not obedience, to set your selves as standing Marks to be shot at by the Devil's Archers. Tertullian was too rigid in Condemning all kind of Fleeing in times of persecution.

3. Flee as saints not as or under them: There is a Sea-Faith, and a Land-Faith, a Battle-Faith, and a Prison-Faith; tis given both to Believe and to Suffer, *Phil. 1. 29.* If we want either, we must ask them of God, *Jam. 1. 5.* David desired the wings of a Dove (not of an Eagle) to flee away with from his Persecutors, *Psal. 55. 6.* yet when he could not flee from

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Persecution, but lay long under it, he desires that God would strengthen his Faith, and lengthen his Patience, Psal. 119. 28. that his Soul might not melt away, or weep it out like water. And his Son Solomon saith, If thou faint in the Day of Adversity, thy strength is small, Prov. 24. 10. As is the man, so is his strength, said they to Gideon, Judg. 8. 21. That a man is indeed, what he is in his Trials, the Hour of Temptation proves oft a Tryal to let out lurking Corruption: Affliction tries what sap we have, as Hard weather tries Health: Rotten Boughs will break when weight is laid upon them; so do Earthen Vessels, when set empty to the fire: Joseph's Bow abode in strength here, he was *semper idem*, Always the same, such an one is the man that sameness is Grace, and there is Victory. How Joseph came to conquer this Tryal from his injurious Master (who cast him into Prison) as well as that Temptation from his Adulterous Mistress, Moses mentioneth, because God was with him, and gave him his Grace, whereby he subdued Satan's Suggestions, such as, What profit hast thou by thy Piety? Job 21. 15. Seekest thou not thy self a cast-off? Doth God regard thee? Joseph had a Prison-Faith, which made him more Happy in his Chains of Iron, than Potiphar (who Imprison'd him) was in his Chains of Gold: yea, than Pharaoh himself, Potiphar's Lord.

Joseph stood by the strength of his Grace (which God (with him) gave to him) for above two years Imprisonment: the severity whereof was likewise qualified to him, by God's moving the Master-Jailer to mitigate that Rigour which enraged Potiphar had probably prescribed him to inflict upon Joseph: Though the former of these two years sorrow and suffering lay very smart and severe upon him, whose feet all that time were Hurt with Fetters, &c. but the latter of them, he had more Liberty; for as Joseph had found Grace in the Eyes of God, so God gave him to find favour in the Eyes of the Prison-Prince; The Heart of that Barbarous Heathen was in God's hand, which, though probably of a most boisterous Temper, (as most Jailers usually are) mollified and melted, yea mellowed into a Tenderness toward poor Joseph; The same hand of God, which (all on a sudden) broke Esau's revengeful heart, and turn'd his Fury against Jacob, into a fraternal Favour towards him, wrought this mighty Heart-changing work also towards Jacob's Son Joseph, and perhaps the Conduct of God's Spirit upon this Jailer's spirit, did gradually convince him by the convincing Carriage and Conversation of Joseph all this first whole year of his hard Usage and cruel Confinement. Upon this Conviction, Joseph's Fetters were struck off from his feet (sadly galled by this time surely with them) and now he was no more in *arcta* but in *libera Custodia*, no longer held fast in the Stocks, but let free to walk at Liberty within the Prison-walls, then the same Presence of God that had before advanced him to be the Steward in Potiphar's Palace, lifted him up the second time to become the Steward in Potiphar's Prison, under whom was this Prince-Jailer, when both of them had seen him a prosperous Man in all his Proceedings: whether Potiphar was privy to this Jailer's Kindness to Joseph, is uncertain; probably what favour he shew'd him at first, Potiphar might be ignorant of. 'Tis altogether improbable that Joseph would betray his own Innocency by too long and base a Silence, but as he did clear it up to the Chief Butler, Gen. 40. 14. 15. so he had done no less before to the Chief-Jailer, while the Iron-fetters did eat into his Flesh: There may no doubt be made of it; but that Joseph (so unjustly suffering even the forest fettering of condemned Malefactors) must tell the Jailer (out of the Anguish of his Soul) all the true Story of his Mistress's false and foul dealing both towards his Master, and toward himself: which when the Jailer heard, he was moved with Compassion towards him (God so disposing his heart) to enlarge him from his Irons, and then Potiphar being informed by the Prison-Keeper of Joseph's Innocency might give his after Assent not only to his *Islargement*, but also to his *Preserment* within the Walls of the Prison, where Potiphar and the Prison-Keeper both concurr'd still to confine poor Joseph, not only upon the account of Prudence to maintain the Honour of that Lady of Honour, together with their own Credit, that so foul a fact and fault might be hush'd, quash'd and buried in everlasting silence: but also upon the Account of Profit, for as Potiphar had seen himself marvelously enriched while Joseph was in his Palace, so he saw his Prison-Keeper wonderfully prosper'd by God's Blessing upon Joseph's Labours in his Prison; There is no doubt but the Provost-Marshal and his Chief Jailer (as we say) went snips in the Prison-profits.

Thus Innocent Joseph must still remain a Prisoner, though both of them knew his Innocency, they are (both of them) injurious to him, a pious man, lest the Impiety of a wicked woman should come to light, and so be injurious to her and themselves, and lest they should lose that Advantage of Profit by Joseph's Service.

But the great God had other more glorious Ends than those two great Men (both called Princes in Hebrew) in letting Joseph lye his two years full out in Prison: God will not suffer his faithful Servant to be sent out of Prison in a sneaking Clandestine way, as might have been done by those two Princes aforesaid, after they understood their error in dealing thus roughly and

and rigorously with an innocent person, and as those *Magistrates* would have secretly discus'd Paul and Silas, when perhaps affrighted with the Earthquake, they were convinced of their precipitant fury in so despitefully using, and disgracefully abusing those two innocent ones, Act. 16. 30, 35, 36, 37, &c. No, God would bring forth his Joseph with an high hand, and with an out-stretched Arm, as he did Israel out of Egypt's Bondage afterwards. Though in the mean time *Jehovah* was with Joseph all his above two years Imprisonment, making it bearable to him; He had his Abatement and Relaxation long before his Release and Deliverance, he must wait upon God there, until the time that his word came, Psal. 105. 19. to wit, the time that Gods purpose and promise, was accomplish'd which prophane persons call Fate, Fortune, &c.

Thus as the Afflictions of Joseph Personal were guided not by Humour, but by Divine Counsel, so are those of Joseph Mystical (the Church, Amos 6. 6.) God appoints the times how long the Church shall remain under the Cross, and when she shall be freed from it, both these times are Divinely determined; it is therefore necessary, that so long the Church must suffer Persecution with patience, seeing God is but all that time trying her (as he did Joseph) as Metals are tryed and made purer by the Fire (so Hebr. *Isadaph* properly signifies) making her Persecution proof, thereby proving her Patience, Faith and Constancy, and thereby rousing up her Prayers, not only as Pillars of Smoke, Cant. 3. 6. but as so many Flames ascending up to God, yet all along comforting her, Hof. 2. 14. that her pain shall not be perpetual, seeing there is a time prefix'd wherein to put a period to it. Oh then, who would not but endure the Cross, and despise the shame through contradiction of sinners, Heb. 12. 2, 3. even the Cross and shame of a Prison! seeing 'tis no untrodden path at this day, for Joseph, Micajah, Jeremiah, John Baptist, Peter, Paul and Silas, yea, Jesus himself (who was taken from Prison, and from Judgment, Mat. 23. 8.) and all the Holy Martyrs of Jesus, since the first planting of the Gospel, (to this day) have gone before us in the same path, we should therefore account it an Honour to have such Associates, and we should fetch comfort from hence, that 'tis but for a time, *Dum dabit his quoq; finem*, better will come after, *Post tenebras splendet, surgit post nubila Phœbus*. The upright shall have deliverance out of Prison, Psal. 146. 7. (as Peter had, Act. 5. 18.) and therefore spoke his own Experience, saying, The Lord knows how to deliver the Righteous, 2 Pet. 2. 9. and as Joseph had here) yea, and they shall have Dominion as well as Deliverance, Psal. 49. 14. when God hath fitted them by their Affliction, as he did David by Saul's persecuting him for many years, till his Soul became as a weaned Child, Psal. 137. 2. as he did Moses by his Forty years Banishment into the Land of Midian, and as he did our Joseph here by his Eleven years Slavery or Servitude, and his above two years Imprisonment: Then (to wit, at Gods time) King Pharaoh sent and loosed him, Psal. 105. 20. and that by his own Master Potiphar, who had clapt him up there by his wonted Wicked instigation: He had been bound Ignominiously, but now comes he to be loosed Honourably; and this is not all, Joseph is not let loose, and so bid to shift for himself, no, but Pharaoh makes him Lord of his House, Psal. 105. 21. who had been made a lesser Lord, twice, in Potiphar's Palace, and in the Royal Prison: he had Palace preferment and Prison preferment before his grand Deliverance, as Pledges of it. Now Joseph is mounted to that height of Dominion, as that he might bind Pharaoh's Princes at his pleasure, Psal. 105. 22. even Potiphar himself and his Fellow-prince, the Prison-keeper: if he had list'd, he could have paid them home in their own Coin, but that Gods Law (of recompensing to no Man evil for evil, Rom. 12. 17.) was writ in his Heart; And that his Adulterous Mistress might Demble more than his Injurious Master, at Joseph's Incestuosity with such an over-awing and overruling Authority, is easie to imagine; All this Moses mentions, the means and manner, &c. in Gen. 40. and 41, &c.

Section the Eighth
Moses having demonstrated the first Mercy of God to his Suffering Servant Joseph, to wit, the abatement and mitigation of his Sorrows and Sufferings, comes next to the second, to wit, his Release out of Prison, where he
(1.) Declares the Preparatory Providences falling out in tendency towards it.
(2.) The Providential Performance of it.
First of the Preparatory Providences, which are
1. The Preparation towards it is most remarkable in many Eminent Occurrences concurring to Joseph's Deliverance; for in order to it,
2. Two of Pharaoh's Princes must offend King Pharaoh.
3. These two must be cast into Prison for that Offence.
4. Into that very Prison where Joseph was.
5. Joseph must then be the Ruler of that Prison.
6. The Provost Marshal even Potiphar must have these two Offenders committed to him, in his Prisoners.

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6. Potiphar

386 *The History and Mystery of Joseph's Exaltation.* Chap. 14.

6. *Pharaph* must give *Joseph* (now the *Ruler* of the *Prison*) the charge of those two *Princes*.

7. These two *Prisoners* must have each their *troubling Dreams* there and then.

8. *Joseph* in his administering to them (as he did to all the other *Prisoners* according to his *Ruling Office*) must observe the *wisdom* of them both, and enquire after the cause of it.

9. They hereupon must declare their several *Dreams* (congruous to their distinct conditions) unto *Joseph*.

10. *Joseph* (by the help of his *God*, whom he had present with him in *Prison*) must be made able to interpret both these *Dreams* in correspondency to the *Events* in both.

11. *Pharaoh* must *Dream* too, and twice, such *Dreams* as none of his *Magicians* could interpret, either his *first* or *last*.

12. At this non-plus, the *Butler* must remember *Joseph*, mind *Pharaoh* how he had interpreted his *Prison-Dream*: Hereupon *Joseph* must be releas'd out of *Prison* in all haste, brought before *Pharaoh*, interprets both his *Dreams*; for which he was exalted to be the second Man to the King: From hence have we many most famous remarks. As

1. Observe here the marvellous contexture of many *Divine Dispensations*, which the most wise *God* did (as it were) link together (in a way of Subsidiency one to another) and all to bring about this one, his own glorious End, to wit, *Joseph's Deliverance*. *David* enquiring of *God*, must not go the direct way, but he must fetch a *Compass*, 2 Sam. 5. 23. As *David* must not, so *David's God* and our *God* will not go the direct way, but he will fetch a *Compass*, and so undoubtedly *God* is doing at this day: *God* loves to go a way of his own, which is always a good way, yea, the best way, though it seem (to *Humane Eyes*) oft but a crooked way: *God* loves to walk the *Maze* in many *Meaders*, Windings and Turnings, and is never at such a loss in any *Labyrinth*, but by the *Clew* of his own *Wisdom* he can extricate himself and his own work upon the *Wheel*, and he will certainly unravel all those *Intricacies* of our present times, bringing them all to a Glorious Issue, as he did all those *Intrigues* about poor *Joseph*: The like limits are allotted to us now, as were allotted to *God's people* of old, even a limit or border of fetching a *Compass*, Numb. 34. 5. Though we be *Passive* and *God* only *Active* herein; and though *Providence* hath its pauses, it hath also (as the *Planets*) its *Eccentric motion*, yet even in those *Oblique Lines* wherein it moveth, its Eye hath a direct prospect to its proper end, which in the appointed time it always attaineth, and none can frustrate it. Thus the Great *God* goeth about, while he goeth about to do some great work: This a Law the *Creator* hath put upon his *Creature* (the *Sun*) to traverse the *Oblique Lines* (about the *Equinoctial*) of the *Zodiac*, yet neither the *Sun*, nor *God*, much less (who made the *Sun*) ever lost their way.

The second Remark is, Observe the predominancy of *Divine Providence* over all *Humane Affairs*, as manifestly appeareth in all these several particular *Instances* aforementioned: All which teach us, that there is an admirable *Providence* of *God*, which governs all *Matters* in the *World*, and that many things happen to Mankind, which to us seem altogether fortuitous, casual and contingent, yet at the length appears to be so disposed and ordered by a *Divine Hand*, that *God* is all that time, and in all those *Circumstances* leading his *Servants* by the hand, Hof. 11. 3. through many crooked ways and windings to a very happy and joyful event. What things seem to happen by Accident, or according to the Custom of the *Country* (as that those two *Couriers* offending the King, should be cast into the King's *Prison*, which was under *Ptolemy's* chief Charge, &c.) as to Men; yet as to *God* they fall out necessarily and unavoidably, as this did, that these two *Offenders* must be cast into the same *Prison* where *Joseph* was confined; which plainly demonstrates, that the *Providence* of *God* is predominant over all the *Potentates* of the *World*. *God* Ruleth all the *Matters* in *Rulers Palaces*, yea, even in the Courts of such *Kings* as are mere *Heathens*, and know not *God*; such an one was this *Pharaoh*, yet the *only one* *God* over-ruled both his *Couriers Offences*, his own indignation against them, his *Prophet's* *Revelations*, and the *Jailer's* *Actions* toward *Joseph*, &c. *God* so disposed of all, as these crooked things were made straight, Isa. 40. 4. and all had a direct tendency to *Joseph's* following high *Exaltation*: Therefore though things run cross (in *Cities* and *Country*) and may be cross still, yet let not your *Hearts* be troubled, John 14. 1. There is certainly an order in all that happeneth, John 16. 7. This may be our comfort, The *Lord* reigneth, Psal. 97. 1. This *Isle* may rejoice (among the rest) thereof, as all the *Righteous* are required to do, Psal. 32. 11. and 33. 1. We read of the *Fortunate Islands* of *Cyprus* call'd *Macaria*, a *Blessed Island*, because plenty of *Commodities* are found therein, but this our *Island* is more happy than they, having *God's Eye* upon it from the beginning of the year to the end thereof, Deut. 11. 11, 12. and wherein his Name is recorded, Eccl. 1. 24. yea, whereby *God* gets more glory (by so many *sinful* *Sinners* serving him instantly night and day, Acts 26. 7.) than

from other Lands, either *Islands*, or the whole *Continent*: *Christ* is Lord of all (both of the Church and of the World,) Acts 10. 36. and therefore will not suffer the Church to be wrong'd by the World. He doth whatsoever pleaseth him both in Heaven and Earth, Psal. 135. 6. and doth all things well, Mark 7. 37. these cross Contingencies in Chy. &c. are all well done, as done in the perfection of Wisdom. *Agostinus* writes to *Celsus* upon the view of the Enemies being uppermost, [*Gaudes quod Christus Dominus est, aliquot totum dispersissim; I re-joice in this, that all these Dispensations (which portend danger to the Church) are ordered and over-ruled by my Lord Christ, otherwise I had despaired.*]

The Third Remark is, All worldly Affairs are compared to wheels, Ezek. 1. 17, 18. and 10. 9. because of their motion and mutation. This the *Heavenly Poets* happily hammer'd at (though they could not hit right on the Head of the golden Nail of this Heavenly Truth) in their foolish Fable of *Fortune's Wheel*, yea, and *James* mentions the Wheel of Nature [*rotæ & colone*] Jam. 3. 6. and indeed the whole world is of a wheeling Nature, moveable and mutable. The four wheels represent the four quarters of the world, or the four Empires: All the Affairs whereof seem to run on wheels, and to be off (as to humane Apprehensions) observing no certain course or order, but seem turn'd upside down (as it were) in Promiscuous Administrations; so that one Kingdom or Quarter is uppermost at one time, and another at another. Thus Spain a while ago was for an Absolute Monarchy, and now France is for it; Thus Joseph is one while basely abused, and by and by most highly exalted, his Prison was miraculously turn'd into a Palace; how might he then cry with the Prophet's words [O wheel] Ezek. 10. 13. yea, all the time of Joseph's Humiliation. There was a wheel within a wheel, (as Ezek. 1. 16. and 10. 10.) though Joseph little understood it, or the intricate motion of it; yet the unseen turning of this inward wheel had a direct tendency to his Exaltation. This [Galgal] or rolling world like a wheel yet obeys the Commands of the Son of God (who is the Man clothed in Linen as the Church's High-Priest) in all its rollings and revolutions, Christ stands between or beside the four wheels, at his Father's Command, Ezek. 9. 2. and 10. 2, 6. and though the bands of those Angels (whose Ministry the Lord useth in ordering the Disorders of the World) be said to be under their wings, Ezek. 1. 8. and 10. 8. to denote their invisible operations as to humane Eyes, yet Christ's hand is always upon the wheel, whereby he guides and governs all the motions thereof, as he is their Master and their Master. Now, if we consider the great wheel (not of Fortune, but) of Providence (which follow in motion, as all great wheels are, and we should not quarrel that it moves not so fast as we would have it) is full of Eyes (instead of Carr-Nails) Ezek. 1. 18. and 10. 12. so cannot mistake its way or work, as God (who over-rueth all to his own Glory) bids Sam. vii. All Eyes (so his Providence is full of Eyes) and (like a well-drawn Picture which vieweth all in the Room) inspects every individual in that great Room or House of the Universe, 2 Tim. 2. 20. and did inspect Joseph, both in the Prison and in the Palace, and in all other places; and certainly there was a wheel within a wheel, (as Ezek. 1. 16. and 10. 10.) that insensibly whirled about poor Joseph, and though in this its Motion seems like to that of the *Worm-man*, who looks one way and rows another, yet always it goeth to the place whither the Lord hath led, Ezek. 10. 11. God guideth the whole Chariot of Time by an Universal, and equal Inspiration: The Head of him that sat upon the Throne directeth all giving either *Stands* or *Movings* to All, Ezek. 1. 12, 20, 21. All are but his Servants, Psal. 119. 91. and mean in his hand to serve his Providence, whoever is the Instrument of Providence (as all are) yet God is ever the principal Agent: (the Kings bow in his hand it turn it as he pleaseth, Prov. 21. 1. as he did Pharaoh's to Joseph, working all things according to the counsel of his own will; Eph. 1. 11. Though there be Diversities of Operations, (some Pro and some Con) yet 'tis the same God, who worketh all in all, 1 Cor. 12. 6. and Col. 3. 11. All Animals and Inanimates do but fulfil God's Word and Will, Psal. 148. 8. whether in their *Stands*, or in their *Movings*, either for or against his Church; though oftentimes God's Way is both in the Day and in the Dark, and his Work so perplex'd and intricate, that the wisest men know not what to make of them, when as a loss, so as neither to *fall Bottom* nor *see Shore*: Thus wonderfully did the wheel of Providence whirl about with Joseph, raising him up first out of the *Dirty Pit*, wherein he might have been famish'd, then out of the *Dirty Prison*, wherein he might have perish'd; (beside himself) out of his low Estate, both in the *Princess-Marshal* and in the *Chief Jester's* House, this great wheel gave him) to the very highest Honour in King Pharaoh's Court and Kingdom; oh what a marvellous Metamorphosis, and not much less than a Miracle was this, that to this a Prologue should have such a joyful Catastrophe, and so sweet an Epilogue: whereby God gave him a gracious Performance of his own Divine Promise, in making him the Head, and not the Tail, Deut. 28. 13. and were we but right Josephs, God would do no less for us; but alas, we are made the Tail and, not the Head, v. 44. because of our Disobedience: Thus it was with Ephraim, Hos. 13. 1.

388 *The History and Mystery of Joseph's Exaltation.* Chap. 14.

The Fourth Remark is, such an over-ruling Providence of God attended Joseph, that those very means, which let in upon him his State of Humiliation, were improved thereby to hand him into his State of Exaltation: Thus God can by the same means, whereby we were cast down, raise us up; let us leave it with the Lord, 'tis not good to search too deep into God's Secrets, Deut. 29. 29. As the Declaring of his own two Dreams to his envious Brethren, brought him into all this Misery; so the Interpreting of the Butler and Baker's two Dreams to them, proved in due time a great means for his full Delivery at his Age of 28, and two years after, the Expounding of Pharaoh's two Dreams to him; became not only the Effectual means of his Actual full Delivery, but was the very step and stirrup whereby he did climb up into his lasting full Advancement, Gen. 40. 13, 17. and 41. 1. 25, 46, &c.

The Fifth Remark is also, God gave to Joseph for his 13 years Affliction in his Service and Imprisonment, full fourscore years Liberty, Prosperity and Honour; God is a liberal Pay-master, and his Retributions to his Servants (for all their Sorrows and Sufferings) are more than bountiful as to Joseph his Servant here, whom God both Inlarged and Advanced by Dreams, as before he had been so low abased by them, as at last to be thrust down into a Dungeon: but behold, his God lets down a Ladder of Love to him (as he had done to his Father Jacob, Gen. 28. 12.) to lift him up out of his low Condition, a Ladder of many Rounds, every ascending Step exactly answering those of his descending, in this Ladder of Promotion. As,

1. For his Servitude and Slavery he hath given him a Ring, an *Ensien of Liberty*, an Ornament of Honour, and a Badge of Authority, Gen. 41. 42. It being his Signet or Sealing-Ring, wherewith he was invested with power (as well as honour) to Seal with Royal Authority what Commands or Decrees he pleased for the People's observance; see *Esth.* 3. 10. and 8. 2. and *Luk.* 15. 22.

2. For his *Course kind of Cloathing* suitable to his servile and slavish Condition, yea, for his Mourning Prison-Garments, Pharaoh gave him a Sute of Silk, or very fine Linnen, Cotton, or Bombazeze, such as Princes wore, so he was ranked among his highest Courtiers.

3. For the Iron fetters upon his feet, *Psal.* 105. 18. He hath a Chain of Gold about his Neck, that he might not seem Inferiour to any Prince in the Kingdom.

4. For his being fixed in a fast and firm Prison and Dungeon (he could not stir his feet out of the Stocks) Pharaoh gives him a magnificent Chariot, whereinto he set his feet, to go abroad (at his pleasure) with Honour, yea, the second Chariot of the Kingdom, Gen. 41. 43. which was one of the Royal Chariots, as 2 *Chron.* 35. 24. wherein to Ride as a Vice-Roy raised above all the other Princes, as Merdecas was mounted upon the King's Horse, *Esth.* 6. 8. so was Joseph in the King's Chariot, and is made the Second man in the Kingdom, for Interpreting Pharaoh's Dreams, whereas Daniel was but made the Third man, for Reading the writing upon the wall, *Dan.* 5. 29.

5. For all his opprobrious Reproaches and contumelious Disgraces, that both his barbarous Brethren, and his lewd Mistresses loaded him with, he hath now (in their stead) the King's Herald to Proclaim before him, [*Abrech*] Tender-Father, or Father of the King (for as [*Ab*] Hebr. is Father, so [*Rech*] in Syriack is King, from whence the Latin [*Rex*] is derived) or, Ob-stou-Blessed one (as it comes of Barak to Bless) whom God hath made a Father to Pharaoh and all the People, Gen. 45. 8. and while they thus Blessed him (who had been sufficiently cursed) they bowed the knee to express their Reverence to him who was young in Years, yet old in Wisdom [*נעוריו-ישים*] an old young man.

6. For his being separated from his Brethren, Gen. 49. 26. He was received into the Royal Society of the Right Honourable the King's Privy-Councillors, and was constituted a Chairman at the Council-Table, which, though Moses doth not express, yet David intimateth in *Psal.* 105. 21, 22. All the very Privy-Councillors, as well as the Private People, were bound (possibly by Oath) to obey him in all things, and, as out of the Chair, he magisterially taught these Senators Wisdom. Thus the Hebrew Reading runs [He bound the Princes to his Soul (or according to his Will) and made wise his Elders.] teaching them not only Civil and Moral, but also Divine Wisdom; for which Cause God sent Joseph (saith he) into Egypt; that some sound of the Redemption of fallen Mankind might be heard in that Kingdom, at that time the most flourishing in the World: Neither is Moses altogether silent herein, for he calls him a Master of Wisdom, or Father to Pharaoh, Gen. 45. 8. much more to his Councillors, and he says, that no hand or foot shall move (so wit, in Affairs of State at Home, or (in foreign Embassies) abroad) without Joseph's order, he was the King's Plenipotentiary, Gen. 41. 44.

7. For his being scorned at by that scornful title of Dreamer, Captain-Dreamer, Hebr. or this Architect of Dreams, Gen. 37. 19. and Rogue &c. by Potiphar and his Brethren, &c. behold, now he hath an High name of Honour and Office put upon him; that is, [*Zaphnath Paaneah*] Gen. 41. 45. which signifies in the Egyptian Tongue [a Revealer of Secrets] for his foreshewing

foretelling the seven years of *Plenty*, and the seven years of *Famine*, for [the Saviour of the World] for his *living many Lands* from being Famish'd, by storing up Provision before the *Famine* came: Wherein he became a most eminent Type of *Christ*, who is so indeed.

8. For his *solitary Life* he had led a long time; both as a *Servant* and as a *Prisoner*; God gave him in *Honourable Marriage*, the *Daughter* of *Potiphar* Prince of *On*; for so *Cohen* signifies; *Exod.* 18. 1. and *David's Sons* are called *cohenim*; *2 Sam.* 8. 18. *Chief Rulers*; they were *Princes*, but not *Priests*: And though *Joseph* was in this strange country constrained to Marry an *Idolater*; (because he could not take a *Wife* out of his *Fathers Kindred*) as *Jacob* did the *Daughter* of *Laban* an *Idolater* in *Syria*; and *Moses* a *Midianitish Woman*; Yet the *Daughter* of a *Civil Prince* (though *Idolatrous*) was a fitter Match for this *Religious Man*, than one of a *Superstitious Priest*, who was a *Master* of *Idolatrous Mysteries*; this *Joseph's Conscience* could not dispense with, unless he had in this (as he had in other things) some special direction from God. However, 'tis beyond doubt, *Joseph* instructed her in the true Religion, &c.

9. And that *Joseph* might have a full accumulation of comforts, proportionable to the time of his Troubles; for thirteen or fourteen years of his state of Humiliation (whereof about three years he lay in Prison) God gave him *Four score years* of his *Honourable Principality*: For he was going on seventeen when he was sold; *Gen.* 37. 2. and he was thirty compleat, when he stood before *Pharaoh*; *Gen.* 41. 46. about nine years after, he received his Father into *Egypt*, after which he lived in Honour seventy one years, and Died at an hundred and ten years old; *Gen.* 50. 26. This may comfort Gods suffering Servants, and cheer up their Hearts, that though for a season they suffer hard things under the prevailing power of ungodly Persecutors, yet may they be assured, that (if they suffer not as evil doers; *1 Pet.* 4. 15.) God will plead their cause, do them Justice, and make them full amends for all their injuries as he did to *Joseph*; and if he do it not (as to him) here, be sure it shall be done hereafter: Here was the second thing, to wit, the Providential Performance and Accomplishment of *Joseph's Deliverance*.

This brings in the Third General Head, to wit, *Joseph's Exercise* in this his Highest State of Exaltation; and the second sort of sore Archers; whereby he had, 1. A Passive Exercise; and secondly, His Active Exercise or Employ in his Exalted Estate, which was to lay up the fifth part of the seven Plentiful years, against the seven years of Famine: In performance of which Office he discharg'd his Duty, 1. In his Fidelity to *Pharaoh*, keeping Him and his People from being Famish'd. 2. In his Filial respects to his Father; 1. By sending Corn twice to him; *Gen.* 42. & 43. & 44. & 45. 2. By sending for him and all his into *Egypt*. 3. By placing them in *Goshen*.

Section the Ninth.

By this time the Devil (who pyles his time; *Rev.* 12. 12.) thought it now high time to call out his Artillery-Company (his Archers all) to shoot at this High mark with their Forked and Poisoned Arrows: This was fit matter for foul Malice in that envious one, that even in one hour (he savily beheld) *Joseph's Iron Fetters* changed into a Chain of Gold; his filthy Rags into fine Robes; his straining stocks into a stately Chariot; his Dark and Nasty Dungeon; into a Splendid and Glorious Palace, yea *Potiphar's Slave and Captive* (*Satan* saw) was now become his Old Masters Lord and Master, and the rattling Noise of his Fetters (which could not but be irksome to *Joseph's Ears*, but delightful to the Devils) was turned into the Honourable Trumpeting forth of [Abrech] or [Bow the Knee] before him, as he Rode in the Royal Chariot, up and down the Kingdom, to gather in the Corn of the seven years of plenty: When God had lifted up *Joseph* from a contrary Evil (as he commonly doth) to a Good just contrary to that Evil, (as of a Servant and Prisoner, he was made a Prince and Ruler) *Nazianzen* noteth well, that *Joseph* was more afraid of *Satan's Snares* in his Prosperity, than he was in his Adversity; Then (I say) the Devil envied him, and Muster'd up the Men of his House (as his Took, the Lewd Lady had Muster'd up the Men of her House; *Gen.* 39. 14. to make them suborn'd Witnesses again *Joseph*) even his Slaves and Vassals, the Children of Disobedience; *Eph.* 2. 2. Those He employed as his Arch-Archers to shoot sore at *Joseph*, who was now become a fair Butt to shoot at, The Devil had already shot *Joseph* down successfully three times from his Preferment.

1. When he was his Fathers White-boy, and prefer'd before all his Brethren in his Fathers House, then *Satan* got him sold into *Egypt* for a Slave, by his Brutish Brethren.

2. When he was prefer'd to be Lord High Steward in Prince *Potiphar's* Palace, then the Devil sets on a *Delilah*, to tickle him on the Right side, and to tie him with the Green Withes of Youthful Pleasures, and when this would not do, then he by her subornation got him cast into the Traitors Prison, sed pari successu; the Devil lost his Labour in this also.

3. When *Joseph* had found favour (through Gods Presence with him there) in the Eyes of the Prince-Jayler, so that he was again prefer'd by him as a Lord-Steward over all his Pri-

soners, yea over the *Prince Butler*, and the *Prince Baker* (whose Dreams He rightly Interpreted) yet the Devil prevail'd to get Joseph still detain'd in Prison, for two full years longer, Gen. 40. 1. He undoubtedly ordering that *Courtier* (the *Butler*) to forget Joseph so long, Gen. 39. 23. and 40. 9, 10, 11, 12, 13. so that this Poor Man was kept Prisoner about three years, for Joseph had lain long there, and was made Steward of the Prison, before the *Butler* and the *Baker* were brought thither. This must be the Devils Design to drive Joseph into Despair, who had hoped, by the Mediation of the *Restored Butler*, to be immediately deliver'd, but being detain'd two years longer after this Hope, it could not but be a very grievous Temptation to him, causing him to cry out, *There is no Hope*, Jer. 2. 25. because of this long delay; no doubt but the Devil had an Hand in all this, that this *Butler*, while he fill'd Wine in Bowls for his Master, and drank Wine in Bowls himself for two years together, yet all this time remember'd not the affliction of Joseph, as the Prophet expressly saith, Amos 6. 6. but the Great God (who is the God of all Spirits) had sent a Dream into Pharaoh's Spirit, which none of the Devils Magicians could Interpret at the end of the two years, the Devil is thereby baffl'd, Joseph must be deliver'd, must Interpret, and for that Advanced to be Lord of the Land. I am afraid we have too many such *Butlers* advanced Courtiers, who all forget poor Joseph, and never Request Pharaoh for his Favour and Freedom: Yet though they do, God will remember his Joseph's, and may pull those Forgetters of him by the Ears in due time, as he did the *Butler*, Gen. 41. 9. to Release and Advance Joseph. Now when *Satan* had so successfully shor Joseph down (as he thought) these three times, (Oh how slippery then are all Worldly Promotions, some Exemplifications we have in our time, &c.) as is aforesaid, (thought his Bow abode still in strength) and saw Joseph made (or to be made) the second Man in the Land, then (in all probability) he bestir'd himself against him: Though Moses doth not mention expressly the particulars hereof, yet gives he some such hints, from whence it may be rationally inferred. As the Devil had assaulted Joseph upon the Left Hand, before in his State of Humiliation, so now He sets upon him on the Right Hand, as to his State of Exaltation, designing either to prevent it beforehand, or to procure his downfall after.

In order hereunto, His first *Archer* must be the malicious Magicians, who could not chuse but much malign Joseph for Interpreting Pharaoh's Dreams, which they could not do, Gen. 41. 8, 15. from this short Relation (Moses mentioneth) 'tis no improbable deduction to say, that these [*Chartummin*, Hebr.] the *Wise-men* and *Wizards* of Egypt must withstand this Holy Hebrew young Man, seeing they were of the same sort of Sorcerers (so called, Exod. 7. 11.) as *James* and *Jambres* were, which blessed Paul expressly declareth (though Moses nameth them not) did withstand the Hebrew Moses that Man of God, 2 Tim. 3. 8. The Names of these two, we may suppose the Apostle had out of the Jewish Records, as we have these Inferences, yet more clearly even from Moses's own Intimations, for he expresseth, that none of those Magicians could Interpret them, ver. 8. and that Pharaoh by an Ingenuous Confession, did plainly shame the Devil in accusing him of Ignorance and Inability in Teaching his Imps and Instruments no better his Art of Divination, ver. 15. Thus he saith to Joseph, [None of my Magicians are able to interpret my two Dreams, but I understand thou art able, &c.] This could not but grate and grind the Gizzards of those Diabolical Artists, to see their Black Art and gainful Craft so palpably disgraced and decry'd (as after in the case of the Silver-Smiths, Acts 19. 27, 28.) This must much enrage them, as likely to be greatly damnified hereby, seeing they had hitherto (as it were) the Sole Patent and Monopoly of selling the Interpretation of Dreams: It may well be wondred at, that those Wizards gave to Pharaoh no Interpretation, seeing it was such an easie matter seemingly to have seen plenty in the fat Kine and full Ears, as also penury in the lean Kine and thin Ears, &c. but God made them mute, and they could say nothing: Some Rabbins do indeed affirm, that they did say something, As that he should Beget seven Daughters, and Bury seven Sons, or that he should Subdue seven Kingdoms, and seven other should Rebel, &c. but though the Dreams (in themselves) afforded them both ground and scope enough to make thence some probable Conjectures, beside those Jewish Fables aforesaid, yet 'tis most probable, they at this time stood stupified and astonish'd, for God had smitten them with the Spirit of Dizziness, like Giddy and Intoxicated Men, who had lost their Tongues; however they could say nothing to Pharaoh's satisfaction, so were compell'd at last to confess their own Ignorance and Inability to Interpret them: Thus saith the Prophet, Where are thy Wise Men? Oh Egypt! They are all Fools, (he saith twice,) Isa. 19. 11, 12, 13. wisful Fools. These Magicians fall far short of those in Daniel's day, for they (in Dan. 2. 2, 4.) say to the King, Tell thy Servants the Dream, and we will shew the Interpretation of it, but these in Joseph's day could neither tell the Dream, till Pharaoh told it them, nor the Interpretation of it, till they heard (to their great Heart Grief) by this Hebrew Joseph. This was enough to make these Magicians

Mad with Malice against Joseph, when they saw themselves confounded, and even out-vyed and over-done in their own Art of Divination; and that by a contemptible young Man, one that was an Hebrew (abominable to the Egyptians) yea, by a Slave and Prisoner; all these must needs be great Aggravations: For though these Wizzards might possibly be Favour'd with Pharaoh and his People, for their former probable and notable Conjectures and Divinations they had oft made upon Dreams, and by the Devils Sagacity (assisting them) had foretold future things, which God permitted for the hardening of those Infidels Hearts; yet these same Dreams of Pharaoh were not natural and ordinary: (such as came within the Compass of Idols, or the Devils (their Masters) Cognizance) but they were inspired into Pharaoh's Mind by a Divine Hand, and therefore they were above theirs, and the Devils reach to have skill in them, they could not be Interpreted but by Divine Revelation: This Honour God detained from the Worlds Wizzards, and reserved it for his own Servant Joseph, that it might be as a Step and Stirrup to his further following Preferment: Those Wise Men of Egypt were as highly admitted in Joseph's time, as the Chaldeans were in Daniel's, and therefore King Pharaoh consulted them in the first place, as King Nebuchadnezzar did those, Dan. 2. 2. (and King Belshazzar also, Dan. 5. 7. in both which Instances (both of Joseph and of Daniel) a marvellous Providence is very Remarkable. As,

1st. In the latter, Daniel was not call'd in among the rest of the Chaldeans, Dan. 2. 14, 15. Though he was trained up in their Learning by the Kings Command, Dan. 1. 3. the Chaldeans conceal'd their Call to the King about his Dream from Daniel, both out of Envy, disdain, so young a Man as Daniel should be call'd to Counsel with such Grave Counsellors as they, highly esteem'd at Court for their long Experience, and likewise out of Covetousness, they only went in to the King, that they only (without Daniel) might receive the Royal Reward to themselves, wherein their Malice to Daniel was manifest, seeing they grudg'd him any part of the Reward (could they have catch'd it by Interpreting the Kings Dream) whereas they well knew both he and his Fellows, were like to have part of their punishment in case the Kings Demands could not be answered, ver. 13. yea, and they might fear also, that should they take Daniel along with them to the King at his Call, he might possibly obscure them all by his Wisdom, seeing the King had found him by discoursing with him, ver. 11. after him all the Magicians, Dan. 1. 19, 20. However here was the Holy Hand of God in all this, that Daniel must not be mingl'd with this Assembly of Mockers, the Magicians, the Servants of God with the Servants of the Devil, those Liar, Hypocrites: And as he must not be call'd together with them, so neither must he go to the King (who had him in high Estimation above them all, as above) before them, for had he been call'd first, the Magicians might have said, that they could have interpreted the Dream, if they had been call'd: Or had he gone along with them, and expounded the Dream, then would the Chaldeans have cavill'd, accounting it done by their Magick Graft, not by Divine Revelation, so their Folly had not been made manifest. So,

2^{dly}. In the former, it was with Joseph as it was with Daniel, the two Famous and Renowned Interpreters of Royal Dreams, both the Dreamers (the two Kings) and the two Interpreters of their Dreams were Divinely Inspired, and therefore the Wisdom of the Wise Men was destroyed by both, 1. Cor. 1. 19, 20. as in Daniel's case above, so here in Joseph's, upon a Fourth Account.

1. God order'd it thus in Respect of himself and his own Glory, lest that should be attributed to Idols and Devils, or to Humane Wisdom, which Joseph rightly ascribed to be the peculiar right of the Great God, Gen. 41. 16. (as Daniel did too, Dan. 2. 28.) and God hath shew'd to Pharaoh what he is about to do, ver. 25. God is no idle Spectator, or bare Beholder, no, nor the Sole Prognosticator of future things only, but he is the principal Doer and Disposer of all things also: Thus tender was he of Gods Glory.

2. God order'd it thus to put a Disgrace upon the Devil, to spoil him of his Glory which he had surreptitiously got among these blind Heathen; 'twas certainly a great shame to Satan, to see all his old Wizzards confounded by a young Hebrew; and he must owe Joseph an ill turn for it.

3. It was thus order'd also for Pharaoh's sake, not only that he might the more mind his Dreams, which all his Magicians found their over-march to explain, but also, that he might be brought off from ascribing Humane Affairs either to Fatal necessity with the Stoicks, or to Chance and Fortune with the Epicureans, and to shew him, that God was above the Devil, making Fools of his Sooth-sayers, Isa. 44. 25. and his Dreamers Mad, when the King saw them unable to Interpret about things to come, Isa. 41. 23.

But Fourthly, This Non-plus was put upon those Devils Imps the Sorcerers, for poor Joseph's sake two ways; First, That he might be freed from Prison by his being call'd to come thence

to Interpret the *Royal Dreams* to the King, as he had done the *Butler's* to him, which would not have been done, if the *Magicians* could have given the right meaning thereof to *Pharaoh's* Satisfaction: And Secondly, That *Joseph* might by interpreting them be admired of the King and his Council, as a famous Prophet of God, and ten times wiser than all his *Soothsayers* (as the King found *Daniel*, Dan. 1. 26.) of most prodigious parts through Divine Inspiration; neither would this have been done, had not those *Wizards* been first both consulted and confounded; for otherwise those *Wise men* might have cavill'd (like right *Cunning-men*, so called) that they could have given the same Interpretation, had their Answer been asked: In a word, God baffled the Devil here, and made his Diviners mad, as *Isa.* 44. 25. to be thus dazl'd, dull'd and disannul'd; This enrageth them against *Joseph* and no wonder if it be supposed they became Arch-Archers of the Devil's black Regiment (though *Moses* mention nothing of it) to shoot their envenom'd Arrows against *Joseph* in his state of Exaltation; especially considering how the *Caldeans* (Brethren to *Pharaoh's* Conjurers) conspired against *Daniel* and his three Companions: after they were promoted to great Honours, when with their joynt-Prayers, Dan. 2. 17. they had obtained an Interpretation of the King's Dream, *v.* 18. 19. Hereupon they laid a Snare for their lives; Compare Dan. 2. 48, 49. with 3. 1, 8. Tra-
ducing the King that he was turned Jew, for preferring these Jews. And to purge himself from this Slander, the King makes an Act of Uniformity, to bind all to one Religion, which indeed was the grossest Irreligion, the worshipping his Golden Image, a Trap set, only to catch *Daniel* and his Companions, Dan. 3. 1, 4, 8, 12. because the King had set them over his Affairs, as that was the grand Eye-sore which irked these spiteful Accusers, the *Caldeans*, and no doubt *Pharaoh's* preferring of *Joseph* must accordingly fret those *Magicians* against *Joseph*, yet God strengthened them all so, that all their bows abode in strength; God deliver'd *Daniel*, either by raising him up above their reach in the King's Favour, or by his Absence, through Sickness, or some publick Affairs in a remote place at that time, and his three Associates out of the fiery Furnace, Dan. 3. 28. and so God might deliver *Joseph* from these also. But the Second sort of Archers, that shot at *Joseph* in his Prosperity, were the Parasitical Courtiers & Counsellors. No doubt but the Devil plaid the same Game with *Joseph* here, that he did with *Daniel* afterwards; In both there was the like provocation, both being Interpreters of Kings Dreams, and both being raised to the like highest Honours by such their extraordinary Interpretations, yea, and both were Foreigners, both Hebrews, and therefore the more hated, especially when higher Advanced than the Native Nobles, in those Countries where they had their Advancement: *Darius* committed the Government of his whole Realm unto *Daniel*, Dan. 6. 3. and *Pharaoh* did the same to *Joseph*, Gen. 41. 40, 44. This laid the foundation of Envy in the Persian-Princes and Presidents against him, and never did Dogs watch more for a Bone, than they did for his Halting (as *David's* Adversaries did for his *Psal.* 38. 16, 17.) but such was the blameless Behaviour of *Daniel*, so square-dealing a man he was [*Homo quadratus*] that they could not find or fasten any Fault upon him, either for words or Deeds: Dan. 6. 4. He was so Faithful both to his King and to his God too, that those most Critical Observers could not (with all their Malice) meet with any colour of Accusation against him; however they might belye him, yet his life was a real Refutation of their Lies: Now when their Envy was disappointed with his Innocency, that they could no way fasten their Fangs upon him in the Matters of the King, they then lay a Design against his life in the Matters of his God, Dan. 6. 5, 6, &c. Religion (whereof he was both a strict observer in himself, and a stout preserver of it in others) was the only fault they could find in him, and the sole ground of their quarrel with him, and for this they got him cast into the Den of Lions, (where no doubt he pray'd hard his Father *David's* words [*Save me from the Lions mouth, so will I declare thy Name unto my Brethren*] *Psal.* 22. 21.) God heard this Prayer, and deliver'd him out of the Den, into which his Accusers were cast, for whom the Lions Mouths (before shut) gap'd wide open to Devour them: Let it not seem absurd to suppose that *Satan* manag'd the same Design against *Joseph*, as he did against *Daniel*, both being under the like Circumstances both Civil and Religious, &c. Though *Moses* mention nothing hereof, yet his Bow abode in strength (as *Daniel's* did) whatever Arrows these Court-Archers shot against him: *Profound Pareus* saith solidly [*Mille modis Diabolus per Magos & Politicos versus consilium Regis eludere promptus erat*] the Devil no doubt was ready enough to delude the Kings Counsel by those cursed Conjurers, the *Magicians*, and by those crafty Courtiers and Counsellors, all professed Politicians. *Moses* indeed mentioneth thus much, Gen. 41. 37, 38. that *Pharaoh* would resolve nothing without the Advice of his Council: He was not so Absolute as the Persian Monarchs were, who gave their Peers no freedom of Advice, nor as some Princes who are so self-willed, and so wedded to their own wills, that they will seldom ask Counsel, but never follow any they fancy not, how good soever in it self: But *Pharaoh* here did better,
for,

for, (we must suppose, saith *Pareus*) *Joseph* was commanded to withdraw when *Pharaoh* the King consulted with his *Privy-Council* about this *grand Affair*. These Transactions were private betwixt him and them; He ask'd them their Advice in it, and heard what they could say to it: The King first proposeth, saying, 'You see, we must have some most prudent *Providore* (*praefectus Annona*, as the old *Romans* named that Office) to prevent our perishing by the seven years Famine, a *Proctour of the Kingdom*, one who must be of Prodigious Parts and Prudence, but no man can be found in all my Realm so fitly and fully qualified as this *Joseph*, who hath out-done all my *Astrologers*, &c. Yea, even *Apollo's Oracle*, which though they may sometimes haply hit in their (but guessing) Conjectures at some *Maidens* to come, yet never any of them could prescribe (or so much as guess at) a *Kemedy*, as *Joseph* hath done, He hath Preached to us of *God*, of his Power, Providence and Goodness, &c. [Can we find such a man as this? &c.] v. 38. Therefore (he concludes his Argument) in my Opinion, this *None-such Joseph* must be the *Man*. But what say you? This Liberty of Speech being granted by the King to the Council, it cannot be question'd but that there were some opposites and ill-affected to *Joseph* among them, some *Archers*, who would let fly their *Arrows* (in their Replies and Rejoinders) against him: no doubt but some (especially the *Magi*) would Object, (1.) His Age; He is but a *Young-Man*. (2.) His Condition; He is but a *Prisoner*. And, (3.) his Nation; He is but a *bale Hebrew*, so will be an abomination to the *Egyptians* in any such high and honourable Employ: without all peradventure, the Devil wanted not his *envious Tools* at the *Council-Table* among those *Heathen Grandees* against *God's servant Joseph*, 'tis easie to Imagine how did the *choler* of those Courtiers (at least some of them) Boil in their Bodies to hear of a *Stranger* (but *Potiphar's Slave*) prefer'd above them all, who were not only *Natives*, but also *Nobly Descended*, and however notably train'd up to equip them (as they thought) for the Highest Honour and Office in State-Matters, wherein also they (being now *Old Councilors*, so far out-stripping any *Young-man* whatever) had given long proof and experiment of both their *Ability* and *Fidelity* to King *Pharaoh*: how intolerable it is for haughty Minds to become *Underlings* to an *Underling*: but beside, that which is worst of all, this *Underling* thus Advanced, will Destroy our own old Religion (wherein we have been bred, and our Fore-fathers before us) and Advance his new, and strange one: These, and such like, might be these *Archers Arrows* shot against *Joseph*, yet his bow abode in strength: *Solomon* saith, *Wrath is cruel, and Anger is outrageous* (or Hebr. *overflowing*, that is, will have its outbursts, and break out from the heart at the mouth, as in those Back-friends and Back-biters of *Joseph* it did) but who can stand before *Envy*? Prov. 27. 4. yet *Joseph* stood before it (as did *Daniel* after him) though it be far worse than *Wrath* or *Anger*, for *Envy* knows neither Banks, Bounds nor Bottom, it hath neither measure nor end: It could not come to pass without a mighty Miracle (saith *Pareus* here) that *Pharaoh* should prevail to prefer *Joseph* in despite of his prejudiced Princes, who were all at length constrained to consent when they (though ill affected) saw it was Insignificant to Dissent, especially considering they were All under undeniable Conviction; for they could not but Acknowledge with *Pharaoh*, that *Joseph* had such a *Spirit of God*, that is, such *Divine Sapience* and *Prudence* (suggested to him by *God's Spirit*) as was in none of them, and as could not be found in any other, yea such as far transcended all *Humane Capacity*; and therefore could not come from any hand but from *God* alone. They fall under this, comply with the King at last, and are willing to subject themselves even to an unknown *Young-man*, an *Hebrew Slave* or *Servant*: Hereupon *Joseph* was call'd in to the *Council-Table* again, the King extols him to the Skies as a *Divine Prophet*, and seeing *God* had made him the wisest of Mortal men (whom at first he took for no other than a *Cunning Soothsayer*, and Conjecturer of *Dreams*: Therefore makes him his Lord-Deputy and Chief Commissioner over all his Kingdom, Gen. 41. 37, 38, 39, 40, 41, 44. Thus *Joseph's bow abode in Strength* so far, as instead of being remanded back to Prison, he is most honourably released from it, and not only so, but (notwithstanding all contrary Cavils) he is raised up to be *Lord Paramount* of the whole Realm. The Remark is hence;

☞ This is one of *God's Methods* to fetch off his Servants, by convincing their Adversaries, that there is something in them wherein *God* hath made them singular, and whereby they do more than others, Matth. 5. 47. and Isa. 61. 9. Thus *God* fetch'd off his persecuted Apostles, Act. 4. 14, 16. The Healing of the Cripple was so convincing a Miracle (whereof the whole Country rang) that Malice it self was thrattled by its Evidence; They could neither deny it, nor know what to say against them for so good a work: They are constrain'd to confess (tis as squeezed out of their Consciences) that it was indeed a very notable Miracle, yet something they must do (to maintain their Credit) but they well knew not what, because however unjust they were, they must by no means seem to men to be so, wherefore for formalities sake

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394 *The History and Mystery of Joseph's Exaltation.* Chap. 14.

(to keep the people in Ignorance) they only cajole them with a few formal Threatnings, though their fingers even itched to be *Cudgelling them*, yet they could not with any face do so for fear of the people, v. 17. 18. 21. Thus their bow abode in strength, and God brought them off with flying colours. Thus also God brought Joseph off here, he (in despite of all opposition, even from the greatest Grandees in Pharaoh's Court) Enters upon his Commission, Ventures into his Royal Chariot, Rides through the Kingdom not like an Hebrew Slave, but as Lord of the whole Land: which when he came to do, no doubt, but many an evil eye the envious then cast upon him, and some evil Arrows the Devils Archers shot at him, especially when he undertook to teach those Senators (that proved Indocible and Refractory, as those, Psal. 2. 3.) the knowledge of Wisdom, and was constrain'd to be so severe to such, as to bind them in Prison (as himself had been) for their stubborn obstinacy, as David intimateth, Psal. 105. 20, 21, 22.

Joseph's Commission from the King run exceeding high, that no man (whether Prince or Peasant) shall lift up his hand or foot without Joseph's leave, Gen. 41. 44. and such as durst do otherwise. (whether Peers or People) he was Invested with Royal Authority to clap them up close Prisoners, Psal. 105. 21, 22. Now it need not be doubted, but there were some [*Indomiti Juvenci*] untamed Heifers, who would venture to transgress this Command of the King, especially if Seneca's Character of the Egyptians hold true, who saith, that they are naturally a proud peremptory People, exceeding apt to cast contempt, and contumely upon their Governours, were they never so upright and unblameable: and if the People were so obstinate by Nature to their own Native Governours, how much more would they be so when Strangers were set over them, as was Joseph here? and surely where the Commonality scorn'd to be compell'd to learn Wisdom from a strange Governour, the Peers and Princes would do it much more. This brings me to the last sort of Archers which shot fore at Joseph, to wit, The last of these Archers were the Common people; here Joseph might Name this last Artillery-Company Gad, (as Leah once did her Son, Gen. 30. 11.) Behold a whole Troop of Archers cometh. Against Leander (Commodus the Emperor's great Favourite) for detaining Corn from the common people, they rautiny'd, got his Head off, and set on a Pole, break the Store-houses, Stone the Captains and Soldiers, &c. without controversy Joseph had an hard Task to please the people, and to sweeten his Government to their critical Palates; It being a Rule,

Nentrum modo, mas modo vulgus.

A Mobile Multitude is call'd *bellua Multorum Caputum*, an unruly Beast, with many monstrous Heads, exceeding hard for the Rider to manage with never so strong a Bit and Bridle, 'tis a Thousand to one but he may catch a Fall, Joseph undoubtedly exerted his utmost of Wisdom (whereof God had given him much) to sit fast in the Saddle, especially when the People were pinched with Famine, and they came crying to Pharaoh, and he bid them Go to Joseph, what he saith to you, Do, Gen. 41. 55.

(NB. & Just so the Father saith to us when we cry to him, go to Jesus (I have Deputed him) what he saith to you, do) Joseph had something to do, when he was Deputed by Pharaoh to satisfy every Hungry Belly, (especially for seven years of Famine together) seeing, *venter non habet aures*, the Belly hath no Ears to hear satisfaction, 'tis not words, but deeds that fills or satisfies the Hungry Belly, Jam. 2. 15, 16. a fire of words will not warm such as are cold, neither will a mess of words fill such as are empty, Mouth-Mercy (where-with this age aboundeth) will not do, a little Handful of Deeds is better, than a great many such Mouth-fulls of empty words, which are good cheap and cost little but Breath: Though good Joseph gave this pinched People both good Words and good Deeds, yet we may easily suppose they would be unruly and disorderly, every one striving to be served before another out of Joseph's Store-houses: Such as were not served first, when Hunger prick'd them: (*ingens rerum necessitas, necessity is a dangerous Dart*) we may well imagine, would be the Devils Archers to let fly their Arrows at Joseph, especially, their Curses according to Solomon, he that withholdeth Corn, the People will Curse him, Prov. 11. 26. Though Joseph did not withhold Corn from them, but saved much People alive, Gen. 50. 20. both by laying it up for them, and laying it out on them, yet because they did not get it at their time, therefore they Cursed him. The Prophet saith (though in another case) he that putteth not into their Mouths, they even prepare War against him, Mic. 3. 5. that is, they Thunder against them, and throw their Fire-balls and Thunder-Bolts at them, and devising many evil devices against them, 'tis not unlikely, but that this Hunger starv'd rude-multitude spake of Stoning Joseph, as the People (when greatly distressed) did of Stoning David, 1 Sam. 30. 6. and 'tis a wonder, they did not break into Joseph's Store-houses, for Hunger (as we say) will break Stone Walls: and the

and other *sordid stuff*, that Brutes do devour, of *bad juice* to humane stomachs, as well as of *bad taste* to their Palates, (this is done in Famines, as both *Civil* and *Sacred History* holdeth forth, as 2. *Kim*. 6. 25. &c.) Thereby might they fall into a Phrenzy, which was the farther push'd on by the permanent power and lasting force of the *Famine*, besides the many *aggravations* they lay under to blow them up into this *Madness* against *Joseph*: As,

1. *Their loss of Meat*: *Famine* is such a merciless Tyrant, that it hath made even a *tender Mother*, to use her *Teeth* instead of her *Lips* to her own *Dear Child*, to *bite* it without *pity*, whom she used to *Kiss* with love, and instead of *giving it Suck*, to let out its *Blood*, Deut. 28. 57. Lam. 4. 10. yea sometimes it hath made *Men Eat the Flesh of their own Arms*, Isa. 9. 20. the People here lay under the lash of this fierce Tyrant, the *loss of Meat*.

2. *The loss of Money*, they come and complain to *Joseph*, *all our Money is exhausted and expended*; Gen. 47. 14, 15. Now *Money* bears the *Mastery* with most *Mortal Men*, and with some *Worldlings*, the loss of their *Wealth* hath cost them the loss of their *Wit*, they have run distracted upon it: *Misers* will as soon and as easily part with their *Blood*, as with their *Good*: yet here, *Meat* was better than *Money*, and therefore so they may have the *former*, they will part with the latter, but now all their stock is spent, they can purchase no more *Meat* for want of *Money*, they *Gaze upon one another*, as *Men* out of their *Wits*, Gen. 42. 1, what to do they know not, yet *sobering* better upon it, They come to *Joseph* with a

3. *Complaint*, who gave them *Meat* in exchange for their *Cattel*, This was their third loss; now they *soften* yet more as to words at least, saying, *we will not hide from my Lord*, Gen. 47. ver. 17, 18, &c.

NB. Alas all this time, they could not plead *Kindred*, they were *Aliens* to *Joseph*, and *be* to *them*; but our *Joseph*, our *Jesús* is not ashamed to call us *Brethren*, Heb. 2. 11. if we hide not our wants from him, he will supply us with food (much more than *Joseph* did these *Aliens*) even for *Soul* and *Body*: Then comes their

4. *Loss*, the loss of their *Lands*, in the second year, to wit, of the *extreme Famine*, which was the *sixth year*, thereof, for the fifth year of it was the first year which brought them to such straits as they had no *Money* left, but bought bread with flesh, even the *Flesh* of their *Cattel*, and when no *Cattel* were left by the *fifth*, which was the first year of extremity, as is express'd Gen. 45. 11. they come to him at the beginning of the sixth year, (call'd here the second of cruel hardship) and sell their *Lands* to *Pharaoh* for *Bread*, and then

5. *Their Bodies*, themselves as *Slaves*, Gen. 47. ver. 18, 19, 20, 23, 25. It may not therefore seem absurd to suppose that this *Hunger-starv'd* people were sometimes *enraged* at *Joseph* (according to the genuine signification of the Hebrew word [*Vatelab*] to be mad or transported into phrenetic and furious Fits) and to be reckon'd as the last sort of those *Arch-Archers* which let fly their *Arrows* (at least words of *Reproach*) against *Joseph*: We say, *Losers may have leave to talk*, and greater losers than these (who lost their *Meat*, *Money*, *Cattel*, *Lands* and *Liberties*) cannot well be: To want *Corn*, *Coin* and *Cattel*, must needs pinch them much; but when *Joseph* will have their *Lands* and *Liberties* too, destroy their *property* in their *Antient Patrimony* (by removing them into *Rented Farms*, ver. 20, 21.) and so set up *Imperium Despoticum*, an *Absolute Monarchy*, the *Property* of their *Lands* must be altered, and they must all turn *Tenants* and *Farmers* to *Pharaoh*; whereas time out of mind, they and their *Progenitors* had been true *Proprietors* and *right Owners* of those *Antient Possessions*, yet now had made no new forfeiture of them, they knew of no *Præmunire* in their case; therefore may it seem strange, that this many-headed Multitude (so pinched with penury, &c.) should not part with those *five near, dear and precious things* (especially the *two last*) rather with *great passion* than *patience*, when of *Free Subjects*, they must now be made the *Kings Slaves* and *Vassals*, all the *Free-born people* must hereby become the *Princes Peasants*: *Solomon* saith, that *oppression makes wise-men mad*, Eccles. 7. 7. which he sets off with a [*surely*] and he further saith, that therefore *Oppressing Princes* are no better than *Fools void of understanding*, Prov. 28. 15, 16. they are out of their wits themselves, for driving their *poor people* out of their wits by exhausting their *All* from them, and utterly undoing them. Though they think they deal wisely (as another *Pharaoh* did, Exod. 1. 10,) yet these *Lion-Rampants* do foolishly in intruding their *Subjects*, for they usually come to untimely *Ends*, as most of the *Cæsars* (till *Constantine*) did. If *Oppression makes Wise-men*, much more these *half-famish'd-men Mad*: 'Tis a wonder (saith *Rivetus*) that the *Mad multitude* (being made *Mad* by the *Famines*. *Extremity*) did not meet *Tumultuously*, make a *Mutiny*, and (having now lost their *Minds* as well as their *Means*) by force break ope the *Barns*, so plunder all the *Store-houses* in every *City* where the *Corn* was kept: Thus *Junius* and *Piscator* (in concurrence with *Rivet*) Interpret [*Vatelab*] to signify, that the *Egyptians* made *Tumults*, the

Famine

Famine bereaving them of their wits. Assuredly, they could never give up their *Liberty* and *Property*, had not *stark hunger* (as the Proverb runs) *drove the Wolf out of the Wood*: All a *Man bath will be give for his Life*, Job 2. 4. There the Father of Lies did speak a great Truth; what would their *Lands* and *Liberties* signifie, should they lose their *Lives* by the *Famine* which is an *Irresistible Tyrant*? but so is not *Oppression*, in which case *Liberty* is oft preferred above *Life*, and Men (especially *Free-born*) will chuse to lose the latter rather than the former. *Philo-Judeus* tells of an *Heathen-people*, who in their Wars used only this Expression, [*estote viri, libertas agit*] quit your selves brave Soldiers, rather lose your *Lives* than your *Liberties*, for that is the Cause you now Fight for, 'tis for *sweet Liberty*, our *Native* and *Birth-right Liberty*: And *Daniel* (in his *History of England*) declareth, that there was a contention held very hot in this our Land, between *Prince* and *People*, for full fourscore years together about *Liberty* and *Property*, which ceased not until the *Grand Charter* was granted, the whole and sole design whereof was wisely contrived to keep the *Ream* right, even and equal (without tilting on either side) between *Soveraignty* and *Subjection*: And to end that long Controversie, this *Magna Charta* (so called) was happily gained in the Maturity of a Judicious Prince, *Edward the first*, who frankly granted, and fully ratified it to the *Peoples Satisfaction*. And if any violence (for breaking into *Joseph's Store-houses*) was not acted by the *people of Egypt*, when they came under those sad Circumstances (every one of the *five* being sadder than the other that went before it) it may,

1. Be ascribed to *Joseph's prudence* (as to a *secondary cause* of that effect) for 'tis probable (saith *Rivet*) that *Joseph* wisely laid up his Corn in strong Towers or Castles which were not easily broke into; and 'tis certain (as Recorded in Scripture) that he removed the people from one end of the Land to the other, ver. 21. not only to alter the Property of their Possessions from themselves to *Pharaoh* the present Purchaser of them, but also it was his prudence and policy that by this change of Habitations they might be separated from their Brethren (as he himself had been, Gen. 49. 26.) from their Kindred and all their Acquaintance; hereby they were rendered altogether incapable to move Sedition against the Government; to which, *Thargum Jerusalem* addeth a third Reason hereof, that the *Egyptians* should not deride *Joseph's Brethren* for being Strangers among them, seeing this Translation made themselves Strangers to their own Relations and former Companions; yea, and brought them into Bondage under *Pharaoh*, according to the Curse, Gen. 9. 25. they also being a part of *Cham's* Posterity; Gen. 10. 6. Psal. 105. 23. when both their Persons and Possessions were translated into *Pharaoh's power*.

But the great Question is, Whether *Joseph* be justifiable in thus provoking a poor pinched and half-pined people: He seems to have put off all Bowels of Humanity, thus to take the advantage of their necessity, and that to the utmost Rigour, both to the Ingrossing of all their Goods, and to the Inthralling of all their Persons, contrary (as to appearance) to all the common Rules both of *Charity* and *Justice*.

Answer 1. Our Lord expressly forbids to judge according to Appearance, but commands to judge Righteous Judgment, John 7. 24. It need not be doubted, but those Blind Egyptians were precipitant enough in their judging and censuring godly *Joseph*, whose Office it was to teach them, as well as their Senators wisdom, Psal. 105. 22. that he might both learn them the worship of the true God, and unlearn them the worship of their false Gods: This was enough to prejudice them against him. *Tully* (a Man of great Knowledge as well as Eloquence) could say, [*Me à Religione, quam à majoribus traditam accepi, nulla unquam suadebit oratio*,] all the World shall never persuade me to relinquish that Religion, which I received by Tradition from my Fore-fathers, though it was but a Rotten Romish Idolatrous Religion: How much more might these silly Souls say so? and therefore they must have a prejudicate opinion of all that he said and did, especially, if (as some say) that he pres'd upon this people the Doctrine and Practice of Circumcision: Though this smells like a Jewish Fable, and was not done to their provocation, yet was there enough done in all these premised passages to provoke them into rage (as before) notwithstanding all his prudence, and therefore, that no mischief follow'd (flowing from those that were too apt to judge according to appearance, &c.) must be Attributed more to Gods Power and Providence than to *Joseph's Prudence* and Policy. No doubt but those poor people of Egypt would not only reprehend what they could not comprehend, as to the Reason of *Joseph's* Actings in his high Office, but would also Rage at them, (so Gen. 41. 13. as before, importeth) yet 'tis the mighty work of the Almighty's Power and Providence to restrain that rage of Man which will not turn to the praise of God, Psal. 76. 10. As the Huntsman ordereth the rage of the Hunting Dog to his own pleasure, restraining it at his will by a slip or string in his Hand; so the Great God hath his Hunters (or Hunting Dogs) that Hunt Gods *Joseph's* from Mountain to Hill, and from Hill to Mountain. Jer.

398 *The History and Mystery of Joseph's Exaltation.* Chap. 14.

¹⁶ 16. even mighty Hunters, such as Nimrod was, Gen. 10. 8, 9. *Caldeans, Babylonians, or Roman-Babel-Builders*, that have Hunted Gods people out of their Meeting-places in our Day, yet are they all but as *Gods Dogs* in a String, who *restrains* them at his pleasure, and orders their rage for his Honour; the Hebrew word for *restrain* there, signifies to curb and to keep within Compass, the Greek Septuag. reads it *ἐπιτάξας αὐτὸν*, *It shall keep Holy Day to thee*, that is, *cease from working as upon an Holy or Resting-day*, as to outward Objects, how restless soever it be within: It is the Great God (who is girded with prevailing power, as the Hebrew [Gibber] signifies, Psal. 65. 6. that girds in all extravagant Rage as within a Girdle, yea, God hath a Girdle for that most unruly Element the wide Ocean (and that must be both a wide and a strong Girdle indeed) ver. 7. He hath the raging Sea (it self) fast in his swaddling Bands, Job 38. 9. 'Tis but as a weak Babe. (when most outrageous) in the Hands of the mighty God, who orders it at his pleasure, turning it this way and that way (in its Fluxes and Refluxes) as easily as the Nurse doth the swadd'd Infant when he listeth: Yea, God hath a Girdle for the Mightiest Monarchs, girding their Loins with a Girdle, Job 12. 18, 19. (with a Rope, reads the vulgar) wherewith he restrains them, laying Affliction upon their Loins, (Psal. 66. 11.) and removing such as seem unmoveable, pouring contempt upon them, Job 12. 21. Dan. 2. 21. and 4. 30, &c. So God hath a Girdle for the Tumults of the people, (as well as for the Pride and Usurpations of Princes) which are oft as outrageous as the raging Sea, foaming out Mire and Dirt, yet God stills them, and makes (as at his beck and beck) a sweet calm at his pleasure: All Masterless Men, yea, and spiteful Devils (who would lay Sion level) God muzzles their Mouths, and Manacles their Hands from harming his Joseph's: Man indeed may stir up strife, but God alone can stint it with Bounds.

Answer the second, as to Joseph's vindication;

1. All Joseph did to this people (as above) was not only with their consent, but also at their request, as [Buy us and our Land for Bread,] Gen. 47. 18, 19. *Volenti non fit injuria.*

2. As his Actings were not injurious, so nor uncharitable, for it was Charity in him, to remit their Services, and retain only their Lands, when both were sold him.

3. He used Liberality in his Charity towards them, for whereas, he might have taken half or four parts of their Lands (when he restored them to their Liberties) and left them but the other half, or but one of five, yet he allow'd them four parts, and was contented to take but one part for Pharaoh, which was no more than was laid up in the years of plenty, Gen. 41. 34. whereas 'tis common in the Countrey to Lett Land to half-part for half the profit.

4. The Corn, which Joseph sold them was the Kings, bought with the Kings Money, and therefore was he bound in fidelity to the King to take a valuable consideration for it; the King was no way oblig'd to give his Corn gratis to them, seeing they had the same liberty that Pharaoh had, to buy in and lay up Stores of it in the years of plenty, Joseph having foretold them of the approaching Famine: Had he given them the Corn freely, he had been an unfaithful Steward to the King.

5. Though Joseph seem'd to make a Monopoly of all the Money, as well as Corn, [He gather'd up all the Money of the Land, Gen. 47. 14.] as he had done all the Corn, Gen. 41. 48, 49. yet did not convert either the Corn or the Money to his own private profit, as for the Corn he laid up in *Apothecae Regis*, the Kings Store-houses (so Junius reads, Gen. 41. 35.) under the Hand of Pharaoh, and not for his own particular use, and so the Money (Joseph gather'd up) he did not hoard in his own private Coffers, to enrich himself by his Office, but like a faithful Officer to Pharaoh, laid it all up in the Kings Exchequer, Gen. 47. 14. and so infinitely increased his Treasure: There be few such just Treasurers and Stewards now-a-days: Joseph was faithful to his King, because he feared his God, Gen. 42. 18. without which there can be no true faithfulness.

6. Whereas it seems harder in Joseph to take all the peoples Cattel (as it seem'd hard in him to take all their Money) seeing their Cattel was part of their Livelihood in affording them Milk, Work, &c. but seeing he neither used any wicked wiles to compass their Cattel, nor Acted any thing against the Laws of the Land, nor in any way of force Extorted them, it was done by a free and fair open Contract with the Owners, who now had as little to feed their Cattel with (because of the Famine) as to feed themselves. It was now become cruelty in their owners to keep them any longer, and it would be a courtesie and kindness in Joseph to keep them alive for common good, and what good could their Goods or Cattel do them if themselves should die for want of Corn, as doubtless many did die both by Famine and Plague (though Moses mention it not) for these two [λοιμός καὶ λιμός] are very rarely found asunder.

7. But

7. But it seems *hardest of all*, that Joseph will take their *Lands* and *Liberties* too, when both their *Coin* and their *Cattel* were gone from them, yet still all along here was a *lesser good* exchanged for a *greater*, and a *lesser loss* or *evil* still prevented a *worse*. Life is a *greater good*, and the loss of Life a *greater evil*, than *Coin*, *Cattel*, *Lands* or *Liberties*, or the loss of them, all: Jacob reckon'd thus; [*It is enough, Joseph is yet alive*]. Gen. 45. 28. that's a *Mercy* in the midst of *Misery*, he rejoiced more for his *Life* than for his *Honour*. *Why should the living Man complain?* Lam. 3. 39. So 'twas enough for this people, that Joseph preserv'd them *alive*, they perish'd not with many others, so could not complain of an *hard Bargain*: No doubt but their *Cattel* (as well as *Coin*) yes, their *Lands* and *Liberties* had a *due value* and price put upon them by mutual consent, and that Joseph gave them the full worth in *Corn* (according to the *Contract*) for them: And though some may say, Joseph might have been more *merciful* to the *poorer sort*; it must be considered, that Joseph was but a *Steward* for *Pharaoh*, not *Administering his own Goods*, but his *Masters*; now no Man must be liberal of that which is another Mans without the Owners Consent: Yea, the *Poor* and the *Rich*.

8. And Lastly, They did all universally acknowledge, that Joseph had been truly *liberal* as well as *merciful* to them: Inasmuch, that though, God was now punishing them for their *Riotous* and *Licentious Lives* in the years of *plenty*, by these years of *extream* and *starving* scarcity (teaching them hereby the worth of those Blessings by the want of them) yet Joseph had preserv'd them from perishing (as many others did) and had saved their *Lives* (which was far better than all they parted with to purchase them) yea, and their *Liberties* too, to become *Farmers* to *Pharaoh*, upon which account he restored their *Lands* and all their *instruments of Husbandry* (as *Ploughs*, *Carts*, &c.) they were so far from complaining, that they *thank'd him for his kindness*, Gen. 47. 25. Thus 'tis plain, it was not *Injustice* in Joseph, but his *Equity*, *Fidelity* and *pious Prudence*, whereby he saved both *King* and *Kingdom* *Alive*, &c.

NB. In this *History* of Joseph there is a manifold *Mystery*; 1. As he is a *Type of Christ*: 2. Of the *Church*. 3. Of a *Christian*. 1. As of *Christ*, something is said before, to which more is here to be added, as to both his states, of *Humiliation* and *Exaltation*: 1. In his *Humbled Estate* Joseph represents our dear *Jesus* thus; 1. As *Jacob* being solicitous for his *Sons* welfare, sent his dearest Joseph as his *Embassador* to bring him *Tidings* how it *far'd with them*, and *with their flocks*, Gen. 37. 13; 14. Thus God so loved the *World*, that he sent his only begotten Son, Joh. 3. 16. *Christ* was sent to the lost *Sheep of the House of Israel* (his *Brethren*) Mat. 15. 24. not so much to *know* as to *purchase* and *procure* their *Peace*, Luk. 19. 42.

2. As Joseph, so *Jesus* came unto his *own*, and his *own* received him not, Joh. 1. 11. when he came to seek and save that which was lost, Luk. 19. 10. yea and found them in *Dothan* too, in a state of *Defection* as before: They were so far from receiving this their *Physician* (who came to heal and help them) that they despis'd him, and call'd him *Blasphemer*, &c. as Joseph's *Brethren* call'd him *Dreamer*, Gen. 37. 19.

3. They conspir'd the *Death* of Joseph; So did the *Jews* against *Jesus*, *as sup'd*.

4. They strip Joseph, cast him into a *Pit*, when they had condemn'd him, Gen. 37. 23, 24. Thus they dealt with *Jesus*, Mat. 27. 28. casting him (when judg'd and strip'd) into an horrible *Pit of Misery*, Psal. 28. 1.

5. Both were sold as above, and,

6. Joseph When Sold, was hurried to *Potiphar*, and *Jesus* to the *High Priest*.

7. The *Jewish Synagogue* as base to *Jesus*, as *Potiphar's* wanton Wife to Joseph.

8. Joseph 'twixt *Butler* Saved and *Baker* Manged: So *Jesus* 'twixt two *Thieves*, one *Penitent*, the other *Impenitent*.

9. As Joseph at thirty, after three years was released, so *Jesus* about thirty, after three days was raised. Thus *Congruous* is the *Type* with the *Antitype* herein, but much more in the *Exalted State*, as Joseph's so *Jesus's* bow abode in strength, and as Joseph was raised, out of the *Dungeon*, seated at *Pharaoh's* Right Hand, saved *Egypt* and his *Brethren* from perishing: So *Jesus* was rais'd out of *Death's Dungeon*, seated at his *Fathers* Right Hand, and saves his *Church* and *Brethren* from utter *Destruction*. More particularly,

1. As Joseph was, so *Jesus* is the grand [*Zaphnath Paneach*] the *Revealer of Secrets*, Joh. 1. 18. and the *Saviour of the World*, Isa. 43. 11. Act. 4. 12.

2. As Joseph had fulness of all food laid up for the *Hungry*: So it pleaseth the *Father* that in our *Jesus* should all fulness dwell, Col. 1. 19.

3. As Joseph's full *Garners*, invited all *Lands* to come to him (the *Lord of the Land*) for supply, yea even his very *Brethren*, who had been so *Brutish* to him: So our *Jesus* his fulness invites all *Lands* to look unto him to be saved, Isa. 45. 22. He bath gifts even for the *Rebellious*, Psal. 68, 18. Act. 3. 20.

4. As

406 *The History and Mystery of Joseph's Exaltation.* Chap. 14.

4. As Joseph provided Storehouses for every City, that they needed not to Travail far, Gen. 41. 48. so Jesus lays up Food in every City: 'Tis our happiness that the Word (that Bread of Life) we have so nigh us, 'tis brought home to our Houses, God Rains down Manna at our Tent Doors, Rom. 10. 8. we need not say, *Who shall go up to Heaven to fetch it for us?* Neither is it beyond Sea, &c. Deut. 30. 13, 14. *Manna was Rained down Round about the Camp*, Exod. 16. 13. 'twas no more but their stepping out of their Tent Doors, and it lay ready there for them; yea Quails, as well as Manna, which came down in the Dew, as Christ (that Angels food) doth in the Ministry of the Word: Blessed be God we have yet neither a *Famine of Bread* (as those poor Egyptians then had) nor a *Famine of the Word*, we need not go from Sea to Sea, &c. to seek it, and yet not find it, as Amos 8. 11, 12. yet, though the Word be nigh us, our Joseph or Jesus his Store-Houses be in every City, and in every part in this City; some are so lazy, they will not stir to the Door to it, nay some are so wretched, that unless God would set up a Pulpit at a Play-House or Ale-House Door, they will not come to hear it.

5. As there was no pressing to Joseph, till plain Poverty and Penury most powerfully pinched them, Gen. 42. 1, 2. they were Hopeless and Helpless as to themselves, gazing upon one another, as at their Wits end, and not knowing whither to turn them: So till we be emptied of all the Dough of our own Righteousness we bring out of Egypt with us, Exod. 12. 34, 39. Then, and not till then do we hunger after the Heavenly Manna: 'Tis the pinched Soul that prizeth Christ: That Soul cries like one ready to perish by Famine, Give me Bread, give me Christ, or I die, I cannot live without him, I dare not die without him.

6. As Joseph, the Vice-Roy and Lord of the Land, having the Kings Privy-Seal, a Gold Chain and Royal Robes, did make himself strange, and spake roughly to his almost famish'd Brethren, when they came to him for Corn, Gen. 42. 7. Notwithstanding their bowing to him, ver. 6. (wherein they unwittingly accomplish'd his Propbetick Dreams, which those Mockers little thought ever to have done to that Dreamer) that he might bring them the sooner to a fight and sense of their sin; yet all along scattering Pledges of his favour to them, as filling their Sacks and restoring their Money, ver. 25, 28. This was all the Revenge he design'd against them for all their Roguery against him: He steals these two kindnesses upon them, notwithstanding all his strangeness and roughness toward them: Even so dealeth our Dear Jesus with his Brethren, though they come bowing before him: He hideth his love from Job, but it was from Increasement of love, to make him know his transgression and his sin, Job 13. 23, 24. and 19. 11. Job judged himself as hated of God, like an Enemy: All that Fire of wrath (which he complain'd of) was but to burn up his Corruptions only, and to sever the sin, which God hated, from the Son, whom God loved: Jesus was never nearer Mary Magdalen, than when she was bleared with Tears for his absence, John 20. 13, 16. and though he spake roughly to the Syrophenician Woman (calling her a Gentile-dog) yet had he a design of love upon her, Mat. 15. 25, 28. He (giving her the Key of his full Treasury) not only fills her Sack, but also restores (not her Money, but what was better) her Daughter. Our Jesus (the Fathers Vice-Roy, Lord of all, Acts 10. 36. having the Signet of the Everlasting Gospel, and being clothed with the Royal Robes of the Richest Righteousness) doth sometimes take state upon him, seems as a stranger, Jer. 14. 8, 9. and suffers the Children of Light to walk a while in Darkness, Isa. 50. 10. till they be duely, truly and thoroughly humbled, then doth he them good at the latter end, Deut. 8. 16.

7. As Joseph could no longer Refrain himself, than while his Brethren were brought low enough (upon the Rack of Conscience, Gen. 42. 21, 28, 35. and 43. 18. and 44. 13, 14, 26, 34.) but passionately proclaims, [I am Joseph your Brother] Gen. 45. 1, 3. No sooner had their Sin found them out, Numb. 32. 23. (their own Guilt made them timorous, and every strange occurrence affrighted them, making them mistake and mis-interpret Mercies for Mischiefs) but immediately they had Joseph's Steward comforting their distressed Consciences, saying, Peace be unto you, fear not, &c. Gen. 43. 20, 23. but bringing Benjamin with them, then they shall be cheered with the best of good Cheer; They were richly feasted, and made exceeding merry, v. 29, 30, 34. yet all this while they knew not that all this Kindness came from Joseph their Brother. This was an high point of Heavenly Wisdom in Joseph, who well knew, how Hypocrites will hang down their heads like a bulrush, Isa. 58. 5. while some Storm of Trouble lyes upon them; yet if fair-weather follow, they lift up their heads as bolt-upright as ever. Something they will do about Sin, but nothing, or not enough against Sin: Had Joseph presently entertained and embraced them as his Brethren, they would sooner have gloried in their wickedness than repented of it. They had now lain long in their Sin, and it was got into the very grain of them, yea, even Incorporated with them; therefore a little Repentance could not carry it out and off. Hereupon doth he (after all this Kindness) try another Trick, which

which brought them into a more grievous Agony, before he makes himself known to them: Gen. 44. 1, 10, 13. that (probably also) the Truth of their love to Benjamin might be tryed thereby: when Joseph's Cup was found in Benjamin's Sack, then they cry, [God hath found out our Iniquities]: v. 6. Recalling to mind (by this Divining Cup) their cruel Conspiracy against their Brother Joseph; as Gen. 42. 21, 22. and now thinking that God had met with them for it, and would pay them home in their own coyn; they had Sold him a Slave into Egypt, now All they (themselves) must be Slaves in Egypt.

Just so our dear Jesus dealeth with Sinners (whom he seeketh and saveth from their Sins) not saying at the first sight [I am Joseph your Brother, I am Jesus your Saviour] but like a Skilful Chirurgeon, he first useth Corrosives, and then Cordials; old fester'd and putrify'd Sores must have the peccant Humour drawn out, before it be heal'd up; *Peccata extrinsecus Radere & non Intrinsicus Eradicare, fictio est*, saith Bernard; The good Samaritan (who represents our Saviour, first poured in wine to search the wounds, and then oyl to supple them, Luk. 10. 33, 34. 'tis Christ's Method to apply first the sharpness of the Law, and then the sweetness of the Gospel; so we bring but our Benjamin (or best beloved Sin) to him. He pronounceth those Blessed, that first do mourn for Sin, even with a Funeral Mourning or Sorrow (as the word [μυρο] signifies) and then after are comforted, Matth. 5. 4. He therefore will have his Disciples first soundly tossed with Tempests, and sorely troubled before they were helped, and comforted with those comfortable words, [It is I, be not afraid] Matth. 14. 24, 26, 27. and this Comfort came not till the fourth watch of the night too, v. 25. all the three former watches must they be sweating and swooning under their own Fears and toilsome Troubles, by both boisterous and contrary winds: Thus God dealt with the Church in the Old Testament, Isa. 54. 11. Christ works his Cures in this way, first he casts down, and then he raises up; first he wounds, and then he heals, Hof. 6. 1, 2. After sinning, there must be a sorrowing, and then these April Showers (of Sorrow after a Godly sort, 2 Cor. 7. 10.) bring forth the May-Flowers of Peace and Joy in believing, Rom. 15. 13. Godly Sorrow worketh up into a Gospel-Comfort, such as *flow in Tears*, shall reap in Joy, Psal. 126. 5. and Christ will have some proportion betwixt sinning and sorrowing; Manasseh had greatly sinned, and he as greatly sorrowed, 2 Chron. 33. 11, 12. Ahab humbled himself, but not greatly (as he did) whose Sorrow for Sin was more than Skin deep: Humiliation for Sin must be sound and soaking, or else 'tis to no purpose, not proving Repentance unto life, never to be repented of. It must be Due, (if True) yea, Deep and Daily: Those that were pricked in their hearts, hear not presently, [Be of good cheer, your Sins are forgiven] but are bid to Repent on, Act. 2. 37, 38. that is, satisfy not your Souls with this Remorse for Sin (you now feel) but dwell a while upon this work of Repentance, and go through-stitch with it: Peter prescribes Repenting (even to a transmutation, or change of Mind, as the word [μετανοειν] signifies) to be the best Remedy against Remorse or Compunction; He bids them never leave Circumcising their Hearts, till they found their Souls as sore, as the Shechemites did their Bodies at the third Day, Gen. 34. 25. Though those Crucifiers of Christ were punctually prick'd and pierced (as *Kaleviynow* signifies) and they felt the very Nails (wherewith they had nailed Christ to the Cross) sticking fast (as so many sharp Daggers, or Stings of Scorpions) in the sides of their Consciences; yet it seems (in the Apostles Sentiments) they had not yet Repented: The pattern both of Joseph and of Jesus, yea and of this Simon Bar-Jonah too, must teach us our practice in the like Cases: It is verily a Fault and Folly to mistake the Disease or Malady, for the Cure and Remedy, to be over-forward in administering Comforts; this is to apply corroborating Cordials unto full and foul Stomachs, which more require some Purging Potions. 'Tis only the feeble-minded (such as are ready to sink and be swallow'd up of overmuch sorrow) who must be Comforted, 1 Thess. 5. 14. 2 Cor. 2. 7. and such certainly were Joseph's Brethren at this time: They were plung'd into a worse pit of perplexity than that was they had thrown Joseph into, and now when they were dispirited, and just sinking into the Gulph of Slavery and Misery, Joseph comes with a Cordial, and shores them up with his Shoulder, saying to them, I am Joseph your Brother (just as Jesus said to his Brethren or Disciples in Distress, It is I, be not afraid, Gen. 45. 3, 4, 5. There be many more Congruities that do occur and offer themselves to observation; As,

8. Joseph typifies Jesus in his Name, not only in that Egyptian [*Zaphnath Paaneach*] aforementioned, but also in his Hebrew Names, both Proper, and Metaphorical: As, (1.) His proper Name, Joseph, noteth both to Add, and to Abstract, (so the word [*Asaph*] is used in both those senses, Gen. 30. 23.) the Lord hath taken away (Hebr. *Asaph*) my Reproach, and let the Lord add (here the word again is [*Oseph*] to me another Son to this, v. 24. that she might be the Mother of the two last and best Patriarchs, the other ten being born before them: So Jesus is added of the Father to the first Adam, to Abstract, or take away the Reproach yielded upon us by the Fall: and All our Addings and Increasing flow from his fulness, Joh.

402 The History and Mystery of Joseph's Exaltation. Chap. 14.

Joh. 1. 16. Psal. 87. 7. and 133. 2. and Hos. 14. 8. (2.) His *Metaphorical Name*, his Father calls him [*a fruitful bough*] Gen. 49. 22. The *moisture* or *wet* of the *well* he grew by, and the *warmth* of the *Wall* he lean'd upon; made him overtop all his Brethren both in *Stature* and in *Number*; as *Joseph*, so *Jesus* was a *blessed Branch*; Zech. 6. 12. a *green fir-tree*, that makes long reaches upward, Hos. 14. 8. *Above all his fellows*, Psal. 45. 7. whose *Anointing* was for them, as well as *above them*; as he is *higher in stature* than all the *Kings of the Earth*, Psal. 89. 27. (*having Preeminence above all*, Col. 1. 18.) so *more in Number* than the *Thousands of Manassah*, or the *ten Thousands of Ephraim*: Who can tell his *Generation*? Isa. 53. 8. *Christ's Cross* is a *fruitful Bough* or *Tree*, that brings forth a *numerous offspring* or *holy Seed*, and his *Death* gives *Life* to a *numberless Number*, Rev. 7. 9.

9. As *Joseph* was full of *Bowels* as to his Brethren, so towards his *Fellow-Prisoners*, Gen. 40. 6, 7. who knew not how to help themselves, being *clapt up close Prisoners*. *Joseph* (being now enlarged within the *Cattle's circumference*) came early in the *Morning* to *Visit* them according to his charge, and observ'd an *unaccustomed sorrow* in their *very Visages*, his tender Heart soon *yearns* towards them, and at the first sight of their *Sadness* offers his *Service* and *himself* to them though *unasked*.

Vincula qui sensu, Didicit succurrere Victis.

He had been a *close Prisoner* himself, which had taught him to *Sympathize* with those in that same suffering: He was *like-affected* for them, as if he had been *like-affected with them*, Rom. 12. 15. and Hebr. 13. 3. So *Jesus* hath a most tender Heart, towards *Men in Misery*, he had so on *Earth*, and he hath so in *Heaven*: How *Compassionate* was he to the *Widow at Naim*, when of his own free accord, and *unrequested*, he *raised her Son*! Luk. 7. 12, 13. and because this *loving Lord* loves not to see his *Servants* sad, He questions his *two Disciples* just as *Joseph* did his *two Prisoners*, [*why were they so sad?*] Luk. 24. 17. and with the like *Tenderness* he saith to *Mary-Magdalene* [*Woman, why weapest thou?*] Joh. 20. 15. He can have *Compassion*, because he hath been *touch'd with our Infirmary*; yea, compass'd with that *Infirmary* call'd *Miserable*; though not with that call'd *Sinful*, Hebr. 2. 17, 18. and 4. 15. and 5. 2. *Christ*, becoming *Man*, was thereby a more *merciful High-Priest* for *Man* from his own *Experience of Humane frailty*; so that thereby he is *able to succour*, and no less *Apt* than *Able*: such as have been *poor*, pity those that are *pinch'd with Poverty*, such as have been *troubled with Tooth-Ach*, can best condole the *Cafe* of those that are under that *dolorous Distemper*. As *Christ* was thus *Compassionate on Earth*, so he is not less, but rather more in *Heaven*. *Manet Compassio etiam cum Impassibilitate*; Though he now be freed from *Passion*, yet retaineth he still his *Compassion*; though freed from *feeling*, yet not from *Fellow-feeling*, Act. 9. 5. and Matth. 25. 35. *Christ* hath lost nothing by his *Exaltation* in *Glory*: the *glorified Bowels* of this *Compassionate Samaritan* must needs be *Better* and *Greater*. He is *God*, and *God is Love*; he was *Merciful* as a *Man*, but now as *God*, yea, *God-Man* in *Glory*. *Jesus* (as *Joseph*) knows us, when we know not him, he will meet us in our coming to him: he will do all good for us, is not he for us under *God*? Gen. 50. 19. only our *Sheaf* must bow to his *Sheaf*, depend upon him for all; they both spake of the *Church's Deliverance*, Gen. 50. 24. and Joh. 17. 1. to last, *Christ* will not leave a *little toe* or *hoof* in *Egypt* or *World*.

10. As *Joseph* was the *feeder of his Father's Family*, preserving them alive, and from being famished to *Death* in that *Famine of Bread*; so *Jesus* is the *feeder of his Father's Family*, (the *Household of Faith*, the *Church* and *chosen of God*) from being famished to *Death* by that *Famine of the Word*, Amos 8. 11. *Joseph* saith of himself to his Brethren, [*God sent me before you to preserve you, &c.*] The *Famine* (*God* hath call'd for) will last five years longer, he hath made me a means of much *Mercy* to thousands of *People* by my *Provisions* laid up for their preservation, Gen. 45. 5, 6, 7, 8. and *David* saith the same of *Joseph* also, Psal. 105. 16, 17, &c. [*God called for a Famine*] as a *Master* calls for his *Servant* that is *absent*, and presently he is *present*, and at hand to do his *Work and Will*: *God* sends out his *Mandamus*, *Summons* in his *four Sore Judgments*, and when he *Serves* a *Citation*, and *Subpena's* any one of them in, then at his *Call*, (yea, if he do but *bisi*) they come, Isa. 7. 18. Oh how easie it is with *God* to *break the whole staff of Bread* (which is the *staff of man's Life*, Lev. 26. 26. Ezek. 4. 16. Isa. 3. 1. and 57. 10.) and so to *starve* us all soon, by denying us an *Harvest* or *two*! If he call, a *Famine*, or the *Sword*, or *wisom Beasts*, or *Pestilence* will surely come, Ezek. 14. 13, 15, 17, 19, 21. and any one of these *four sore Judgments* will *Ride* their *Circuits* (as *Judges*) when they have their *Call* and *Commission* so to do, Jer. 47. 6, 7. Alas, *London* hath been laid *Desolate* by the *Plague* (before the *Fire*) which *Hippocrates* calleth *re Sion*, the *Divine thing*, because no *Humane Cause* can be well given for it (*omnis Pestis lentia*

lensie caca & *Delitescens* aff. causa, saith *Fernelius*, no *Physicians* can render a Reason of it, but looks upon it as the stroke of a *Divine Hand*. Woe is us, that so many *noisom Beasts* are already sent among us. Oh that those *Bears* and *Boars*, those *Lions* and *Leopards*, &c. may not be let loose against us. Oh how soon may the *Sword* come! whenever it comes, it is *barbed in Heaven* [Hebr. *Drunk*, or *Drenched*] *Isai. 34. 5.* would to God it may no more be drunk with the blood of the *Saints on Earth*, *Revel. 17. 6.* If the *Sword* be once Drunk, 'twill *Reel* to and fro (like a *Drunken Man*) and *Rave* up and down, till it hath gone its *Circuit* both in *City* and *Country*. Oh that its *Commission* may be for a *Sacrifice* upon *Edom*, (which the *Rabbins* read *Roma*) and be filled with her blood, *Isa. 34. 6.* *Psal. 137. 7, 8, 9.* *Rev. 16. 6.* God is now threatening to send a *Famine* of the *World*, *Amos 8. 11.* Hebr. to let it out of his *Treasury* of *Judgments* (where he hath it ready, and pressing to be abroad) and to turn it loose, like a wild *beast* coopt and kept up hitherto from hurting. The *Septuagint* reads it [ἐξαισώω] He will send it out as his *Apostle*, but with a mournful Message, quite contrary to the glad *Tidings* *Christ's Apostles* preached: If it now must come out among us, to be sure, *Pope* and *Devil* will come with it, *Rev. 12. 12.* yea, *Death* and *Hell* will be at the heels of it, *Rev. 6. 8.* yet this is for our *Comfort*, there is no *Danger* that befalleth the *Church*, but God beforehand provideth and procureth some means for her *Preservation*: Thus God sent a *Man* (a *Famous Man*) before the *Famine*, to preserve his *Church* (in *Jacob's* Family from being famish'd by it: *Joseph* shall be then their *Feeder*; so *Jesus* shall then be our *Feeder*, though not our *Feaster* in such a *Wilderness-Famine*, (*Rev. 12. 6. 12.*) out of his full *Store-houses*, *Christ* is our *Magazine*, fulness both of *Plenty* and of *Bounty* is in him; a fulness which is not *Repletive* only, but *Diffusive* also; oh bless God, we have still his *Word* and *Sacraments* to feed us, &c. wherein *Christ* himself becomes our *Bread of Life*, *Joh. 6. 48.* and our *Wine of Life*, *Joh. 4. 10.* *Rev. 21. 6.* and 22. 1. *Meat* indeed, and *Drink* indeed, *Joh. 6. 33.* the *Heavenly Manna*, *Joh. 6. 32. 38.* our *Joseph* or *Jesus* feeds us with this *earn of heaven*, *Psal. 78. 24. 25.* never *Princes* were better served. He'll not let any of his be lost, *Joh. 17. 12.* or perish in a *Wilderness-Famine*, *Psal. 37. 19.*

There be other *Congruities*, (for brevities sake) must omit in naming them. As,

1. *Joseph* taught his *Brethren* *Unity*, *Gen. 45. 24.* fearing they might fall out by the way, and quarrel about their *Crime* concerning him, who had both remitted it, and was reconciled to them all equally; so *Jesus* oft presseth his *Brethren* to love one another, *Joh. 13. 3. 4.* and 15. 17. *Rom. 13. 8.* 1 *Thess. 4. 9.* 1 *John. 3. 11.* and 4. 7, 12. and to keep the *unity* of the *Spirit* in the bond of *Peace*, *Eph. 4. 3. 13.* the *Daughter* of *Dissention* is *Dissolution*.

2. As *Joseph* presented his *Brethren* to *Pharaoh* (notwithstanding all their unkindnesses to him) whereby they became *Acceptable*, though in themselves as *Hebrews*, they were *Abominable* to him, and capable of both *Presumption* and *Preserment*, *Gen. 47. 2.* and no doubt but he did commend *Reuben*, *Judah*, and *Benjamin* to the *King*, these three being most endeared to himself: So *Jesus* presents all his *brethren* to the *King of Kings*, *Isa. 8. 18.* having all their *Names* writ upon his *Heart*, as *Aaron* had the *twelve Tribes* upon his *Breast-plate*; through him we have *Access*, *Eph. 2. 5.* and *Acceptance* also, *Eph. 1. 6.*

3. As *Joseph* (being not ashamed of his *Brethren*, though he, the *Lord of Egypt*, and they *Shepherds*, so, an *Abomination* to the *Egyptians*) instructs them what to say to *Pharaoh*, *Gen. 46. 33. 34.* He teaches them to tell the *Truth*, and not be ashamed of their *Trade*, though it was mean and despicable, especially to the *Egyptians*, prudently proposing that with his *Princes* *Approbation* (without which, though so great a *Favourite*, he will do nothing for his *Friends*) he might have *Goshen*, most fertile, fittest for their *Cattle*, nearest to *Canaan*, and where they might live unmixed with the *Idolaters*: So *Jesus* instructs us what to say to the *Father*, for we know not what to pray for as we ought, *Rom. 8. 26.* neither for *Matter* nor *Manner*, but as He (by his *Spirit*) teaches us. Therefore did his *Disciples* say, *Lord, teach us to pray* as *John* taught his *Disciples*, *Luk. 11. 1.*

4. As *Joseph* said to his *Brethren*, [Come down to me, that you may be near me, and carry me, also, regard not your stuff, &c.] *Gen. 45. 9. 10. 18. 20.* So saith *Jesus* to us [Come unto me, and ye shall find rest for your souls,] *Matth. 11. 29.* yea, he will send his *Cherubims*, his *Chariots* of *Clouds* to fetch us up to himself (as *Joseph* did for them, *v. 19. 21.*) that where he is, there may we be also, 1 *Thess. 4. 15.* and *Joh. 17. 24.* He saith likewise, [Regard not your lumber] but take the loss of your *Goods* joyfully; why should we with *Levi* play at loss to depart, seeing *Christ* hath far better *Riches* for us, the good of all the *Land of Glory* is before us. All is but *trash* and *trumpery* to this true *treasure* of *Grace* and *Glory*.

Lastly, He gives them *Provision* for the way (as *Joseph* did, *v. 21.*) even *hidden Manna*, *Rev. 2. 17.* Such as the world knows nothing of, *Joh. 4. 32.* and *Prov. 14. 10.* the *Cates* and *Delicates* of *Faith* and a good *Conscience*, *Rom. 15. 13.* *Prov. 15. 15.* which they go feeding

404 The History and Mystery of Joseph's Exaltation, &c. Chap. 14.

feeding upon (as Samson did upon his Honey-Comb till he came to his Parents, Judg. 14. 9.) to their Father's House. Thus far the Congruity: Now see some Disparity.

As, 1. Joseph accused his Brethren to their earthly Father, and brought to him their evil Reports, Gen. 37. 2. but our Dear Jesus excuses us to our Heavenly Father, interceding for us with him, Hebr. 9. 24. Rom. 8. 34. He is our Advocate with the Father, 1 Joh. 2. 1. Answering all Satan's Accusations (who is our Accuser to the Father, Rev. 12. 10.) as the Lawyer doth for his Clients, opening their Case, pleading their Cause; so 'tis carried, Nonfuiting all Satan's Actions, *Uxorū* is non intenditur. He cannot commence a Suit against Christ's Spouse, the Church. Go: say thy Husband, I am under Countess-Baron, &c.

2. Joseph was tainted with the corrupt Language of flattering Courtiers, in Swearing twice by the Life of the King, which was a great Oath in Egypt, Gen. 42. 15, 16. As it was in Spain, while she was aspiring after an Absolute Monarchy (as France doth now) in their prophane Pride, used to Swear by the Life of their King: So Joseph here, that he might seem enough an Egyptian, (in his friendly Dissimulation) Swears heathenishly as the Egyptians usually did, partly out of Flattery, and partly out of Superstition. 'Tis like, he had contracted this evil Custom (accustomed among the Heathens to Swear by the Soul of their Emperours) by his being so long Conversant (about 23 years) in such Evil Company as Pharaoh's Court consisted of; which was a corrupt Air for so Godly a Man to breathe in: where he might have complain'd with the Prophet [Woe is me, that I become a man of unclean lips, by dwelling among a people of unclean lips] Isa. 6. 5. for there he contracted that sinful Custom of the Court, Sin being as catching as the Plague. As 'tis hard for Sheep to lye among Bryars and Thorns, and not to lose some part of their Fleece: So 'tis of equal Difficulty for Saints to live (in a familiar converse) among wicked Men, and not to lose some part of their Piety, and former fervency: yea, some guils and filth of Sin will cleave to their Consciences, as some Bryar or Thorn doth to the Tails or Sides of the Sheep: but it was not thus with our dear Jesus, though he was conversant among Publicans and Sinners, Matth. 9. 10, 11. and 11. 19. and Mark 2. 15. for which (indeed) the Pharisees did calumniate Christ, importing, he could not be the Messiah, because he kept such ill Company: This was to find fault, [Quod in Domum egroti Intravit Medicus] that the Physician ventur'd to visit the Sick, saith Austin: The Sick is the proper Object of the Physician, and to visit them (yea, those that are infected with the Plague) is his proper Office, yet doth he secure himself from Infection by sovereign Antidotes; but none like that which our [Rope] Giant-like (so called, Exod. 15. 26.) or Almighty Physician, was endowed with, to wit, his Divine Nature, which secured his Humane Nature from all infecting Tinctures, he could converse with Sinners (his very Errand into the World) and neither countenance Sin, nor contract it: none of their Evil Communications could corrupt his good Manners, as 1 Cor. 15. 33. the Devil's Drivel that left a foul stain upon the Speaker, could not fasten the like (as it oft doth on us) upon him the holy Hearer: and though sometime he got Grief, yet never Guilt by them. More Disparities might be mentioned, which I omit; as likewise (for avoiding prolixity) the third Congruity between Joseph the type, and a Christian in particular (as before the Church in General) the Antitype. A touch only upon this:

1. As Joseph was (in Jacob's Intention) his first-born, Gen. 29. 18. and 30. 23, 24. so had the double Portion, Gen. 48. 5. 22. Num. 1. 10. 1 Chron. 5. 1. Thus Christians are the first-born of God, Hebr. 12. 23. having special Prerogatives (as those under the Law had, Deut. 21. 17.) even a double Portion of Grace and Glory.

2. As Joseph wore a parti-coloured Coat; so Christians are clothed with variety of Graces, Joh. 1. 16. 2 Pet. 1. 4, 5, 6, &c.

3. As Joseph was the best beloved of his earthly Father, Gen. 37. 3. so are Christians of their Heavenly.

4. They are envied by false Brethren, Nick-named, Persecuted, &c. as Joseph was.

5. The Keepers of them will take away their Coat or Vail, Cant. 5. 7. and if the World (or Sin) become their Mistress, 'twill make them naked, Exod. 32. 25.

6. Their Bow also abides in strength, &c. being made more than Conquerours, Rom. 8. 37. even Triumphers, 2 Cor. 2. 14.

7. They are first Humbled, then Exalted.

8. They are Exalted to high Honour, 1 Sam. 2. 30. made Kings and Priests to God, Rev. 1. 6.

9. They likewise feed many, Prov. 10. 21.

10. Their Bones also be Buried in the Valley of Achor, in the Door of Hope, viz. of a better Resurrection, Hebr. 11. 35. Prov. 14. 32.

CHAP. XV.

The History and Mystery of Jacob and Joseph Intermingled unto both their Deaths.

HAVING handled the *History* of Jacob's *sixth Cross*, to wit, the supposed Death of his *Jewel Joseph*, under which he long mourned (even Twenty three years) *Gen. 37. 34.* but at last was comforted with that joyful News, [*Joseph is yet alive,*] *Gen. 45. 26.* he is *Lord of the Land of Egypt*; and he hath sent for us all to dwell with him: Though these glad Tidings at first seem'd absurd and incredible to Jacob (for those Men had crack'd their credit with their Father in telling him a Tale, when they could first cause his woe, and then come to comfort him, *Gen. 37. 32, 35.* and therefore now were hardly believed) His Heart faint'd, for he believed them not, his fear prevailing over his hope in the Conflict, put him into a swooning or fainting Fit, yet when he saw the *Waggons*, &c. ver. 27. his Spirit revived, Septuag. *Ἀνέκωμψεν*, as Fire stirred up that lay buried under Ashes, such assurance have deeds above words, his Sons stiffly affirm it for Truth (their Brother Benjamin also Attesting it with them) and they likewise confirm it, by producing before his Eyes, the *change of Raiment* (or Rich Robes) Joseph had given them. Benjamin shews him, the three hundred Shekels, and five costly Suits bestow'd by his Brother upon him, above all, they all set before him the *ten He-Asses*, loaded with the *precious things of Egypt*, as well as the *ten She-Asses carrying Corn and Bread*, &c. for himself by the way; and lastly, the *Waggons and Royal Chariots* (relating withal, all they had seen and heard) were the undeniable demonstrations: Then his Spirit return'd to his Heart after a sad Recoil, and he recovers out of his sudden Conternation, being cheered up with a belief of all, *Gen. 47. 19, 22, 23, 26, 27, 28.* Hereupon, as strangely transported, he cryeth, [*It is enough*] leaping levalto's (as it were) he rejoiced more for his Son *Joseph's Life*, than for his *Lordship*.

Thus Jacob's twenty three years sorrow, and that for a matter which was only suspected, not real, (for all this time Joseph was Alive, ever and anon in great Favour, while his Father sorrow'd for him as if Dead) God graciously converted into great joy: He then was no Stoick as one without passions: His belief rais'd him up, as his unbelief cast him down, *Rom. 5. 1, 4.* and thus also we Childishly torment our selves with our oft conceited and groundless fears (as he did) *fear hath torment*, 1 John 4. 18. setting the Soul (as it were) upon the Rack, and rendring it restless, but Faith worketh Hope, Peace and Joy, *Rom. 15. 13.* filling the Soul with a contentful Complacency and Acquiescency.

No sooner had he well digested this fear, but another fear comes upon him, to wit, Jacob's *seventh Cross* (to make up his calamities into the perfect Sabbatical number of seven) his fear to go down to Egypt, though it was to see his Jewel Joseph there, and his own late resolve so to do. This grand Doubt lay first about his Warrant for his Peregrination or Journey to Egypt, when this was removed, he trusts God for his welcome thither, and welfare there. Such fears did fall upon him, that in his consulting with God about it, God gave him this answer, [*Fear not to go down to Egypt,*] *Gen. 46. 1, 2, 3, 4.* though he had good grounds of hope, as to his prospect of present Providences in Humane Matters. For,

1. He was now forced out of Canaan by that Famine which God had call'd for, *Psal. 105. 16.* so his Call from that place seem'd clear to him.

2. He understood that there was Corn no where but in Egypt, hereupon he saith to his Sons, *VVhy gaze ye one upon another*, as at your Wits end? we must have Corn from thence, or we cannot live, we must certainly die, *Gen. 42. 1, 2.* Therefore his call to that place seem'd clear also.

3. He had likewise the Royal invitation of Pharaoh thither, and all accommodations for ease and honour as well as for subsistence in his undertaking the Journey.

4. He had as joyful (as well as lawful) an Errand as ever Mortal Man had, to see his own best-beloved Joseph, whom he had not seen for twenty three years, but thought verily he had been buried so long ago in the Bellies of some Brute Beasts that had devoured him.

5. The Lord of the Land was his Jewel Joseph, who had sent for him also by Royal Authority, and sent both such Waggons and such Provisions, not only of common but of precious things,

things, as made him, his Sons, their Wives and Children all willing and desirous to take this tedious Journey.

Remark first, The common course of Divine Providence in Humane Affairs is, That Parents do provide for their Children, not Children for Parents, 2 Cor. 12. 14. 'Tis their Duty to lay up Portions and Provisions for their Posterity: But here it was just contrary, the Son was the Storer, and the Father was the Starved: Gods ways are not as Mans; had Man been Gods Counsellor, he would have counsell'd thus; Seeing Canaan is promis'd to Abraham's Off-spring, Let Jacob lay up Provision in his own Land, and let Joseph be Famish'd out of Egypt, and forced Home to his Fathers House, and so possess the Land of Promise: No, saith the most wise God, it shall be thus, Jacob the Father must be Starved in that Land of Promise which flows with Milk and Honey, and Joseph the Son must be the Storer in Egypt, that Cursed Countrey of Cham, as David calls it, Psal. 105. 23, 27. and 78. 51. and though this seem absurd to Humane Apprehensions, and apparently repugnant to my Express Promise, yet Jacob must leave his Land of Canaan (wherein he had seated himself, as now a Possessor of my Promise so oft renewed) and must go down into a strange Countrey, there to be a poor Pilgrim again. Still my Promise (which though Sealed is not Dated) shall in no wise be disannulled, but shall in due time have its full Accomplishment. God loves to go a way of his own, sometimes he fetches a Compass (as before) and goeth about and about, while he goeth about to fulfil his word. Hereupon David declareth expressly, how God sent a Famine (as all publick calamities are of his sending for punishing the wicked, and for proving the godly,) Psal. 105. 16. which was the chief cause and first occasion of Israel's going down into Egypt, ver. 23. Therein the Divine Decree began to work (concerning Israel's Sojournings and Suffering hardship in Egypt) by a wonderful Providence: There was a sore Famine at the same time both in Canaan and in Egypt (by Gods shutting up his Hand of Bounty, and withholding his Blessing whereby their Staff they lean'd upon was broken) this God concealeth from the Father (though a Prophet) before he sent it, and therefore Jacob made no Provision before-hand, though he then lived in the Glory of all Lands, Ezek. 20. 6. for Fatness and Fruitfulness; inasmuch that when his Father Isaac Sowed in that Land (which he only Hired then for his use) and that in a time of Famine too, he had an hundred fold increase (which is the very utmost that our Lord mentions, Mat. 13. 23. in the Parable of the Sower, Gen. 26. 12. yet his Son Jacob meets at this time with no such overflowing measures, so his Stores were soon Exhausted when the starving Famine falls upon his Family: But God revealeth this approaching Judgment to Jacob's Son, Joseph (a Prophet also) seven years before it came, hereupon he laid up Stores in abundance in Egypt: Jacob the Father is Famish'd at Home, while Joseph the Son is Fed to the full Abroad: The emptiness of Jacob's Barns drives him out of Canaan, and the fulness of Joseph's Garners draws him down to Egypt.

Remark the second, Oh that Christs fulness may incite and intice us, as Merchants to the Indies, &c. full of Spices, Pearls and precious Commodities, as Bees to pleasant Meadows full of fragrant Flowers, affording sweet Thyme to that laborious little Insect; as the Queen of Sheba to Solomon, full of Wisdom to satisfy her Soul in all her Abstruse Questions; and as Jacob and all his Family to Joseph in Egypt, where he had fulness of Corn for them all in that extreme Famine, which they (the blessed Church) smarted under, as well as their Neighbours, the Cursed Canaanites; so had Abraham and his Family, and so had Isaac and his Family done before, Gen. 12. 10. and 26. 1. Saints have their share in common Calamities, both the good Figs and the bad were carried Captive, Jer. 24. 1, 3, 5, 8. The sharp Sickle cuts down the Corn and the Weeds both together at the Harvest; so that fulness both of Abundance and of Redundance, which (it hath pleased the Father, Col. 1. 19.) doth dwell in our Joseph, in our Jesus, should be a strong Charm, and an irresistible Invitation to draw us effectually to him (seeing he is Anointed with the Oil of gladness, not only above, but also for his Fellows, Heb. 1. 9.) then should we return (as Jacob's Sons with Sacks full of Corn) with Hearts full fraught with the Rich Treasures of Grace and Truth, John 1. 16. Did they go (as Austin saith) three hundred Miles to get Food of Joseph for their Bodies, and shall we think much to stir a few steps (in this City, say it be a few Miles in the Countrey) to get Food for our Souls? Oh how should poor empty Creatures press toward a full Christ for a seasonable and a satisfactory Supply! Alas we are made all up of meer wants, and he is all fulness to make up our wants! We should press towards this precious prize, Phil. 3. 14. especially if a Famine of the Word fall upon us, as is threatned, Amos 8. 11, 12. which God may justly call for, Psal. 105. 16. for our loathing of the Heavenly Manna, and accounting light of it, Numb. 11. 6. and 21. 5. Mat. 22. 5. Lightly come by, is but lightly set by: Cito parva vilescunt: Alas!

1. How have we like wanton Children, play'd the wantons with wholesome Food, we have wasted it, instead of supplying our wants with it: Many Stomachs have been so Nice and Squeasie

Squaeſie, that they have even *nauseated* the *Bread of Life*, their Palates have been too *dainty* and delicate, too critical and curious to find the *Genuine ſavour* and *ſavour* of *Angels Food*; plain Preaching hath been plainly puff'd at and diſreliſhed.

2. And like *ſroward Children*, how have we *quarrell'd* about the Cup, till we have almoſt ſpilt all the Wine? 'Tis but a Righteous thing with the moſt Righteous God (*who doth always right*, Gen. 18. 25.) to teach us more Wiſdom than either to *quarrel* or be *wanton*. He may take all away, ſaying, [I will not feed you, Zech. 11. 9, that we may better know the worth of thoſe Bleſſings by the want of them: Thus hath He dealt with the ſeven Churches of *Aſia* of old: Thus with *Bohemia*, the *Palatinate*, and many other parts of *Germany*, &c. of late, and thus with that large Region of *Nubia* in *Africk*, which had (as 'tis thought) profeſſed the *Chriſtian Faith*, from the very time of the *Apoſtles*, but now hath embraced *Mahometiſm*, their *Candleſtick* is removed, Rev. 2. 5. This brings in the third Remark.

3. Oh that we may not be like the *Murmurers in the Wilderneſs*, crying out [our Soul loatheth this Light Bread] Numb. 21. 5. or like thoſe other people, whoſe Sins of *formality*, *Indifferency*, and *Supine Security* were the great ſnuſſes that dimm'd their Light, and at laſt put it out: As *loathing of Meat*, and difficulty of *Breathing* are two ſure ſigns of a *Sick*, and *ſtrew'd Symptoms* of a *dying Body*, ſo are careleſſneſs of *Hearing* and coldneſs of *Praying*, (both theſe Duties becoming irkſome, and if not diſuſed, yet done without delight), certain Signs and Symptoms of a *Sick and Dying Soul*, whether the Soul be conſider'd as relating to *Chriſtians*, in particular, or to the Church in General: A diſreliſhing of *Duty* ſuffers in a diſuſe and diſcontinuance of it, and the Father will not feed ſuch *ſroward and wanton Children*: That Vineyard which brings nothing but *Wild and Sour Grapes*, *Wild Notions*, and a *Sour Spirit* againſt each other) the *Vine-Dreſſer*, will lay deſolate, Iſa. 5. 1, 2, 5, 6. it brings forth nothing but *ſtinking ſtuff*, (as the Hebrew word ſignifies) that was nought and noiſom *Grapes of Sodom*, and *Cluſters of Gomorrah*, Deut. 32. 32, 33. their wicked Natures produce *wicked Works*, behold here are nothing viſible but *works of the Fleſh*, inſtead of *Fruits of the Spirit*, Gal. 5. 19, 22. therefore (ſaith God) [I will lay it waſte] utterly ruine it, and root it up, and never ſave them for a *ſinning ſtock* any longer, thus *Gods old houſe*, of the *Jewiſh Church* was left deſolate, Mat. 23. 38. firſt by the *Babylonians* before *Chriſt*, and then by the *Romans* after him, by whom God, taking away the *Gospel* from *Jeruſalem*, brought *Deſolation* not only upon his own Houſe (the Temple) but upon their Dwelling Houſes alſo: Thus *Gods later Houſe*, of the *Chriſtian Church* (planted at *Rome*, &c. by the *Apoſtles*) was laid Deſolate alſo, for when Religion did degenerate from its primitive power and purity, was become *Barren*, being all moſt-be-grown, with *Formality*, and made in time not only a matter of *Form*, but of *Scorn* alſo, about the *Sixth Century*, the *Saracens* in the *Eaſt*, and thoſe *Barbarous People* (the *Goths* and *Vandals*) in the *Weſt* broke in: and bore down all before them: Thus alſo, we may well expect the removal of our *Candleſtick*, a *Treading down* of our Vineyard, and utter *Deſolation*: The like Sins bring the like Judgements: God may call for a *Famine*, &c. If we will not bear his Word, we may bear his Rod, Mic. 6. 9. yea and feel his Sword too. *Eliſha* hath his Sword as well as *Hazael* and *Jehu*, 1 King 19. 17. though of another nature, to wit, his *Threatnings* and *Imprecations*, all which were infallibly accompliſhed, ſuch as ſtand it out againſt the power of two Kings, ſhall yet fall by the Hand and Power of Prayer, and when ever our *Eliſha's* unſheath and brandiſh their Sword of the Spirit which is the Word of God, Eph. 6. 17. 'tis a fair warning that the Sword of *Jehu* and of *Hazael* are at Hand, ſee Hoſ. 6. 5. and Jer. 1. 10. all theſe aforeſaid, are for our examples; 1 Cor. 10. 6. and for our Caution and Admonition, v. 11. God Hangs up (as it were) ſome in *Gibbets* for publick patterns of *Divine Juſtice*: *Alterius perditio noſtra fiat cautio*. The Torture of others ſhould be a Terror to us: *Lege Hiſtoriam, ne ſias Hiſtoria*: worthily are they made Examples, who will take none.

Felix quem faciunt aliena pericula cautum.

To take warning effectually, at the Deſtruction of Wicked Men for their wickedneſs is a right and the beſt waſhing of our feet in the Blood of the wicked, Pſal. 52. 6. with 58. 10. the Righteous ſeeing the Ruine of the Irreligious, are made themſelves the more Religious thereby: The Perdition of the one is for caution to the other, and not to take warning, is a ſure preſage, as well as a juſt Merit, and deſert of utter Deſtruction, which, if we Repent not, will be our Portion; our *Candleſtick*, our God and his *Gospel* will make a removal from us and then wo unto us, Hoſ. 9. 12. this may be as ſurely foreſeen and foretold, as if Letters had been ſent from Heaven to ſuch a purpoſe as were ſent to the ſeven Churches of *Aſia*.

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The *Fourth Remark* is, Though *Jacob* had a well-grounded *Faith*, and good cause to *Hope well* both of his *Warrant* for his Journey into *Egypt*, of his *welcom* thither, and of his *welfare* there; yet some strong pang of *fear* did possess him in his passage from *Hebron*. Had not his *Faith* been below his *Fear*, and had not his *Fear* got above his *Faith*, *God* had not said to him at *Beersheba* (where he pray'd for a prosperous Journey) those chearing up words [*Fear not to go down to Egypt*] *Gen.* 46. 1, 2, 3. *Jacob* might justly see sufficient cause of *Fear*, upon *undry Accounts*. As,

1. His *Father* had been forbid to go thither in the like occasion of *Famine*, *Gen.* 26. 2.

2. The very Journey might seem too far for him, now become so frail and feeble through old Age, he might fear to die by the way.

3. In going to *Egypt* he feared to seem a forsaker of the Land of Promise, which was the Pledge of the *Heavenly Canaan*.

4. He feared, that coming into that Impious and Idolatrous Country, his *Righteous Soul* would be vexed with their unrighteous Conversation, (as *Lot* had been in *Sodom*, 2 *Pet.* 2. 7.) and with their Idolatry also; for about this time began their worshipping of a *Pide Bull* or *Cow* (named *Apis*) from whence the *Israelites* learnt to worship a *Calf*, *Augustine de Civit. Dei*, lib. 18. cap. 4.

5. He might justly fear likewise, the Debauching of his *Posterity*, by the *Pleasures* and *Treasures* of *Egypt*, *Hebr.* 11. 26. wherewith they being bewitched in that pleasant and plentiful Land, might not only become Dissolute and Sensual in life, but also lay aside all Thoughts of returning to *Canaan*.

6. *Jacob* might lastly fear, not only the corrupting of his *Family* both in *Worship* and *Manners*, but also their *Slavery* in that Country, which was foretold by *God* to *Abraham*, *Gen.* 15. 13. and so, his going now thither, seem'd to hasten that Misery upon them, which would of it self come soon enough, without his going down to fetch it.

These and the like might be the many Grounds of *Jacob's Fears*, as on the one hand he admits not of that fond *Stoical Apathy* (which is no better than a *stupid blockishness*;) so on the other hand, his ordinary *Faith* might be run down by an extraordinary *Fear*, through those carnal Reasonings of a wicked Heart, that (through *Satan's* Suggestions) pored too much downward upon the rushing and roaring Streams which ran so swiftly under him and his, until he was help'd to look upward at his *God*, and the *God* of his *Fathers*, who had hitherto kept touch with them in his Promise by the Almighty hand of his Power and Providence, &c. whatever *Jacob's Fears* were, he took the right Method to get rid of them: He prays down his *Fears*, and prays up his *Faith*; The very Heathens will not dare to take a Journey, without first offering Sacrifice; much less ought *Christians*, whose Father *Jacob* did not dare to neglect it. He consults with *God*, as *David* did after, saying, *Show me the way I should choose, that my Soul may dwell at ease*, *Psal.* 25. 12, 13. and 32. 8. and the Prayer-Hearing *God* gives him an Answer of Peace, *Gen.* 41. 16. and sweetly counter-comforts him against those his *Fears* aforementioned.: As,

1. The same *God* who forbid his *Father* to go down, bids him (the Son) not Fear to go down.

2. As to all those Mischiefs of *Soul* and *Body* to thy self and to thine, thou fearest (may be met with in *Egypt*) fear them not, for *I will go down with thee*, &c. v. 3, 4. thou shalt have me thy Antidote against all those Evils.

3. Neither shalt thou die by the way, &c. but thy Son *Joseph* shall close up thy eyes when thou diest.

4. Whereas thou art afraid that the *Egyptian* Servitude shall suppress thy Offspring: *I will there make of thee a great Nation*, &c. This made him courageous.

Inference hence is, First, Oh happy and thrice happy are the Children of *Jacob*, (the close walking *Christians*) who (with their Father *Jacob*) have *God* saying to them [*I will go with you*] both in all your Journeys by Land, and in all your Voyages by Sea: and not only so, but also [*I will go down with you*] into your Graves, and [*I will surely bring you back again from thence*] This is as good Security as can be to *God's* Servants, both while they live, and when they die. For,

1. While they live, *God* is their good and their comfortable Companion, their Convoy by Sea, and their Conduct by Land: If *Cesar's* Barge-man could be comforted with *Cesar's* words in a Storm [*Quid Times, Casarem verba, & ejus Fortunam*] Be not too timorous in this terrible Tempest, but cheer up, thou carriest *Cesar*, so cannot miscarry: A child of light walking in darkness need fear nothing, while his Heavenly Father holds him fast by the hand, *Psal.* 23. 4. and *Isa.* 50. 10.

2. When they Die, and go down to the Grave, (as Jacob did go down to Egypt) God so saith to them, as he said to him; *Fear not to enter into that Sleeping-place of the Sepulchre, I will surely awake you again, and bring you back from the Jaws of a Temporal Death; to the Jaws of an Eternal Life; and your frail Bodies, that now Death and the Grave do swallow up, shall certainly rise again, and by their very rising shall be the more refined at the grand Resurrection,* 1 Cor. 15. 36, 42, 43, 44, &c.

The Second Inference is, God comes usually to his Servants, as he came here to his Servant Jacob, while he was in suspense, and did hang betwixt Hope and Fear: God loves to perfect his strength in our weakness, 2 Cor. 12. 9. The Heart of Man is not in a capable case for receiving Divine Promises till it be first freed from false Fears: Therefore God came to comfort Abraham with [Fear not] before he gave him the Promise, Gen. 15. 1: so his Grandson (Jacob) had the same Cordial [Fear not] before the promise both of his own personal safety, and of his numberless Posterity: Had God given Jacob only that General Promise [I will be with thee] It indeed had been enough (had he said no more) for a sufficient Security against all his particular Doubts and Fears, yet out of his super-abundant Bounty, he gives a distinct Answer, and what might be satisfactory in every particular, saying (in effect) to him,

1. I Approve of thy Enterprise, my Command is thy Warrant, I will make thy Journey Prosperous, according to thy Prayer.

2. Thy change of place, shall neither change my Promise to thee; nor thy Company with me; I am not chained to one place, but am present in every place, not tied to Canaan, but will be with thee in Egypt.

3. Though thou for a time forsake the Land of Promise, yet thither will I again bring thee, when Dead, and thy Posterity while living, for whom thy Body (Buried there) shall take and keep Possession till their Return; so that this Promise contains the History of many (yea, more than two hundred) years.

4. And thy Jewel Joseph (whom thou thought was lost) hath been but lent to the Lord, who will return him (whom now thou so much longest to see) with Advantage; he was lost a Slave, but shall be found a Lord, yea, a Lord of Lords, and of the whole Land.

5. Yea, thy Joseph (whom thou gave up for Dead) shall close up thy Eyes when thou diest, wherein God promised him both a quiet Life, and a comfortable Death in Egypt, his dear Joseph (being present with him) should have the Honour (above all his Sons) to do that last Office of Love, of putting his hand upon his Fathers Eyes (which were lift up wide open toward Heaven when he died, having Hope in his Death, Prov. 14. 32.) to shut them up, which shall shortly be opened again to see God in the Flesh, Job 19. 26. By all these particulars, God assured Jacob (and so he doth no less to us the Children of Jacob) that there is a Paternal Providence of God always attending upon him and all his, whom he will never fail, nor forsake, Josh. 1. 5. and Hebr. 13. 5. the particular Promise to Joshua is generally applied by the Apostle to all Believers; Blessed shalt thou be in thy going out, and Blessed in thy coming in, Deut. 28. 6. I will carry thee down, and I will bring thee up, (saith God to Jacob) thou shalt not want my presence, at no time, and in no place; Semel Electus, semper Dilectus, saith Austin, which is well Englished whom God once loveth, he ever loveth, even to the end, Job. 13. 1. This Blessed Patriarch, having now this Double Compellation, [Jacob, Jacob] and this Treble, yea, Quadruple Consolation from Heaven, his Heart was much eased of his Fears, his Spirit lightened from his Doubts, his Faith now got above his Fear by the help of this Heavenly Vision, [that he Rose up from Beershebab] v. 5. The word [Rose up] hath an Emphatical sense, signifying [Alacrity] Importing, that his Faith was now confirmed, his joints were Oiled, and his Legs made nimbler by this Oracle of God (as it had been with him by his Vision at Beisbel, Gen. 28. 12.) so that he doth now (as he did then, Gen. 29. 1.) Hebr. even lift up his feet, went lustily on his way as fast and as far as his Legs would carry him. He did so from Beisbel, though now he had Pharaoh's Royal Chariot to rest his old Legs in; He goes cheerfully endways to Egypt, when his Encouragements outweigh'd his Discouragements as in David when distressed, 1 Sam. 30. 6. taking along with him his Castle and Goods, v. 6. though Pharaoh had (in a Court Complement) forbid it, Gen. 45. 20. yet this prudent Patriarch would not go down like a Beggar (by carelessly casting away his All in this transport of Joy, as 2 Sam. 19. 30) and so to become a Trencher-fly to others: He had learnt that Lesson, 'tis better to trust in the Lord (in the lawful use of means subservient to Providence) than to put Confidence in any man (though his own Son) or in the greatest of Men, who are Princes, as Pharaoh, Psal. 118. 8, 9. who oft prove but a lye, Psal. 62. 9. They may die, or their love may die, and they (themselves) may live: He had learnt that also [why should we be chargeable to thee, my Son, 2 Sam. 13. 25. Therefore he carries what Provision he had with him and his Family, consisting of Sixty six Souls, v. 26. went along with him, to which, if Jacob,

Joseph, and his two Sons (*Manasseh* and *Ephraim* be added, they make up the Number of *Seventy*, v. 27. though they are reckon'd (by following the *Septuagint* then most in use) to be *five more*, Act. 7. 14. Suppose so; yet even that is but a small Number to descend from *Abraham* in 215 years time after the Promise of multiplying his Seed, as the *Stars*, &c.

The Fifth Remark is, *Moses* mentions this small number that went down with *Jacob* thus indistinctly, not only for distinguishing the Twelve Tribes, nor to shew out of what Family *Christ* should descend, naming *Perez* and *Hezron*, which are named in *Christ's Genealogy*, *Matth.* 1. 3. and *Luk.* 3. 33. but the principal Reason is, that this inconsiderable Number at *Israel's* going into *Egypt*, might the more magnifie the *Mercy*, *Truth*, and *Power* of God in multiplying these few into an *Innumerable Number* in *Egypt*, so that these *Seventy Souls* were become *Six hundred Thousand*, besides old *People*, *Women*, and *Children* in 215 years more, when *Israel* came out of *Egypt*. This could not without a *Divine Miracle*, and a signal singular Blessing of *Heaven*, be accomplish'd upon *Earth*: All which do shew,

1. That the Promise of God must not be over-hastily expected in its Performance. God gave *Abraham* his Promise, of making him a great Nation, &c. *Gen.* 12. 2, 3. yet two Hundred and fifteen years after that, his Offspring were increased to no more than to seventy Souls. God had signified to him, that his Seed should be evil intreated four hundred years, *Gen.* 15. 13. which must begin when *Ishmael* mock'd *Isaac*, he being the Son of *Hagar* the *Egyptian*, *Gen.* 21. 9. *Gal.* 4. 29. This Persecution happen'd Thirty years after that first Promise, *Gen.* 12. 2, 3. which Promise was Four hundred and thirty years before the Law, *Gal.* 3. 17. and Four hundred and thirty years after that Promise, came *Israel* out of *Egypt*, *Exod.* 12. 40. when *Jacob* came down into *Egypt*, he was 130 years old, and then the just half of the 430 years (betwixt the Promise to *Abraham*, and *Israel's* Deliverance out of Bondage) to wit, the 215 years were exactly expired: This half is thus reckon'd by parcels, 'twas 25 years after *Abraham* was come into the Land before he had *Isaac*, 'twas 60 years more before *Isaac* had *Jacob*, and 'twas 130 years more (which was the Age and Time of *Jacob's* coming to *Joseph*, All which amounts to 215; yet all this long Period, God's Promise lay Dormant as to its Performance, the Number of *Stars* and *Sands* promised was circled in only 70 Souls.

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Joseph, and his two Sons (*Manasseh* and *Ephraim* be added, they make up the Number of *Seventy*, v. 27. though they are reckon'd (by following the *Septuagint* then most in use) to be *five* more, *Act*. 7. 14. Suppose so; yet even that is but a small Number to descend from *Abraham* in 215 years time after the Promise of multiplying his Seed, as the *Stars*, &c.

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(as it were) out of his *Body*, when he had laid *Christ* in his *Heart* as well as *lapt* him in his *Arms*, singing, *I fear no Sin, I dread no Death, sweet Babe of Bethlehem*, let this Song serve for a *Lullaby* to thee, and for a *Funeral* to me, *Oh sleep thou in my bosom*, and let me sleep in thy *Peace*, Luk. 2. 29, 30. Thus Jacob in his embracing of Joseph, was under the like Raptures rejoycing more for Joseph's life (he had from him, his Father) than for his Honour he deriv'd from Pharaoh.

Thus, as Jacob was welcom, First, to Joseph; So Secondly, was he welcom to Pharaoh for Joseph's sake: That it might be so, Joseph putteth forth his great Prudence, Piety and Humility in many particulars; As,

1. He at this merry Meeting instructs his Brethren (unacquainted with Courtship, being wholly Educated in Countrey Affairs) how they might comport themselves before the King and his Courtiers, when he presented them to him, for he brought his Brethren to Pharaoh before he brought his Father, Gen. 46. 31, 32, 33. with 47. 2, 7. wisely supposing, that the King would desire to see these same new strange Guests, his highly honoured Joseph's Relations.

2. He foresaw his next work (after meeting his Father and his Family) was, that he might now procure a commodious place of Residence for them, which Pharaoh had promis'd in the general, [*Ye shall eat of the fat of the Land,*] Gen. 45. 18, 20, Now he would have that Royal general Promise confirmed to that particular place of Goshen in their Presence and Audience.

3. Though Joseph had this frank Offer of Pharaoh, was his great Favourite and Vice-Roy, yea, and had invited his Father with a promise to nourish him and his Family, particularly in Goshen, Gen. 45. 10, 11. all the five following years of the sore Famine, yet will Joseph do nothing for his Friends (notwithstanding his Princely Power) to fix them in that Fertile Countrey without the Kings Privy and Approbation.

4. As Joseph promis'd Goshen to Jacob either out of Conference he had with Pharaoh concerning it, or out of confidence of his Royal Assent whenever the motion was made to him, as it was, Gen. 47. 4, 6. So for his actual performing of that Promise; he effectually obtains the Kings Grant and Royal Licence, whereby he prudently prevented the Arrows of those Arab-Archers (afore-mentioned) the envious Courtiers, who were never wanting to wait for his halting, and would have shot sore at him for abusing his Authority, well-knowing that envy attends upon Honour, and always aims at the highest. The tallest Trees are weakest at the Tops: His Providence in avoiding that offence (had he acted by his single Principality) was as a Back of Steel to make his Bow abide in strength.

5. His marvellous Wisdom and pious Modesty appear in this also, that he did not send any of those Courtiers that attended him in his Riding to meet his Father in Princely Equipage with his Charet and much attendance, Gen. 46. 29. but as he humbled himself to his Father and his Family, jumping out of his Charet (as the Rabby's relate) and casting away his Princely Bonnet, and other Ornaments of Honour, (that they might the better discern him) and falls down before his Father in all Filial Subjection and Reverence, wherein he was not to act the part of a potent Prince, but of a dutiful and submissive Son; so here he humbles himself to become their Messenger (himself) to Pharaoh, saying, [*I will go up and shew Pharaoh, &c.*] Gen. 46. 31. for none could expedite that Affair so well as himself, having the Kings Ear, and so high in his Favour, that Pharaoh could deny him nothing he requested: This teacheth, that what we can (and ought to) do our selves, and that best of all with our own Hands, we may not commit it to be done by other Hands, as is the custom of careless and slothful ones; Non-residents carry on their cure of Souls by their Curates or Journey-men.

6. Joseph (though a Prince) was not ashamed to own his own Kindred, though their Trade was mean and despicable, especially in the Opinion of the Egyptians; for he did not only vouchsafe to meet them in their way, but also,

1. To present some of his Brethren (poor Shepherds) to the King, Gen. 47. 2. who ask'd them, [*What is your Occupation?*] ver. 3. a meet question for a good Magistrate to ask; that they had one Pharaoh takes for granted; this prudent Prince suffer'd none of his Subjects to live idly without Employ: God made Leviathan to play in the Sea, Psal. 104. 26. but none to do so on Earth: He that will not work, shall not eat, 2 Thes. 3. 10. Paul condemns idleness as a Capital Crime, to the pains of Death, yea, to one of the worst of Deaths, to die by Famine: 'Tis a Law laid upon all Mortals to sweat out a poor living by some lawful Labours, and to Earn what they eat by the Sweat either of the Brow or of the Brain, Gen. 3. 19. yea, Paradise it self, which was Adam's Store-house, was his work-house also. He must take pains, (though then without pain or weariness) as well as have the pleasures thereof, Gen. 2. 15. such as do not serve God in an honest Calling, will soon (as all loose Persons do) List themselves

themselves to serve the Devil: Joseph here had instructed his Brethren to tell Pharaoh the Truth, and not to be ashamed of their Trades. Though Grasers or Shepherds were abominable in Egypt, every lawful Calling hath its *to πρέμιον*, a Decorum, an Honour put upon it by God: 'Tis the unlawful only, that are shameful; A Gamester, a Cheater, a Kid-napper, an Usurer, &c. are ashamed to own themselves as such, when asked what their Occupations be: whereas the honest Scavenger, Chimney-sweeper, Tankard-bearer, &c. are ready to own themselves so; 'tis the Language of our Law, [To Bridewel with them,] that can give no true account of some just Employ.

2. Joseph likewise presented his Father (though a poor Aged Man) to Pharaoh, Gen. 47. 7. He was not like those unnatural Children of our day, who think it a disgrace to acknowledge their poor Parents: David did not so, who brought his Father and Mother to the King of Moab to keep them; (haply pleading that his Father Jesse's Grand-mother Ruth was a Moabitess,) 1 Sam. 22. 3, 4. And Joseph did not so, who set his old Father before Pharaoh, who wondered at the whiteness of his Hoary Head. As the King, seeing Joseph's Brethren young Men, and fit for Labour, therefore asks them about their Occupations, and they answer, That they were not like Body-Lice, which live not by their own Sweat, but upon the Sweat of others, they lived by their own Labours, and not upon the Labours of others, so it was no Sin to succour them: So he, seeing Joseph's Father a very old Man, and past his Labour, asks him only of his Age, but nothing of his Occupation: Jacob was now an hundred and thirty years old, just the half of the four hundred and thirty years, between the promise to Abraham, and the Delivery out of Egypt, to wit, two hundred and fifteen years were at this very time expired, as before: It was strange News in Egypt to see so old a Man as Jacob. Pharaoh design'd no more in his demand, [How old art thou?] Gen. 47. 8. than what a blind Heathen could do, namely, to know his years, and the Age of his Life; yet God so disposeth of Jacob's answer, that an excellent Lecture is read to that Heathen King, ver. 9. How Heaven is Mans Home, this World is but as an Inn where Man Sojourns for a while, and wherein he (as a poor Pilgrim) is exposed to manifold evils, yea, and that through the former sins of the Sons of Men, Nature began to decay, and Mans Life grew shorter than formerly, insomuch that neither Jacob himself, nor any other Man now attained to the years of the Life of their Forefathers in the days of their Pilgrimage; for Jacob's Father Isaac lived to an hundred and eighty years of Age, Gen. 35. 28. and his Grand-father Abraham to one hundred seventy five, Gen. 25. 7. whereas he himself was then but an hundred and thirty; and being so very old, he found his strength decay, therefore did he both before then, and after, make Death familiar to him at Bed and Board, learning to die daily, and often crying, [Let me die,] Gen. 45. 28. and 46. 30. and [so I die,] Gen. 48. 21. and 50. 5. yet God was better to him than his expectations, for he lived seventeen years after his conference with Pharaoh, Gen. 37. 28. dying at an hundred forty and seven years still short both of his Father and Grand-father, as before.

After these things were Transacted, Jacob and his Sons had Pharaoh's hearty welcome, as they had Joseph's before: They desired to live in the Land of Goshen, according to Joseph's Instructions; Not only because,

1. It was nearest to the Land of Canaan, so stood most commodious for their Return out of that Country to their own.

2. It was most fruitful, fattest, and fittest for feeding their Cattle; but also, because,

3. That they might dwell apart from the Egyptians, and so not be corrupted with their Idolatry: Josephus addeth, that Joseph would not have his Brethren dispersed among Egyptians, for this would have divided them one from another; yet were there some Egyptians Inhabitants among the Israelites in Goshen, of whom they borrow'd Jewels at their Departure, Exod. 11. 2. However, Pharaoh gave them his Royal Grant of Goshen, Gen. 47. 4, 5, 6. 11. at their Petition for Joseph's sake. Kind he was, and constant in his Respects to so good a Servant; It pleased Pharaoh well, only to hear of his Servants Brethren, Gen. 45. 16. yea, and his Courtiers too, at least in counterfeit Kindness, they must love whom the King loves, they do but humour Pharaoh, while they honour Joseph: yea, so good-humour'd God made Pharaoh to Joseph, that he offer'd him to make such of his Brethren (as were Men of Activity) of Shepherds to become Courtiers, Gen. 47. 6. but we find not that Joseph accepted of this Royal-offer, as being loth to adventure them among the Corruptions of the Court, though God had given him Grace to be as fresh Fish in a Salt Sea, and his bow abode in strength, &c. yet might he well Question, whether it would be so well with them, &c.

In all which Joseph resembles our sweet Jesus, who though a Lord, not only of one (as Joseph) but of all Lands, yea, of Heaven and Earth, yet is not ashamed to acknowledge the meanest of the Saints as his Brethren, Hebr. 2. 11. He presents us to the Father in whom we

414 *The History and Mystery of Jacob and Joseph* Chap. 15.

are accepted, Eph. 1. 6. and provides a *Goshen*, a Land of light for us, Job. 14. 3. and instructing us how to comport our selves before his Father, &c.

Having seen Jacob's *welcom* to Egypt, now his *welfare* in it is next to be considered: as the first was *Honourable*, so the second was *comfortable*; His condition in Egypt was (indeed) like *checker'd work*. He had there long *Mercy*, but at last some *Misery*, God hath set *Adversity* over against *Prosperity*, Eccles. 7. 14. There will be interchanges of fair Days and foul.

1. 'Twas fair weather with Jacob, when he met his Jewel Joseph, when he had the Honour to be admitted into Pharaoh's Presence, to kiss (as we say) the King's Hand, and to hold a familiar Conference with him about Matters of Man's Mortality; and when a free and open Entertainment (by the King's Liberality, and through Joseph's Intercession) was granted him in Goshen; but above all when God graciously gave him to live there full Seventeen years in Health, Peace and Plenty, nothing all that time was he deprived of to render his life comfortable: He and all his had abundance of all things by his Son Joseph's means, while the Egyptians themselves were so pinched with penury, that they sold all they had, and at last themselves, for Peasants and Vassals to Pharaoh, to purchase Bread for sustaining their own single lives: Thus it fared better with him and his (though mere Strangers) than with the proper Inhabitants and Natives of the Land: And thus Jacob's last Days, were his Best Days. He never had so large, and so long Prosperity neither in Syria, nor in Canaan before, as he had now in Egypt, though some part of this Prosperity was in the sad time of a sore Famine: This in the general; but more particularly, Joseph is God's Instrument of Jacob's (and his whole Families) welfare in that sore Famine, feeding them all with Bread, Hebr. according to the mouths of the little ones, Gen. 47. 12. that is; according to the Number of their Families, as well small as great, He did provide for them all, giving every one their [ἐξουσίαν] or full portion and proportion, as Luk. 12. 42. which seemeth to have Reference to this place express'd by the Septuagint [ἐξουσίαν] he gave them their due measure of Meat, or the Hebrew may be read [to the mouth of a little one] as the Nurse puts meat into the Mouth of her Suckling, meaning tenderly and carefully; yea, and with as little care and pains to Jacob and his Household, as Children use in providing for themselves; yet 'tis improbable those Shepherds (used always to pains-taking) would be idle all that time, as if they had been but so many helpless Infants: However 'tis a figurative Speech, signifying Joseph's great Care he had to provide Necessaries for them all, from the eldest to the youngest, and their strong Confidence for Provisions in their proper Season and Proportion from him: 'Tis said, Joseph nourish'd his Father and his Family; for which end, he was sent before by God, Gen. 45. 7, 8. and 50. 20. and Psal. 105. 17. and which he (himself) had promis'd to do, Gen. 45. 11. and 50. 21. whereupon he is called [The Feeder (or Shepherd) and Stone of Israel, Gen. 49. 24. by whose means, and for whose sake so many Thousands were preserved, who otherwise would all have perished: All which teacheth us these many Remarks. As,

1. That 'tis a blessed thing to begin a Journey with seeking God's Blessing at the beginning thereof; so did Abraham's Steward, Gen. 24. 12. so did Jacob when come from Beer-sheba to Bethel, Gen. 28. 20. He prayed as well as Vowed, and so he did at his coming out from Beer-sheba towards Egypt, Gen. 46. 1. there he offer'd Sacrifice: and as God gave a successful Journey to Eleazar, Gen. 24. so he did to Jacob in that long Journey to Laban in Syria, and in this perillous one to Joseph in Egypt, where he met with both welcome and welfare: As 'tis said [To be and be Rich] so [Pray and be Prosperous] the Popish Proverb [Moss and Meat binders no mans Thrift] may serve to reprove Neglecters of Prayer. As Prayer must be the Alpha of all our Enterprises, so Praise must be the Omega thereof.

Hoc primum Repetas opus, hoc postremus omittas.

Neither the one, nor the other ought to be neglected: God may indeed give Success without Prayer, but certainly it will be nothing so sweet to the Soul; that success is sweetest which is won by Prayer, and worn by Thanksgiving.

2. This teaches us also, That it is not only the Duty of Pious Sons to nourish their Aged Parents when they are disenabled to provide for themselves, as before; but also 'tis the Duty of Pious Souls to do good to their worst Enemies, as Joseph did, not only to his old Father who had been always kind to him, but also to his brutish Brethren who had been some times cruel to him: Recompence to no man evil for evil, Rom. 12. 17. Revenge to carnal Reason seems Justice. Aristotle commends it, the World calls it Manhood, but indeed 'tis Belluinum Beastly, and Doghood rather; the more manly any Man is, the milder and more Merciful he is, as was Julius Caesar, who wept over his Foe's (Pompey's) Head presented to him, saying, Non mihi placet vindicta, sed Victoria: I seek not Revenge, but Victory: as was valorous David, 2 Sam. 1. 11, 12. Though he was well pleased with Nabal's Death (the

case

case being differing) yet be mourned for *Saul's*: and as was *vertumn* Joseph, who while he fed his *Brethren*, heap'd coals of fire upon their Heads, *Prov. 25. 21, 22.* to melt those hard Metals into a kindly Repentance, knowing assuredly, that the less he *reveng'd* himself, the more his God would (as indeed he had done) *reward him.*

3. It teaches what a marvellous Providence of God attends the Church, in sending Joseph beforehand into Egypt, *Psal. 105. 17.* there to lay up great Provisions for sustaining his Church in the Time of Famine, while many of the World were famish'd by it.

4. It teacheth likewise, That seeing All Joseph's Store was laid up for Jacob and his Families (the Church's) sake, whereby Egypt and other Lands were preserved: Oh then, what Fools are the Men of the World, who persecute the Saints, that are their Saviours and Safeguard, who hate and hunt them to whom they owe all the good things they have? what is this but doing as the silly Deer do, in eating up those very Leaves, which would hide them from the Eyes of the Hunter?

5. It teaches, That a poor life in the Church of God is to be prefer'd before the Pleasures of the World: Joseph taught his Brethren to say [*Thy Servants are Shepherds*] *Gen. 47. 3.* that they might not be employed in Pharaoh's Court, or in the great Affairs of the Kingdom (as himself, having special Grace, was) but chuse rather to live as poor Shepherds in the Church and Service of God, than to be proud Courtiers in the Royal Palace, estranged from the Household of Faith: Joseph (but especially God) had a respect to preserve the Purity and Visibility of the Church separate from the World, which could not have been, nor her Doctrine kept uncorrupted, had they been mingled with that superstitious people; therefore were they placed by themselves at the first, though afterward multiplying into vast Multitudes, they spread further than Goshen, and had Egyptian Families nigh and among them, whence it was that the Destroying Angel did distinguish their Doors by the sprinkling of Blood, *Exod. 12. 7. 23.* and that the Israelites departing, borrowed of their Neighbours (the Egyptians) *Jewels, and Ear-rings, &c. v. 35, 37.* yet none (save Joseph) are said to live at the Court, accounting (with David) that one Day in God's Courts was better than a Thousand in Saul's or Pharaoh's Courts, *Psal. 84. 10.* and (with Moses) esteeming it better to suffer Affliction with the People of God, than to enjoy the pleasures of sin for a season, *Hebr. 11. 25, 26.*

6. It teacheth, That as those Shepherd Israelites were an Abomination to the more Courtly Egyptians, so every Israelite indeed, *Joh. 1. 47.* is still abominable to the Gypsies of the world: Solomon saith, He that is upright in the way, is Abomination to the wicked, *Prov. 29. 27.* where he shews, there is no love lost betwixt them: There be Antipathies in Nature, (as betwixt the Lion and the Cock, the Dog and the Sheep, &c.) but none like that of the old Enemy, *Gen. 3. 15.* twixt the Godly and the Wicked; yet thus differing: The former hates *Non virum, sed vitium*, not the Person but the Sin of a wicked man (as the Physician hates the Disease, but loves the Patient) but the latter hates both the Grace and the Gracious.

1. Grace, because it contradicts his Vice which he so dearly loveth.

2. The Gracious, because such have a Counter-motion to his, and justles (as it were) against him with his contrary courses, *1 Joh. 3. 12.*

Secondly, Having viewed Jacob's Prosperity, come we now to his Adversity, the Calastrophe and Epilogue of his Pilgrimage-Comedy: God did with him as the Bridegroom is said to do, *Joh. 2. 10.* kept the best Wine for the last, Jacob tells Pharaoh [*his Days had been full of evil*] *Gen. 47. 9.* He had many Crosses attending him; I have (as the Hebrews do) numbred Seven principal ones. There were others less principal that pinch'd him, As (1.) His hard Service in Laban's House. (2.) The Suborning of Leah for Rachel. (3.) The Fornication of Judah with Tamar, unlike Joseph for Chastity. (4.) The detaining of Simeon in Egypt's Prison. (5.) The Bereaving him of his dear Benjamin, &c. yet the Lord was with him, bore him through all, as *Psal. 34. 19.* and at last brought him to a wealthy place, *Psal. 66. 12.* even to sit down without any more Crosses in the fattest of that fat Land of Egypt for his last Seventeen years, *Gen. 47. 28.* So long Jacob had nourish'd Joseph, *Gen. 37. 2.* and just so long Joseph nourish'd Jacob; *Bis pueri Senes, Old Men are twice Children:* The sweetest days Jacob ever saw were these Seventeen: His time in Egypt was the largest whise of Mercy (with the least black of Misery) in the whole Table of this Holy Patriarch's Life: God reserved his Best for Jacob's Last; yet this did not last always: for at last, the Infirmary and Imbecillity of old Age, (which is call'd an evil Age, *Eccles. 12. 1.*) came upon him, which made his second state a state of Adversity that usher'd in Death by a lingering Sickness; yet before this, he saw God's Promise began to be accomplished, God had said, [*I will make of thee a great Nation in Egypt, Gen. 46. 3.*] and he saw before his last Sickness, that his Offspring grew and multiplied exceedingly, *Gen. 47. 27.* God dies not in any mans debt, neither will he let Jacob die, till he see some part of the Payment of his

416 *The History and Mystery of Jacob and Joseph* Chap. 15.

his Promise; God is never short, but oft over his Promise, nor will he suffer his Church to suffer, this Seventeen years in Egypt, though the first five of them were years of sore Famine; for Moses in a few words of this 27th Verse minds us, How,

1. The Church was commodiously seated in Goshen.
2. Was Accommodated with peaceable Possessions, either Farmed under Pharaoh (for the Land fell to him by the Famine, ver. 21.) or frankly rather (as a Donative) bestowed upon her by him.
3. Was wonderfully Advanced with an Increase of Wealth both in Coin and Cattel.
4. And was mightily and marvellously multiplied with a numerous Off-spring above ordinary Custom, which Moses further mentions as a Divine Miracle, Exod. 1. 12. But that which was adverse to Jacob (after his so long prosperous Estate) is, his fatal Sickness, the Harbinger of his Death. The time drew nigh that Israel must die, Gen. 47. 29. or Hebr. the days of Israel drew nigh to die, that is wherein he must yield to the stroke of Death, he lying many days under this last Sickness, being Sick unto Death; this Jacob understood by a natural Instinct, or it was Revealed to him by a Prophetick Spirit; hereupon by his Paternal Authority he exacts an Oath of his Son Joseph, not to Bury him in Egypt but in Canaan, ver. 29, 30.

Here we have these following Remarks.

First, While Jacob as a Father did impose an Oath upon Joseph his Son, yet as he was a private Person, and his Son a publick Magistrate, he useth expressions of Homage intermingled with his Injunctions, saying, [If now I have found Grace in thy sight,] and [I pray thee deal kindly and truly with me,] or Hebr. Do with me Mercy and Truth, wherein as he enjoins Joseph as a Son, so he reverenceth him as a Prince: Thus as Joseph did not disdain to Honour Jacob as his Father (according to the Fifth Command, Honour thy Father and Mother, &c.) though he was but a poor old Shepherd, and that in the presence of such Egyptian Courtiers (then of his Retinue to whom Shepherds were an abomination, at their first meeting, Gen. 46. 29.) So Jacob the Father deems it his Duty to give due honour to his Son Joseph, who was Lord of the Land at their last parting. As the Divine and Natural Law did command that subjection which the Son paid to the Father in the former Instance: So the Civil and National Law did require this Homage that the Father (a Subject) paid to his Son a Prince in the latter, and herein Joseph's Dream was accomplish'd here, that the Sun and Moon shall do Obedience to me, Gen. 37. 9.

The second Remark is, God is more gracious to Jacob than his own Sayings, Sentiments or Expectations; when he met his Son Joseph, he said, [Now let me die, &c.] Gen. 46. 30. yet God was so good to him as to give him a longer Lease of his Life, than he desired: He that could have been content to have died at that instant of having seen his Jewel Joseph, shall live (by a Divine Grant) much longer, and that a Life of peace and plenty; the best part of Jacob's Life (as to the quality of it) was then to come, when he wish'd to be gone and die; few and evil had been his former days, as himself says to Pharaoh, Gen. 47. 9. but his days which follow'd that time were few and good, even all those seventeen years wherein Joseph nourish'd him, paying his *Avshopenhem* (nourishment for nourishment) to the utmost penny, the sweetest years the good old Patriarch had ever seen. And this is the more Remarkable, that Gods grant of addition to Jacob's Life was two years more than that granted to Hezekiah, for that was only for fifteen years, 2 Kings 20. 6. but this to Jacob was for seventeen: Whereas we are wont to reckon seven years for the Life of a Man; as God granted more by one year than two lives to Hezekiah, so he added to Jacob more than two lives, even three years, which is almost half of a third life, and what it wanted in quantity of number, it was supplied in quality or sweetness; so God out-bade his hopes, desires and desires (as he oft doth ours,) Gen. 48. 11. I had not thought to see thy Fate, and now I see thy Seed too, thus God shewes us things not hoped for, Isa. 64. 2.

The third Remark is, Jacob took care for his Burial, and the place of it before his Sickness, being sensible of some Summons to Death by the decay of Nature, and learning to die daily, as 1 Cor. 15. 31. yet will not be Buried in Egypt, though the Earth be the Lords and the fulness of it; Psal. 24. 1. and though he was then conveniently seated there with his whole Family, but Requests he might be Buried in Canaan, not from any Superstitious conceit that one Countrey is holier than another, and nearer Heaven, but upon far graver grounds. As,

1. To testify his Faith concerning the promised Land (a Type of Heaven) and the Doctrine of the Resurrection.
2. To confirm his Family in the same Faith, that they might live as Strangers in Egypt (weaned from its Pleasures and Treasures) and wait for their return to Canaan, which God had promis'd to give them, and which he (though dead) would not relinquish his right in,

in, lest he should seem to distrust God, though yet he saw it not fulfilled.

3. To declare his love to his *Godly Ancestors* above all *vain Idolaters*; these latter *Jacob* never loved *while living*, and therefore will not lye among them *when dead*: But the former, he judg'd it his Felicity to have Fellowship with both in Life and Death.

4. Because *Canaan* (not *Egypt*) was the *Countrey Christ* (the *Worlds Redeemer*) was to lead his Life, receive his Death, be raised therein, and from thence to Ascend into Heaven: *Jacob* therefore desir'd to be Buried *there*, where the *Worlds Redemption* was to be transacted where *Christ* must die and rise again, that he might at length rise again with him. Hence some of the *Antients* say, that this *Jacob* and the other *Patriarchs* did Bodily Rise again with *Christ*; because 'tis said, *Mat. 27. 52, 53. The Graves were opened, and many Bodies of Saints which slept arose, &c.* to wit, those *Holy Patriarchs*, who before were kept bound in their Sepulchers, till the very Heart-strings of Death (now swallow'd up in Victory by Life Essential) were quite broken, even by the Death and Resurrection of the Lord of Life, then were they enlarged to become Witnesses and Attendants of *Christs Resurrection*, and who appearing, were known to many in the City, as *Moses* and *Elias* were known to the three Apostles in the Mount at *Christs Transfiguration*, either by a special Revelation, or by that Celestial Illumination (which will be much more in Heaven, as *Adam* knew *Eve* in his state of Innocency, *Gen. 2. 23.*) or lastly, by the Familiar Conference (wherein they might learn who they were) betwixt *Christ* and them, *Mat. 17. 3.* But *Modern Authors* say, they were such as were lately dead, who were well remembered by those that were living, supposed to be, *Simon the Just*, *Anna the Prophetess*, *Zacharias*, *Elisha*, and others lately dead, whose Bodies were not yet consumed; as those of the *Patriarchs* were, not only Buried so long before, but also so far off (as *Makpelah* Hebr. the double Cave was thirty Miles) from *Jerusalem*: We shall therefore leave it undecided whether *Jacob* requested to lye in that Land, because he hoped (as *Lyrannus* affirms) to be one of those, which should Rise out of his Grave at *Christs Resurrection*, and to accompany him in his Ascent into Heaven; this seems something too curious, though it seem more comely, and more glorious both to the *Patriarchs* and to *Christ*. The *Jews* add a fifth Reason why *Jacob* would not be Buried in *Egypt*, because he foresaw the Dust of *Egypt* would be turned into Lice, &c.

When *Jacob* did thus give order for his Burial, Swearing his Son *Joseph* to observe the place of it; this he did not, as if he distrusted *Joseph's* naked Promise, but he requires an Oath, *Gen. 47. 31.* Because,

1. He would have them all know, it was no trifle he required, but a weighty matter, and of great moment, for fortifying his Families Faith, and for obliging them more firmly to expect their Return.

2. That *Jacob* might die in full satisfaction and assurance, that this thing, he desired, would be faithfully done, knowing that the Sanction of a Sacred Oath would better outweigh opposition than a bare Promise.

3. That *Joseph* might do it with less offence and envy to the King and his Courtiers, for the carrying away of *Jacob's* Corps did seem to carry a kind of contempt with it. The *Egyptians* might well object, [Is our Land good enough for you to live in while alive, and is it too bad for you to lye in when dead?]. Hereupon *Joseph* might have been otherwise perswaded and over-ruled by *Pharaoh*: But this Oath answer'd all contrary objections, for they, that liked not to have their Land under-valued, yet allowed, that *Joseph's* holy Oath should be religiously observed; therefore *Joseph*, to procure this grant of the King, urges this Oath which he made to his Father, *Gen. 50. 6.* with 4, 5.

Whence we learn that Oaths are both lawful and needful (for Men are mutable) even betwixt these two Holy *Patriarchs*, the Son must be bound by an Oath to the Father, though *Joseph* might otherwise have fulfilled *Jacob's* will, yet was it not judg'd amiss to lay this Sacred Obligation upon him, which was so reverence'd among *Heathens*: How may this condemn *Christians*, both such as allow no Swearing at all, (though *Paul* call it the end of strife, *Heb. 6. 16.*) and especially such as make no Conscience to keep Oaths when Sworn, but Sport with them, as *Children* do with their slips, or as *Monkeys* with their Collars (who slip them on for their Masters pleasure, but off for their own): both play at fast and loose according to their liking? *Pharaoh* and the *Egyptians* will rise up in judgment against such Jesuitical Mock-*Christians*, and God himself will in time take his vengeance upon them: Yea, and how *Pharaoh's* approving *Joseph's* Filial respect and obedience to his Fathers will condemneth such graceless Children, who frequently condemn the Authority of their Parents, and tear in pieces their last Wills and Testaments: 'Tis a notorious shame that so many Nominal *Christians* should be so far out-done by those poor Blind *Heathens*, who had a reverence both for piety to Parents, and the Bond of an Oath, as things prevalent with God, prob pudor! Oh shame to us!

After Jacob had Covenanted with Joseph about the place of his Burial, that Distemper (which Summon'd him to order it) grew stronger upon his old decaying Body, which had been much worn and weakned by many fore Travels, and long toilsom Troubles, *Gen. 48. 1.* It was told Joseph, *Behold thy Father is sick*, which the Septuagint expresseth by [*ἐνοχλῆται, turbatur*] to shew, how he had been toiled and turmoiled with many Crosses, Calamities and Tryals all his Life, all which this last fatal sickness was about to put an end to, he became sick unto Death, and therefore he prepareth for it, before it came, by making his *Last Will and Testament*; which is Twofold.

1. He constitutes whom he would have to be his Heirs in *Gen. 48.*

2. He confers his Patriarchal Blessing upon all his twelve Sons, *Gen. 49.* This in the General: From which we have these Remarkable Inferences.

1. Gods love and Mans sickness may well consist together. Jacob is sick, and yet it was, [Jacob hath God loved,] *Mal. 1. 2.* and *Rom. 9. 13.* So Lazarus is sick, yet Christ had this word sent him, [Behold, he whom thou lovest is sick,] *John 11. 3.* Augustine asketh, *Si Amatur, quomodo Infirmitur?* If he be loved of God and of Christ, how can he be laid down upon a Bed of Sickness? Oh, well enough, may we say; Afflictions are Christ's love-Tokens: He saith, *As many as I love, I rebuke and chasten*, *Rev. 3. 19.* *Prov. 3. 12.* *Hebr. 12. 6.* Such as escape Affliction, may well question their Adoption, God had one Son [Sine flagitio] without Corruption; but none [Sine flagello] without Correction. The ground is displeased love, and the End is, fuller Embracements; as here.

2. God exempts not his Saints from Sickness, nor from Death. Though they be dead to sin, *Rom. 6. 2.* and are redeemed from Death, *Hos. 13. 14.* yet not from Sickness unto Death, which is as God's Chariot wherein he fetcheth his Children home to himself, (as Joseph did for Jacob, *Gen. 45. 27.* so God did in this Sickness send for him) that they may live and reign with him in free Embracements and full Enjoyments in a better world: 'tis necessary, that this tottering Tabernacle of Clay should molder down, that a better House may be Erected; for this do we groan earnestly, *2 Cor. 5. 1, 2, &c.* that when the Earthly House is dissolved or taken down, we may have an Heavenly one, and so be freed from our back-burdens of Sin and Misery.

3. Some Saints die soon and suddenly without much Sickness to usher in Death; It was no more with Moses, but only [Go up and Die] *Deut. 32. 49. 50.* He died [Hebr. *Gnal-pi feborab*] At the mouth of the Lord (which we read, According to the word of the Lord) *Deut. 34. 5.* as if God had taken away his life with a real sign of his love, kill'd him with a Kiss, and suck'd his Soul out of his Body into himself in a friendly Salutation: This was in a manner equivalent to Righteous Elijab's Translation (which two (a blessed couple) conferr'd with Christ upon Mount Tabor at his Transfiguration, *Matth. 17. 3, &c.*) and to that of Enoch's also. Other Saints die of a long and lingring Sickness, as did Jacob here, and Elisha after, *2 King. 13. 14.* the best are subject to Sickness and Death, and before they can come to the very Gates of Death, they oft pass through a strait, long, flabby Lane of a lingring Sickness, and all this in Mercy, that they may become more weaned from the World, better prepared for their Death, *Desirous to be dissolved, to be with Christ*, and that they may have a more easie Departure out of the world, for as a Member, the more it is mortified, the better is its cutting off endured, so when the Body is weakned and wasted with much Sickness, natural strength being worn away, cannot make Resistance, such die more easily: The Divine Contemplation of Dr. Hall hereupon is richly worth Recording: 'Happy is the man (saith he) who after due Preparation is passed through the Gates of Death ere he be aware: and Happy is the Man, who by the holy use of long Sickness, is taught to see the Gates of Death afar off, and addresseth for a resolute passage: The one dies like Enoch and Elijab, the other like Jacob and Elishab, both Blessedly. To which I add, Some are hurried away to Heaven in a fiery Chariot of an Acute Fever all on a sudden with the former, others lye long under Chronical Diseases, dying, as it were, by Inches (as those that are Consumptive or be Famish'd) with the latter Instances.

Now come we to the former part of Jacob's Last Will and Testament, relating particularly to Joseph and his two Sons. This Godly Patriarch being now sensible that the Sentence of Death was writ upon him, as *2 Cor. 1. 9.* *ἀπονεμα*, or Death's Denuntiatiō (he felt in himself) well understood the double Duty of a Dying Man, (1.) To set his Heart in order; (2.) To set his house in order. The former he had done already, and now he addresseth himself to accomplish the latter, in declaring the first part of his Will, which was thus occasion'd; No sooner did Joseph hear of his Father's fatal Sickness, but he, like a dutiful Son (not lingring till he was sent for) lays by all his Publick Affairs, and immediately hastens to Visit his Dearest Parent, not only to pay his last Respects, and perform his last Offices of Piety to him, but

but also to receive his *Father's last Blessing* (which he preferred above all the *Wealth* of *Egypt*, and all the *Gold of Ophir*) from him. And he carries with him his *two Sons*, that they also might partake of the *Patriarchal Blessing*, be entred by their *Grandfather* into the *Catalogue* of the *Church*, and be better confirmed in the *Doctrine* and *Practice* of true *Piety*.

1. NB. This *Practice* is a Pattern to all *Children* of *Godly Parents*, they should be more solicitous to *Inherit* their *Parents Graces* than their *Goods*. Dying *Jacob* was revived at his *Dear Joseph's* approach, the sight of him did corroborate his *weak*, and comfort his *sick Soul*; besides, a *Prophetic Spirit* came upon him, and did transport him above his *decaying and dying Flesh*; *Jacob* reverently entertains *Joseph* as he was a *Prince*, so begins his *Oration* to him, *Gen. 48. 1, 2, 3.* Reading a *Divinity-Lecture* out of his *Kalendar* and *Catalogue* of all *God's gracious dealings* with him, and merciful *Dispensations* to him, which he had carefully kept, recounting and reckoning them up, not by the *Lump* or by *Whole-sale*, as it were, but by *Parcels* and *Particulars*.

2. NB. So ought every true Son and Daughter of *Jacob* to do: Thus *David* did, *Psal. 9. 1.* *Shewing forth* (or *Heb. Ciphering one by one*) all the marvellous *Mercies* of *God* towards him: This *Jacob* did here, *v. 3, 4, &c.* to testify in what *great Peace* and *Recumbency* or *Acquiescence* in *God's Promises* he died.

3. NB. Mark the perfect *Man*, and behold the upright; for, be his *Beginning* and *Middle* never so *Troublesome*, yet the *End of that man is Peace*, *Psal. 37. 37.* or at least his *After-End*: He shall have a *Goshen*, a *Shalom* or *Salem*, *Hebr. Peace*, either here, or in *Heaven*; he shall by *Death enter into Peace, Rest in his Bed*, *Isa. 57. 2.* though he should not die in his *Nest*, as *Jacob* did here, and *Job* desired, *Job 29. 18.* and accordingly did so, notwithstanding all his *Afflictions*, both *Job* and *Jacob* had this commendable Confidence grounded upon *God's Promises*; 'twas not a *Carnal*, but a *Spiritual Security*, a blessed *Calm* and *Composedness*, a *Sabbath of Spirit*, flowing from *Faith*, and founded upon a good *Conscience* of their own *uprightness*, which caused [*Shalom, Shalom*] *great Peace and Joy*, *Isa. 26. 3.*

There be *two Branches* of *Jacob's first part* of his *Will*.

The First concerns *Joseph*, whose presence and influence had so affected his *old Father's Heart*, and quickened his dying Spirits so with new Strength, as to rouse himself up from his lying along upon his *Death-Bed*, to whom *Jacob* declareth how he had full power to bequeath the *Land of Canaan* as he pleased, (though then he was but a *Pilgrim* in *Egypt*, yet prizes he, and disposes of his *Interest* in *Canaan*; so we in *Faith of Heaven, absent in Body*, yet possess it with our *Hearts*, as he did with his *Bones, &c.*) because *God* had given it him by *Promise for an everlasting Possession* (upon Condition of keeping *Covenant* with *God*) *v. 4.* intimating thereby that *Joseph*, being now a mighty *Prince* in *Egypt*, might possibly the less think of the *Promised Land*; therefore his *Father* gives him a *grave* and *godly Avocation* from the *Treasures, Pleasures and Honours* of that *Land* whereof he was now the *Lord*, and a solemn and serious Invitation to consider of, and comply with that great *Promise of Canaan*, that he would now take up new Thoughts to joyn himself again to the *People of the God of Abraham*, from whom he now seemed for a little to be separated, *Gen. 49. 27.* and to corroborate his Confidence the more in *God's Promise* of that *Country*, he wills *Joseph* as his *Legacy* and *Portion*, some part of the *Promised Land*; to wit, the *City* and *Country of Shechem*, over and above all his *Brethren*, *Gen. 48. 21, 22.* so that, as *Judah* had the *Dignity* (from *Reuben* who forfeited it by his *Incest*) *Joseph* had the *Double Portion*, *1 Chron. 5. 1, 2, 3.* *Joseph* hath his part in the latter part of his *Father's Will*, among the rest of his *Brethren*, *Gen. 49. 23, &c.* as well as this part here, his was a *double part* or *portion*. And this *Shechem* was *Ephraim's* (*Joseph's Sons*) *Inheritance*, *Josh. 20. 7.* with *16. 1, &c.* *Job. 4. 5.* and thither were *Joseph's Bones* carried out of *Egypt*, and there Buried, *Josh. 24. 1. 25. 32.* And *Jacob* mentions his dear *Rachel's Death* (with a great conflict and concussion of passionate Affections, as his [*as for me, she died by me*] importeth) *Gen. 48. 7.* upon a double account; First, to Render a Reason, why he buried not *Rachel* in the double *Cave*, where his *Ancestors* were buried by *Couples*, (*Abraham* and *Sarah*, *Isaac* and *Rebekah*) and where he had sworn *Joseph* to bury him; because she died in *Child-bed* by the way, so could not be kept unburied, till brought to the *Patriarchs Sepulchre*, through the slow march of his tender *Flocks*. Secondly, That *Joseph* might know, why he gave him a *double Portion*, because his Mother *Rachel* was intentionally and by Right his first Wife, and had not *Laban* cheated him, *Joseph* had been his first-born: This brings in the second Branch of the first part of *Jacob's Will*, which,

Secondly, Concerns *Joseph's two Sons, Manasseh and Ephraim*, whom *Jacob* here *Adopteth* not as his *Grandchildren*, but as his *Immediate Children*, yea, as his *Eldest Sons*, as in room of or for *Reuben* and *Simeon*, so bequeaths them the *Birthingright*, and therewith a *double Portion*, making them *two distinct* and particular *Tribes*; (which was not vouchsafed to any of the *Children*

Children of his other Sons, Joseph's Brethren) and therefore, seeing Joseph's two Sons were hereby made the *Fathers* of two Tribes, This made Joseph's (their Fathers) part double to all the rest of Jacob's Sons, v. 5. Moreover, Jacob might mention Rachel upon other Respects: As, (1.) To mind Joseph, that as his dear Mother forsook her Father's House in Syria, and sojourn'd with her Husband in Canaan; so her Son Joseph must be willing (by his Mothers pious Example) much more to leave his Honours in Egypt (which was not his Native Country) and go take possession of the Land of Promise, which he did in his bones, when dead, Exod. 13. 19. Josh. 24. 32. though he could not (for many cogent Reasons aftermentioned) do it with his Body while living. (2.) Jacob might hope, that, seeing my dear Rachel was snatch'd away from me by a preposterous Death, when I expected she would live (being young) and bring me forth a numerous Offspring (which, God promis'd, should spring from my Loins) yet brought forth only two Sons, Joseph and Benjamin, therefore God would recompence me, and make up my loss by Adopting Joseph's two Sons, that God's Promise in multiplying his Seed, might be fulfill'd in and by them two.

The Remarkable Mysteries that lye couched in this Famous History are these:

1. As Joseph presented his Sons to his Earthly Father to be Blessed by him, saying [*These are my Sons whom God hath given me*] Gen. 48. 9. So Jesus presents all his Saints to his Heavenly Father, saying in like sort [*Here am I, and the Children which thou hast given me*] Isa. 8. 18. Joh. 6. 37, 39. As the High-Priest did present the Twelve Tribes to God as well as represent them before him, Exod. 28. 29. So doth Christ us, Col. 1. 22. Jude v. 24. Eph. 5. 27. Hebr. 9. 24, &c. and to him the Father Replies, as Jacob did to Joseph here, [*bring them now to me, and I will bless them*] which he doth likewise with Kisses and Embraces: This Congruity is yet attended with one Disparity: Jacob adopted Joseph's Children at first as *absent*, v. 5. but after, discerning two Young men standing at Distance (probably behind their Father's Back for Reverence-sake) but through the dimness of his decayed Eyes, he was disabled to distinguish their Persons; therefore he asks, *Who are these?* upon which Joseph informs his dim-sighted Father; but Christ's Father (and ours in him, 2 Thess. 1. 1, 2. with Eph. 1. 3, &c.) can never be so dim-sighted as not to discern and distinguish us either at a distance, or in the dark. He can distinctly discover us when under the Fig-tree covering, as Joh. 1. 48. His All-seeing Eyes run to and fro throughout the whole Earth, 2 Chron. 16. 9. and behold what Men do in the dark, Ezek. 8. 22. yea, *Darkness and light are all one with him*; He is [ὁραὶ πάντων] all Eye, and knows all, Psal. 139. 2. to 14. Neither doth God Bless any as *Absent* from him.

Enter presenter, Deus hic & ubique potenter.

God's Presence fills all places, he is Omni-present.

The Second Mystery in the History is, as Jacob adopted Joseph's Children, saying, [*They shall be mine*] v. 5. and *my Name shall be upon them*, v. 16. In like sort, God adopteth all whom our Joseph, our Jesus presents and represents as his Dear Children, saying, *I will be a Father to them, and they shall be my Sons and Daughters*, 2 Cor. 6. 18. This is call'd a *Royalty* or *Prerogative*, Joh. 1. 12. which *Nonnus* Paraphraeth [*ἱερωὶν τιμῇ*] stilling it *Heavenly Honour*, such as is amazing, 1 Joh. 3. 1. and good reason, that *worthless worms* are hereby made *higher than earthly Kings*, Psal. 89. 27. Thus also the Name of God and of Christ is put upon all his adopted Children, hence they are call'd *Godly* and *Christians*. They are call'd by his Name, 2 Chron. 7. 14. Jer. 14. 9. Deut. 28. 10. They are married to Christ, Rom. 7. 4. so have their husbands Name put upon them, Isa. 4. 1. as Solomon's Wife was call'd the *Sulamite*, Cant. 6. 13. of [*Sbalom*] Peace, from whence was his Name: Oh that we could take hold of the Skirt of that Jew (*Jehovah our Emanuel*) Zech. 8. 23. saying, *Ler us be call'd by thy Name to take away our Reproach*, Isa. 4. 1. Isa. 63. 19. Jer. 15. 16. Deut. 28. 10. would we but avouch the Lord for our God, he would surely avouch us for his adopted Children, Deut. 26. 17, 18. we should say to Christ as that *Roman Lady* said to her Husband, *Ubi tu Gaus ibi ego Gaia*, I will not only bear thy Name, but will also live in thy Presence, and thou shalt be a *Covering of Eyes to me*, as Gen. 20. 16. I will not be sick of a *Pleurisie*, seeking any more than thy self, I will be satisfied with thy favour, Deut. 33. 23. Psal. 65. 4. when thou tellest me where thou feedest, Cant. 1. 7, 8. I will feed and lye down with thee, Psal. 23. 1, 2, 3, 4, 5, 6. There is [*a Cornu-Copia*] all good with thee.

The Third Mystery in this History is, There may be Difference of Opinion for a time betwixt the Holiest Persons and Relations, as betwixt Jacob and Joseph here; The Father was contradicted by the Son, when he saw him cross his hands to lay his right hand upon his younger Son, as about to convey the strongest and most honourable Blessing by this sign of the stronger and more honourable Hand upon Ephraim; Though Jacob guided his hands wittingly and

and wisely, Gen. 48. 14. yet this posture displeased Joseph, saying, [not so, my Father] v. 17, 18. suspecting it to be some *Mistake* of his Father from the *Dimness* of his Eyes, v. 18, 11. which might disenable him to discern the Elder from the Younger; so, though he was well pleas'd with his Father's Blessing, yet being displeas'd with his *symbolical Posture*, he endeavours to correct the supposed Error of his Father's hands with his own, whereby he run into a real and worse Error himself. Though the Eyes of Jacob's Head were Darkened, yet those of his Heart and Mind were enlighten'd with a Prophetick Spirit, whereby he understood God's Mind more than Joseph did, and therefore he refused both his *Correction* and *Direction*, saying, [I know, my Son, I know] v. 19. Thus we see, here is a pair of Holy Prophets, the Father and the Son divided, and in contrary Disputes, yet not about the Substance of the Blessing, but about the Ceremonies and Circumstances of it; wonder not then, that Differences do happen now in the True Church, and the Doctors thereof be oft Divided: It ever hath been so, as Here, before Christ, and as afterward, after Christ; Gal. 2. 11. and Act. 15. 39. It will be so for ever; But mark, the Differences are only in Points less Material, and such as concern not the Foundation. This Difference betwixt Jacob and Joseph was about a Matter of Ceremony; Joseph, though a great Prophet and Diviner, insisted too much upon the Ceremonious part, would have the right hand impos'd on the elder Son; and so falls into a double failure: (1.) In binding God's Grace to the Priority of Nature. (2.) In disliking the Divine Motion of Jacob's Prophetick Mind, which thus guided his hand: Thus this mighty Man of God, who could before Divine all things, now knoweth not that the workings of Grace are not according to the Order of Nature, and that Divine Blessings go not by a Natural and Carnal Seniority, but by a Spiritual and Eternal Election, Rom. 9. 7, 8, 11, 12. Joseph saw not this now, for God reveals not all things at all times to his Prophets, as before.

NB. The quarrel about Ceremonies is Ancient, even in Father Jacob's days: 'twas also in the very Cradle of the Christian Church, Col. 2. 8, &c. Soon after, what coil was about Easter-keeping, even to Blows and Blood: Augustine in the Fourth Century complains hereof; worse far when Antichrist rose, then Formality ate up the Reality of God's Worship; as Pharaoh's lean Kine did the fat; so down to 'twixt Luther and Calvin, &c. The Heart-burnings 'twixt Ridley and Hooper about Cap and Surplice was ended in Body-burnings in the Marian Days: Peter Martyr advised Queen Elizabeth not to carry the Gospel upon the Cart of needless Ceremonies: Some call them Innocent, but oh how mischievous have they ever been in separating chief Friends, as Jacob and Joseph here; and many more ever since: The Lord stand up and step in to stem the Tide and stop the Torrent of such Quarrels in our own Times.

The Second Part of Jacob's Last Will differ'd from the First; For,

1. The first was private, few persons probably being present at its making; but this second was more Solemn and Publick (being his last farewell to the World): All his Sons must then be call'd together, who at that time lived in distinct Places and Families.
2. The former Will, He made [in his Bed] when he was about to Die, Hebr. 11. 14. but this latter was made when he was [in his Bed] The word used, v. 12. to express Joseph's being at the very point of Death: So Jacob in Gen. 49. had just finish'd his course (as *radah* signifies) and had finish'd the work God gave him to do in the World, Job. 17. 4. (after the first part Jacob said [Behold, I die] Gen. 48. 31. but after this second he died indeed, he immediately gather'd up his feet, and gave up the Ghost, Gen. 49. 33.)
3. The first concern'd only Joseph and his two Sons begot by him upon the Body of his Egyptian Wife: 'Tis somewhere said in Scripture, that Jacob's Sons were of Cham; which cannot be meant of his Twelve Sons, for they were born to him before he came into Egypt; but it must have Reference to those two whom he adopted there to be as much his proper Children as Reuben and Simeon, Gen. 48. 5. Now Joseph marrying an Egyptian Woman, by whom he had those two Sons, They were on the Mother's side the Sons of Cham; so Jacob's Sons in this sense are said to be of Cham. Besides, Jacob also married the Daughter of Leah, a Canaanitess, Gen. 38. 2. contrary to his Duty, Gen. 24. 37. and 27. 46. and 28. 1. whereof Judah could not be ignorant; yea, and before Salmon married Rahab (of Jericho), there were others of Jacob's Offspring that married Wives descended from Chanaan at Shechem: But Saul the Son of a Canaanitess, Gen. 46. 10. Upon this account therefore Joseph bless'd these his two Sons to Jacob, that they might receive his Patriarchal Blessing, that they might be adopted by him as his proper Sons, and have Israel's Name put upon them, Gen. 48. 5. 16. lest any should judge it some prejudice to them (because Born in Egypt, and of an Egyptian Mother) so reckon them of the cursed Stock of Cham, and not Heirs of the Covenant, and of the Promised Possession: Hereupon also the Author to the Hebrews, Ch. 11. 21. mentions Jacob's Blessing these two Sons of Joseph by faith, but not a word of his Blessing the Twelve Patriarchs.

triarchs (mention'd by *Moses*, Gen. 49.) which *Jacob* undoubtedly did by *Faith* also: The Reason is this, because it was a more transcendent Act of *Faith* in *Jacob* to Bless these two Sons of *Joseph* (being half the Sons of *curst Cham* by their Mothers side) than it was to bless his own Twelve Sons, who were immediately descended from him in his Marriage at his Fathers appointment, Gen. 28. 2. Both *Rachel* and *Leah* owned and obeyed the true God, Gen. 29. 32, 33, 34, 35. and 30. 6, 8, 13, 17, 18, 20, 22, 23. and 31. 16. *Ruth* 4. 11. whereas *Ephraim* and *Manasseh's* Mother was the Daughter of an *Heathenish, Idolatrous, Sun-worshipping Priest*, Gen. 41. 45. in a City of wickedness, (as *On* or *Aven*, Ezek. 30. 17. signifies) because they Sacrificed to the *Sun* there; thence was it called *Heliopolis*, a City of the *Sun*, and *Potipherah*, chief Ruler thereof under *Pharaoh* was High Priest of the *Sun*: Therefore must it needs be an High, Eminent and most Sublime Act of *Jacob's* best and most raised *Faith* to Adopt and Bless the Off-spring of such a Mother, wherein he over-looks the Honour of her Extract (being a Princess as well as a Priests Daughter; as before. (it seems) Priests were no mean Men among the Egyptians, for one Man might be both Prince and Priest, and some suppose *Joseph* spared the Priests Lands for his Father in *Laws* sake, Gen. 47. 22. others better say, 'twas *Joseph's* burden to indulge Idolatry, he had no Heart to it, yet must have an hand in it, and could not help it as the King's Officer, whose Commands he must obey herein, or incur the utmost Displeasure both of Prince and People; which yet condemns the contempt of a better Ministry now half-starved by Men of better knowledge.) *Jacob* had no respect either to the Nobility of their Blood they were born of, or the vastness of that Wealth and Honour, they were born to, or yet the goodly stature and properness of their Persons, (for that is a seeing as *Man* seeth, and judging by the eye of sense, 1 Sam. 16. 7.) but he looked upon them with an eye of *Faith*, yea, of a strong lively *Faith* in his weak and dying state, a *Faith* most illustriously Illuminated by an extraordinary Prophetick Spirit, whereby, though now he was a poor Pilgrim in *Egypt*, leaning upon his Pilgrim-staff, (he mentions, Gen. 32. 10.) yet now presents it as a Scepter to *Joseph*, signifying his Dominion, puts the name of *Israel* (which was the greatest of Names) upon both his Sons (so that they are called no more the Children of *Joseph*, as the Children of *Judah*, the Children of *Reuben*, &c. but the Children of *Israel*) And lastly, he no otherwise disposeth of the Kingdoms of *Canaan* to them, than, if himself had been peaceably possessed of the Royal Throne in *Jerusalem*: *Jacob* acts in Blessing *Joseph's* two Sons, as one of God's Privy Council, preferring the Younger before the Elder; This was his Heavenly Wisdom which he would have had no need of, had the Elder right to his right hand, and his right-hand Blessings, that is done in the common Course and Custom of Nature, but here he was to shew the Freedom of Grace (which required more than ordinary Wisdom) making the last to be first, and the first last: what he did herein was by Divine Inspiration; And as if he had been one of God's highest Courtiers (as well as Counsellours) He bestoweth both Temporal and Spiritual Blessings upon them, v. 16. 20. as if the Key of *El-shaddai* had hung at his Girdle, and as if the *Bona & Dona Throni & Scabelli*, the good Gifts both of God's Throne and of his footstool, the riches of Heaven and Earth had been all in his Power to bequeath to whom he would at his pleasure [My Redeemer (saith he) bless both the Lads;] there he puts the Blessings of Redemption upon them, and let them both increase (like Fish) into a Multitude, there's the Blessings of Providence, which did so miraculously multiply them, that at their going out of *Egypt*, *Manasseh* was Forty two Thousand seven hundred, and *Ephraim* was Thirty two Thousand five hundred, and though all these perished in the Wilderness, yet were they at their entry into *Canaan* again multiplied (in both these Sons) to Eighty five Thousand and two Hundred men meet for War, Numb. 26. 28, 34, 37. the like Blessing was confirm'd on them by *Moses*, Deut. 33. 17. and *Joshuah* acknowledged them to be a great people, Josh. 17. 17. All which sprang out of *Joseph* whom *Jacob* bewailed for dead twenty three years. Learn here from this History a manifold Mystery; As,

1. As these two Sons were born in *Egypt*, and of an Egyptian Mother, so we are born in the State of Sin, and by our Mothers, we are Children of wrath, yet may our Heavenly father Adopt us, and put his Name upon us.

2. As the Elder had the left hand, and the Younger the right; so is it as to the Jewish and Gentile Church held forth in the Parable of the Prodigal who was feasted within doors (though the younger and less deserving) while the Elder, was without, Luk. 15.

3. He teacheth also that the Church of Believers shall stand at Gods Right Hand as Sheep, and shall have Right Hand Blessings (upper Springs) to bring them thither: Whereas the people of the World are put off with Left Hand Blessings only, (nether Springs) and at last turn'd off as Goats to Christs Left Hand.

4. May we become through Grace *Ephraim's* (which signifies Fruitful) and *Manasseh's* (which signifies forgetful or forgetting:) Could we but forget those things that are behind, our

own Follies and Vanities, and learn to be fruitful in good works, God hath a liberal Legacy for us, and will bring us out of this lower Egypt to his high and Heavenly Canaan.

5. May we be but Josephs (as Jewels in a puddle) retain our Lustre (as he did) in Egyptian Slavery, and holding fast our righteousness, not letting it go in the worst of times and places, &c. Job 27. 6. and holding, holding up, holding out, holding on, holding fast, and firm our Hope and Confidence to the end, Heb. 3. 6. then doubt not but Jesus (the Blessed Testator) will give us the double portion (which he hath cut out for us with his Sword in destroying the works of the Devil, Heb. 2. 14, 15. and 1 John 3. 8. and 1 Cor. 15. 56, 57.) as Jacob did to Joseph, Gen. 48. 22. The Sword and Bow there is read by the Chaldee Paraphrast [Prayer and Supplication,] even this way Christ hath purchas'd a Field for us, (as Jacob did for him, Gen. 33. 19.) yea, and an upper as well as a nether Field, (as Judg. 1. 15.) this Life and that to come, 1 Tim. 4. 8. and Mark 10. 30. both bequeath'd by Testament.

6. Though there may be supposed mistakes about the Mode of Administring Testament-Blessings, yet all are compos'd in an Amicable Acquiescency and a Friendly End: Thus Isaac thought that himself had been mistaken in bestowing the Blessing upon Jacob (the younger) instead of Esau (the elder) through the blindness of his own Eyes: Jacob knew Gods mind towards Ephraim, though Isaac did not at first towards Jacob; yet upon second thoughts he confirms the first blessing (though surreptitiously procured) with a second, wherewith he sent him away in an establish'd Faith to Padan-Aram, Gen. 27. 33. with 28. 1, 2, 3, 4, 5. So Joseph's first thoughts were that Jacob was mistaken accordingly in blessing the younger before the elder, yet understanding it was done agreeable to Gods will, he sits down satisfied therein, both this and that Difference ended in peace: Hence the Apostle affirmeth, that both Isaac and Jacob were not mistaken by their Humane Fancies, but acted altogether (in both their Blessings) by a Divine Faith, Heb. 11. 21, 22. Would to God we had unity of Affection, where there is not yet unity of Opinion; though we cannot all be of one mind (no more than of one Face and Voice) yet may we live in Peace here; unity of Faith is to be had hereafter, Eph. 4. 13.

When Jacob had blest both Joseph's Sons, then in the last place he blest all his own, Gen. 49. and this latter by Faith too, as well as the former. Though the Apostle mention not this as he doth that, Heb. 11. 21. The reason of this Apostolical Omission is supposed to be; because,

First, There is a malediction implied in this, for what he speaketh concerning Reuben, Simeon and Levi seemeth more like a Curse than a Blessing, whereas that concerning Joseph's Sons was a pure Blessing without any such mixture, so properly succeeded Isaac's Blessing Jacob, &c. ver. 20.

Secondly, The Apostle might pick out that one Instance out of the many Patriarchal Blessings, supposing a taste enough, where the whole is so well supplied at large in Gen. 49. and enlarg'd upon again in Deut. 33.

Thirdly, Besides, the Apostle saith there, Heb. 11. 32. [And what shall I more say? the time would fail me] to give further and fuller Instances; and therefore he doth Artificially wind up all together to avoid that prolixity which would not consist with a short Epistle, so might for brevity's sake omit this last and long Patriarchal Blessing; wherein are contained these famous Remarks.

1. Jacob did this when he lay on dying, to shew that he persisted and persevered in Faith to his last Breath, constantly believing the Promises of God whereby Canaan was settl'd upon his Posterity, He died in the Faith of it, Heb. 11. 13. and when he was a dying, 'twas no more 'twixt God and Jacob, but, behold I die, Gen. 48. 21. (as it was no more 'twixt God and Moses, but go up and die, Deut. 32. 49, 50.) Jacob's Speech was a Speech, not of fear, but of Faith, well-knowing that Death to him should neither be total nor perpetual; not total, for it was of the Body only; not perpetual of the Body, but for a Season only, for that was buried in the door of Hope for Rising again.

The second Remark is, This last Testament of the dying Patriarch is a living Oracle; Oh what a brisk, vigorous, vivacious Spirit rested upon the dying Flesh of Jacob, when he sung out this Swan-like Song at his Death: His Graces like good Liquor run fresh to the bottom, yea, his best Wine runs forth last without dregs out of this Vessel of Mercy: The Spirit's motion is many times quickest, when the motions of the Flesh are slowest. The Soul is most sensible, when the Body is becoming senseless: The Sun shines most amiably towards its Distant; and the River, running toward the Ocean, the nearer it comes to the Sea, is the sooner met with the Tide: Thus this Holy Patriarch, coming towards the Brink of Eternity, was met with a strong Torrent of Propheick Illuminations, and made most briskly (and with great splendor

splendor at his Descent) to utter the lively Oracles of God to all his twelve Sons. The last Speeches of Dying Saints, are ordinarily, as living Oracles and long remembered; how much more of this extraordinary Prophet and Primitive Patriarch, in this his last farewell (a most Heavenly one) to the World, when his Grace was just on changing into Glory?

The third Remark is, As the Grace of Faith participates of Beams from God, so it communicates of its Rays to Men: Jacob, blessed of God, blesteth all his Sons with a Prophetick Blessing, prophecyng what should befall all the twelve Tribes to the very coming of Shilo or Christ, Gen. 49. 1, 10. As Christ was not a Creature all for himself, nay, nor at all so, but for the good of others, Rom. 15. 3. and Acts 10. 38. so, no more are the Graces Christ gives: Jacob, (blest'd with Faith himself) in Faith blesteth all his Sons, Gen. 49. where we have Jacob in Gods stead, crumblng Divine Blessings among his twelve Children: God gives not out his Blessings by whole-sale (as we say) but rather by retail only, which is to maintain Trading, Commerce and Communion betwixt himself and us: The Cloud doth not commonly empty it self at a sudden burst, but gently dissolves and drops down by drop and drop upon the Earth: God hath been dropping down Mercy upon Mankind from the Foundation of the World to this day, yet is not his Store-house drawn dry, or his Treasury empty, not only still more and more, but also there is still better and better, and still better things abiding in the bottom of Gods Basket, Heb. 11. 40. the deeper the sweeter in the Honey-pot of Divine Promises. Christ at the Marriage-feast procured and produced the best Wine in the last place, John 2. 10. The Promises to the last Times are certainly the best Promises, and will be the best performances, when the Bridegroom comes (after so long an Espousal) to Marry his Bride for an Everlasting Embrace, Revel. 19. 7, 8.

The fourth Remark is, Jacob in this Patriarchal Blessing, doth Prophetically describe,

1. His Sons Conditions and Callings, some of one Employ, and some of another; as Judges, Priests, Warriors, Merchants, Husbandmen and Tradesmen, all to make up the Commonwealth of Israel.

2. Their Manners, some were Wanton, some Cholerick, others Envious, Ravening, &c. yet repenting of their sins, they receiv'd Remission from God, and were Enrolled all as the twelve Tribes of Israel.

3. Their Situation, as Gen. 49. 13. Jacob speaks there as if he had been Joshua dividing the Land, and appointing every Tribe where they should dwell. Thus God (who sets out the Bounds of all Mens Habitations, Acts 17. 26.) gave Jacob a Divine Revelation to know (above the reach of either Devil or Angel without it) how his Sons should be Situated in the World. And,

4. Their Succession from one Generation to another (Oh how many thousand dark Nights did this Dim-sighted and Dying Patriarch see through and about two thousand years forward) until Shilo came into the World.

Dying Jacob bestow'd his last and best Patriarchal Blessing upon all the twelve Tribes; so 'tis expressly said, Gen. 49. 28. Though the Legacy he left to Reuben, Simeon and Levi, seems rather a Curse than a Blessing; yet if we consider how these his three Sons had,

1. Their Lot in the Land of Promise.

2. Their Room upon the High-Priests Breast-plate. And,

3. Their share in that Eminent Sealing (mentioned in Revel. 7.) equal with all the rest: We must conclude, that they were not Cursed, but Blessed by Jacob, and were therefore reckon'd as three of the twelve Patriarchs in all after Ages: Omitting all the particular Benedictions of every Tribe (because Moses mentions them again, Deut. 33.) I shall here insist only upon that single Sentence inserted in Dan's Blessing, [I have waited for thy Salvation, O Lord,] Gen. 49. 18. which is a pious and ponderous Ejaculation of this Dying Patriarch, without any connexion either with that which goeth before, or with that which followeth after. The motions of the Spirit are not limited to any Rules of Method or Logical Order. Jacob seems here to be transported into a Divine Extasie or Rapture, making a strange Rhetorical Apostrophe, turning his Speech from his Sons to God, and from Benediction to Invocation; his words here (being Hebrew but three, Lishugnatbekah Kivethi Jehovah) is πολλον εν μικρο, much in a little, and because of its Brevity, Suavity and Fulness, is truly called a Golden Sentence; why this sudden Exclamation is inserted among his many Benedictions, without any Coherence either with the Antecedent or with the Consequent, various Authors have rendred various Reasons.

The first Reason is, Some of the Fathers say, that this Prophetick Patriarch foreseeing Antichrists Rise out of this Tribe of Dan (whereof he was now speaking) he made here a Confession of his Faith against Antichrist, how this was a mistake in the Fathers, I have at large shewed in my discovery of Antichrist, page 10, 11, 12, 13, 14.

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The second Reason is that of *Modern Authors*, who think, 'tis rather an *Holy Sigh*, an *Heavenly Groan* to God, feeling himself faint, and almost spent with speaking in his Death-bed-sickness, now desiring to be dissolved, and so to be freed from all such weaknesses, as he at that time wrestl'd with : This wish is suitable to old *Simeon's*, Luke 2. 29. and *Paul's*, Phil. 1. 23.

The third Reason is, say others, *Jacob* by his *Prophetic Spirit* foresaw the great defection that would after be in the Tribe of *Dan*, and their Infection with *Idolatry*, Judg. 18. 30. and 1 King. 12. 30. (for which 'tis supposed, *Dan* is left out in the *Sealing*, Revel. 7.) hereupon he darts up this desire to God for them, and for himself in them, having an Eye at *Samson* (of that Tribe) their Saviour, especially at *Christ* the Worlds Saviour, of whom *Samson* was but a Type corresponding with this *Antitype* in many particulars of his Birth, Life and Death.

There is yet a fourth Opinion, That this *Patriarch* might speak these words to his Son *Dan*, reading the words thus, [*I expect Jehovah to be thy Salvation*, O *Dan*,] for this Tribe in general, and *Samson* in particular were sore oppressed by the Enemy, as appears in *Judg.* 1. 34. and 18. 1, 30, 31. and 16. 16, 17, 21, &c. so that this Ejaculation might well enough cohere with *Jacob's* sudden and smother'd Meditation (out of which it did issue) though it doth not with the Antecedent and Consequent Matter ; but take the words as in our reading, and they hold forth this Golden and Great Truth, this Divine Doctrine. That, as *Jacob* did, so all the Children of *Jacob* ought to wait on God for his Salvation ; wherein three grand Considerables offer themselves.

1. The Object. 2. The Author. 3. The Action.

1. The Object in *Jacob's* Eye is *Salvation*, a most comprehensive word, containing (though not in its strict, yet in its large sense) both freedom from all evil, and fruition of all good ; so 'tis the best of all Desirables, and if there be any thing in the World worth waiting for, it must be *Salvation* ; which is Threefold.

First, *Temporal* and *External*, *Exod.* 14. 13. 2 *Chron.* 20. 17. outward Deliverance out of Eminent Danger. This *Jacob* might include, but it was not all he design'd as the whole and sole of his desire, therefore *Onkelos*, or the *Chaldee* Paraphrase reads it thus, [*I expect not the Salvation of Gideon*,] for that was but *Temporal*, nor that of *Samson*, for that was but *Transitory*, but 'tis *Redemption* by *Shilo* that my Soul desireth, which leads to —

Secondly, *Salvation* is *Spiritual* and *Internal*, *Rom.* 1. 16. and *Heb.* 2. 3. It is potentially in the Word preached, as the Harvest is potentially in the Seed ; the Doctrine of the Gospel is the Grace of God that brings Salvation, *Tit.* 2. 11. Thus are we saved from our sins, *Mat.* 1. 21. by Grace, *Eph.* 2. 8. and from an untoward Generation, *Acts* 2. 40. As when God takes a Soul, and fills it (as a Vessel of wrath) with wrath and sorrow, this is Metaphorically call'd an Hell and Damnation in this World : So when God enlarges the Heart, and fills it (as a Vessel of mercy) with grace and mercy, this is an Heaven upon Earth, and a kind of Salvation.

Thirdly, 'Tis Glorious and Eternal : This is the usual acception of the Word, being the common Notion of that unspeakable Joy and Felicity which the Father bestows on his Adopted Children in another World, when he comes to them by Sickness and Death, knocks off their Shackles of a miserable Life, and Hands them into his Heavenly Mansions of Everlasting Bliss.

The second thing after this Object is the Author of it ; *Jacob* calls it [*Thy Salvation*,] as it is of the Lord alone ; beside him there is no Saviour, *Isa.* 43. 11. Salvation is of the Lord, *Jon.* 2. 9. and it belongeth to the Lord only, *Psal.* 3. 8. therefore is he call'd the God of Salvation, *Psal.* 68. 19, 20. and *Psal.* 25. 5. The God that gives omnimodam salutem (as *Hebr.* [*Jeshugnatha*] having one Letter more than ordinary, importeth) even all manner of Salvation : He saves us from ten thousand Deaths and Dangers ; He saves us to Day, and will, or (at least) can save us to Morrow : All kinds of Salvation (*External*, *Internal* and *Eternal*) are from the Lord, none of them come from Kings or from Parliaments, or from Navies or Armies ; the word is Exclusive, 'tis from the Lord only, 'tis not from any of the aforesaid asunder, no nor from all them when together ; 'tis only from God.

The third thing is the Action ; [*Wait for this*.] Now waiting is a Servants work, *Psal.* 123. 2. If I be a Master (saith God) where is my Service ? *Mal.* 1. 6. *David* expectando expectavit, *Hebr.* [*Kavab Kveithi*,] *Psal.* 40. 1. in waiting waited ; he prayed and waited, he waited and prayed ; he first prayed and then waited to see the Issue, *Psal.* 5. 3. Waiting is an Act of the Soul, wherein it earnestly looks for some promis'd good from the Hands of God. Waiting is a Compound of many Graces, Faith and Patience (like the two Cherubims which covered the Mercy-seat) have their Faces looking one toward another, and join their

Wings together (over-shadowing the Soul) in this *waiting work*: These two Graces do support the Heart of Man, as Aaron and Hur did the Hands of Moses, *Exod. 17. 12.* Hope is the Pulse of the Soul, and expectation is its *Perspective-glass*: As the Body lives [*spirando*] by breathing, so the Soul lives [*sperando*] by hoping, and the more lively that hope is, the more lively is the Soul for God: Expectation discovers things afar off (in Faith's Perspective glass) as if they were at Hand, *John 8. 56.* hereby Abraham saw Christ's Day; and as Faith hath a strong sight, so it hath a long Hand, wherewith it both Espies and Embraces remote Mercies, *Heb. 11. 13.* 'Tis not enough to believe the Promises in the truth of them, nor to hope for the good of them which is laid up in them; but we must patiently wait and expect till that good be given out to us by the God of Judgment, timing all our Mercies for best to us.

The remaining part of the Patriarch Jacob's History may be reduced to these few Remarks.

The first is, When Jacob had bestowed his Patriarchal and Prophetical Benediction upon all his Sons, being both broken with old Age, and wearied with so long a Funeral Oration, (which he had delivered with his utmost Extension of Speech, Intention of Spirit, and Retention of Memory) he quietly composeth himself to Die, and sweetly to sleep in Jesus, well knowing with Job, that his Redeemer lived, and was ready to receive him into a Mansion of Glory, *Gen. 49. 29, 33.* He had hitherto raised up himself into so reverend a posture ('tis supposed he sat on his Bed-side with his Feet hanging down) as his infirm Body would permit, in reverence to the Word of God which he then delivered, &c. so drew up his Feet and died: The Apostle expresseth dying Jacob's posture [*leaning on his Staff,*] *Heb. 11. 21.* where likewise he mentioneth only Jacob's blessing the two Sons of Joseph, because Born out of his Family in a Foreign Land, yet by Faith both are Adopted by Jacob for his own Children; and where the Apostle also follows the Septuagint, who in their unprick'd Bibles did read *Matteb* a Rod for *Mittah* a Bed; the Hebrew reading is, [*He bowed himself upon the Beds-head,*] *Gen. 47. 31.* The Romish Vulgar reading leaveth out [*upon*] to make way for their worshipping the Cross: Suppose the reading be upon the top of his Staff, instead of the head of his Bed, then might it figure the Rod or Scepter of Christ, otherwise it had not been Faith (as the Apostle calls it here) but Superstition; but the genuine true sense is, that Jacob raised himself on the Pillow (being now a Clynick or Bed-rid) at the Beds-head, supporting his feeble Arms with his Staff which some not improbably (putting both the Hebrew words [*Mittah* and *Matteb*] together) suppose was his Bed-staff when he took Joseph Sworn to Bury him in Canaan, so bows himself forward with his Head in thankfulness to God, who had not only given him the sight of Joseph (whom he had reckoned dead and devoured by wild Beasts) and his two Sons also in great Grandeur, and likewise some sure hope to be Buried himself in the Land of Promise, as an Earnest and Hansel of the Twelve Tribes Possessing it.

The second Remark is, The sweetest days that ever Jacob saw were those days he lived in the Land of Egypt immediately before his Death: Joseph feedeth his Father (with his whole Family) full seventeen years before his Father's Death, *Gen. 47. 28.* and so long Jacob had nourished Joseph full seventeen years before he was fordidly sold by his Brethren (whom he now nourished,) *Gen. 37. 2.* That the Son should feed his old Father and Family in a time of most dangerous Famine, was but his *Anticipation*, a paying nourishment to him from whom he had first his own before; yet such was his Son's Capacity (as Lord of the Land) that it made Jacob's last days his best days: He was an hundred and thirty years when he was brought before Pharaoh, *Gen. 47. 9.* and he lived in Goshen till he was an hundred and forty seven years old, *ver. 28.* God reserved his best Wine till the last for him: As his Nature and outward Man was most comfortably accommodated by his Son in Goshen, so no less was his Grace and Inner Man by his God to the last, for his Graces like good Liquor (as above) ran fresh to the bottom: Mark the perfect Man, and behold the upright, for (be his beginning, and his middle never so troublesome) the end of that Man is peace, *Psal. 37. 37.* A Goshen he shall have either here, or in Heaven hereafter.

The third Remark is, At Jacob's coming down into Egypt did the first half of the four hundred and thirty years (mentioned in *Exod. 12. 40.* and *Gal. 3. 17.*) expire, commencing from Abraham's going out of Canaan, *Gen. 12. 4, 10.* as a Sojourner, &c. so that from this time Israel were in Egypt for two hundred and fifteen years more before their Deliverance thence. It is plain that these four hundred and thirty years are to be computed from the first Promise made to Abraham, *Gen. 12. 1, 2.* &c. to the giving of the Law, *Gal. 3. 17.* and 'tis plain also, there were only four hundred years of this term to come, in *Gen. 15. 13.* for then the thirty years were expired: The Text *Exod. 12. 40.* doth not confine their Sojourning to Egypt only, but in Canaan also which was not theirs then by Actual Possession, *Gen. 15. 13.* but Abraham and Isaac, &c. were Strangers in it, *Gen. 17. 8.* *Psal. 105. 11, 12.*

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The Hebrew words [*Mashab*] Sojourning and [*Tofhab*] Sojourner have their Emphasis : *Abraham* was the first Founder of this famous peregrination or Sojourning, which first began in *Canaan* (while *Israel* as *Levi* was in his Loins, *Heb.* 7. 9.) and ended in *Egypt*, when the other Moyety of two hundred and fifteen years expired after *Jacob* came thither.

The Remaining part of the Patriarch *Joseph's* History is also reducible to these few Remarks.

The first is, as they are methodized in the last Chapter of *Genesis*, His great Filial Honour to and care of his dear Father's dead Body, both in weeping upon it (as willing, if possible, to have wept him alive again) and in Imbalming it, *Gen.* 50. 1, 2, 3. according to the Custom of the *Egyptian* Country, wherewith he complied partly in Veneration and godly Affection to so worthy a Parent and Patriarch (who had so long mourned for him when he supposed his Son was devoured by an evil Beast, therefore he honours him with these Solemnities) and partly to preserve the Corps sweet so long as the many days time of Mourning, and the long Journey to *Machpelah* (his Burying-place) in *Canaan* required ; but principally to testify his Faith of the Resurrection, and that Incorruption he hoped for at the last day.

The second Remark of *Joseph* concerning *Jacob* also is, the Funeral Solemnities of his Fathers Interment ; when *Joseph* had got leave of *Pharaoh* by the mediation of Messengers (for he being a Mourner must not come before Kings, *Esth.* 4. 2.) to fulfil the will of the Dead, and the command of his Father, together with the Obligation of his Solemn Oath (the sacredness whereof, and the Execration of Perjury the Light of Nature discovered to these Heathens, *Pharaoh* and his Courtiers) he marcheth to *Canaan* with a most Pompous Retinue, both of Courtiers, Counsellors, Captains, and a strong Convoy or Conduct for their Defence in case of Opposition, and there affordeth his Father a most Honourable Burial, *Gen.* 50. 4, 5, 6, 7, 8, 9. making a grievous Mourning for him beyond Jordan, *ver.* 10, 11, 12. the place was thence called, [*Abel-Mizraim*] the Mourning of the Egyptians, which was a good Providence for confirming the Faith of the Israelites (when they were to pass over Jordan afterward) by this standing Monument of *Jacob's* Transportation out of *Egypt* into *Canaan* for his Burial.

The third Remark is, *Joseph's* kindness to his Brethren, who had been notoriously unkind to him, and who were now Jealous he would be reveng'd of them, *ver.* 14, 15, 16, 17, 18, 19, 20, 21. See the force of Conscience, though for a while it be still, and seemingly asleep, yet is faithful in Recording, and fearful in Reproving ; albeit it doth not alway execute the acts of accusing, yet then hath it always the habit of it, and when awakened with Losses and Crosses, brings old sins to a new reckoning. What they say to *Joseph* of their Fathers command looks like a loud Lie, *ver.* 16. for had *Jacob* known of their ill usage of *Joseph*, he would have branded them with it, *Gen.* 49. as he did *Simeon* and *Levi* for their cruelty ; and he would himself have spoke to *Joseph* before he died, for pardoning them. They repented, this purchas'd *Joseph's* pardon, and he nourish'd them that would have starved him in the waterless Pit, &c. *Gen.* 37. 22, 24.

The fourth Remark is concerning *Joseph* in four Respects.

1. His Age, *ver.* 22. 2. His Offspring, *ver.* 23. 3. His Last Will and Testament, *ver.* 24, 25. And 4. His Death and Burial, *ver.* 26.

First of the first of these, *Joseph's* Age, he lived an hundred and ten years, *ver.* 22. Mark the Divine Comment God made upon *Solomon's* Sapiential saying, [*Prosperity is set over against Adversity,*] *Eccles.* 7. 14. and the marvellous proportion of both. He did not only receive good from the Hands of the Lord as well as evil, *Job* 2. 10. but also his good far exceeded his evil, seeing for his about thirteen years Adversity, he enjoyed after that full eighty years of the most Honourable Prosperity, even as much Happiness as this lower World could well afford him : Thus also God dealt with *Job*, giving him an hundred and forty years of Temporal as well as Spiritual Blessings in abundance after the Lord turned his Captivity, *Job* 42. 10, 12, 16, 17. Thus God Honoured *Joseph* in *Egypt*, where he had no Divine Oracle or Angel to speak to him as the other Patriarchs had, yet was he all along like a Pearl in a Puddle, keeping his Vertue still where-ever he came, as God was with him, *Gen.* 39. 2. and last ; so Gods fear was before him, *ver.* 9. though the Iron entered into his Soul, *Psal.* 105. 18. (or his Soul came into Iron, Hebrew) yet sin could not enter into his Heart, because it was fraught with the fear of God when it was suggested to him that his becoming a Minion to one of the greatest Ladies in *Egypt* would not only afford him much Carnal Pleasure, but also Release him out of Prison, and Advance him to the Highest Worldly Honour, he contemns the Temptation, furnishing the Tempter with nothing but wet Tinder to strike Fire upon, resolving to lye still in the Dust, rather than rise by any way of wickedness. This was strong Faith, and therefore is he made the tenth Exemplary Witness of Faith, *Heb.* 11. 22.

Secondly,

Secondly, *Joseph's Off-spring* ; God blessed him for his Holiness with so long a Life after his Affliction, that he lived to see his Son *Ephraim's* grand Childrens Children, *Gen. 50. 23.* yea, and to Dance and Dandle with great delight upon his Lap the Grand-Children of his Son *Manasseh* : This was another Branch of Gods Blessing upon him for his Holiness shining forth so splendidly in him, notwithstanding his want of those helps in *Egypt* (of God or Angels speaking audibly to him) which his Fore-fathers had : Dr. *Lightfoot* affirmeth that *Ephraim* at *Joseph's* Death could not be less than threescore and fifteen years old, and therefore that passage concerning *Ephraim's* Sons being slain by the *Men of Gath*, *1 Chron. 7. 21, 22, 23.* seemeth to be not very long after *Joseph's* Death, if not before it. 'Tis probable (saith he) that third Generation of *Ephraim* (mentioned *Gen. 50. 23.*) were the Persons so unhappily slain by the Inhabitants of the Land. In those Antient Times it was usual for one Countrey to Invade another Adjacent, as *Philistims* (or Men of *Gath*) the *Egyptians* their next Neighbours, and to carry thence their Booties : This probably had been done upon *Goshen* the utmost part of *Egypt*, and Bordering on the *Philistims*. The Children of *Ephraim* (presuming on their Numbers and Strength) might Attempt to Requite the Plunderers, and Recover their Losses, wherein they miscarried (as is related) for which *Ephraim* Mourned many days, &c.

Thirdly, *Joseph's Last Will and Testament*, *Gen. 50. 24, 25.* which he delivered by Faith, *Heb. 11. 22.* consisting of two Branches.

1. His mentioning *Israel's Exodus* or departure out of *Egypt*, foreseeing they would be hardly used after his Deceale, yet God would visit them with Grace and Mercy, after he had visited them with Justice and Anger, to wean them from the Idolatry of *Egypt*, that they might not carry it along with them into the Land of Promise, and because they were tainted therewith, therefore the Lord Aired and Sweetned them from the stench thereof full Forty years in the Wilderness, and then brought them into *Canaan* : *Joseph* lived with his Brethren (after his Return with them from Burying *Jacob*) in *Egypt* fifty three years, or more, in great peace and plenty ; but at his Death began their *Egyptian* Bondage : Their Liberty and Worldly Felicity died with *Joseph*, as afterwards *Israel's* Prosperity died with *Josiah* : Yet dying *Joseph* foretold them by Faith, that the Promise of fetching them forth, and giving them *Canaan* would assuredly be Accomplished ; which Prophecy of *Joseph* was fulfill'd about an hundred and sixty years after his Death, so long did their Misery and Slavery last before *Moses* came.

The second Branch of *Joseph's Last Will* was a command concerning his Bones, *Heb. 11. 22.* He saith not [*my Body*] but [*my Bones*] because he foresaw that his Body would be consumed in the Coffin before their departure out of *Egypt*, and nothing but his Bones would then remain unchanged : This highly commends *Joseph's* Faith, who though he saw the Promise afar off, *Heb. 11. 13.* even an hundred and sixty years distance betwixt his Death and *Israel's* Departure, yet he Imbraced it, neither despising it, nor doubting of its Truth.

Hence the fourth Respect is introduced, to wit, his Death and his order of the place of his Burial : His good Father left his Son a good Example. *Jacob* would not be Buried in *Egypt*, the Jewish Rabbies say, because he foresaw that the Dust of *Egypt* would by *Moses* be turned into Lice, &c. What a shame it is, that many Men are Buried quick in the World and in Sin? This shews *Joseph's* goodness in imitating,

1. So good a Father, not to lay his Bones in so bad a place, hoping a better Resurrection.

2. In discharging the Duty of a dying Saint, remembring Gods Promise, whereby *David* did still all murmurings, *Psal. 77. 9, 10, 11.*

3. In retaining his love to the Land of Promise ; it seems hereby, *Egypt* had not *Joseph's* Heart and Affections, though he had his Honour and Grandeur therein : For he takes care his Bones shall be carried thence.

4. In providing such a standing Memorial of *Israel's* Deliverance from Bondage ; the sight of *Joseph's* Bones did Preach Deliverance to them during that tedious time of their Slavery : Thus our Lord hath left his Body and Blood amongst us as Remembrancers of our Deliverance from Sin.

5. In resolving, when his living Body cannot go to *Canaan*, that his Dead Bones should be carried thither : Thus our *Edward* the first had a strong desire to go to the Holy Land, but being prevented, charg'd his Son upon his Death-bed to carry his Heart thither, leaving 32000 *l.* to defray charges. His Superstition shames our remissness in not sending our Hearts to those Ordinances which we cannot now come at : The want of an Ordinance may be an Ordinance, especially where there is love to it, longings and lamentings after it : We do all things when we purpose and endeavour to do all things, and mourn that we can do no more.

6. In taking such care to keep possession of the Land of Promise, even while he lived and laid in *Egypt*: The *Amorites* in *Jacob's* absence had Seized on his purchased Field, yet the Title is still claimed and recovered: Oh that we could maintain on Earth good Intelligence with Heaven, and claim our Title there by just means!

The *Fifth Remark* is, it was during this long Interval betwixt *Joseph's* Death and *Israel's* Deliverance out of their *Egyptian* Bondage, that *Joseph's* Nephews, the *Ephraimites*, attempted their own Deliverance before the time appointed by God, not long after *Joseph's* Death, and even while their Father *Ephraim* was yet alive. Hasty work seldom ends well; sure I am this ended with ill success to the great Grief and Regret of their Aged Father, who mourned for this miscarriage many days, 1 Chron. 7. 22. This seems to have happen'd a little before the rigour of the *Egyptian* Slavery, and before the Reign of that new King (mentioned *Exod.* 1. 8.) who knew not *Joseph*, as the five Kings of *Egypt* (his Predecessors) had done: Those *Ephraimites* would have been carrying their Grandfather's Bones out of the Land before God's time, and before the *Sins of the Amorites were full*, Gen. 15. 16. therefore the Inhabitants of the Land fought fiercely (*pro Aris & Focis*) for holding fast their own Lands and Livings, and not to be turned out of their Tenements before the time: This furious fight of the *Philistims* upon their own ground, the *Ephraimites* (because the Lord was not amongst them, as afterward among the *Murmurers*, Num. 14. 42.) were not able to stand before so sharp a shock, but turned their Backs in the Day of Battel, as is said, *Psal.* 78. 9. and then was it, that it went so ill with the house of *Ephraim*, 1 Chron. 7. 23. Notwithstanding this, *Joseph's* Prophecy concerning the carriage of his Bones, was in God's time accomplished; *Moses* was mindful of *Joseph's* last Will, and *Israel's* Oath (they Swore to him, Gen. 50. 25.) therefore in Conscience of Duty, the Coffin was carry'd out with *Israel*, *Exod.* 13. 19. which was Buried in the Valley of *Achor*, that Door of Hope of a better Resurrection; namely, in that Field near *Shechem*, &c. *Josh.* 24. 32. Thus long did *Joseph* willingly wait for his Burial in *Canaan*, being not immediately after his Death carried thither, as *Jacob* was, but defers his Interment to this time, because he would not disoblige the *Egyptians*, who would have censur'd him for contemning their Land, as if that which had been the place of his living in Honour were not thought good enough by him for his lying in when Dead; this would have highly incens'd them against his Survivors.

The *Sixth Remark*, The History of *Job*, &c. falls in order of time betwixt *Joseph's* Death in *Egypt*, and *Israel's* Departure out of *Egypt*. This may rationally be concluded from these Grounds:

1. No mention is made in the whole Book of *Job*, either of the Children of *Israel*, or of their grievous Sufferings in *Egypt*, and Deliverance out of it, which had been most suitable and pertinent to the purpose.

2. *Job* is preferr'd for his Piety before any man then alive, even before his patience had given such a lustre to his Piety, then the Church must be in a very low Ebb.

3. After the giving of the Law, Sacrificing was confined to the Tabernacle, &c. but *Job* Sacrificed in a Country of the *Gentiles*, Men after were bid to Sacrifice at God's Altar, *Exod.* 20. 24.

4. After *Moses* time, the knowledge of God was extinct among the *Gentiles*, which before had been made known to divers by Dreams and Visions, but then peculiar to *Israel*.

5. *Job* lived near two Hundred years old, *Chap.* 1, 2, 3. and 42. 16. whereas after *Moses* Man lived far shorter, *Psal.* 90. 10. God began to cut Man's life much sooner off in *Israelites*, and all others.

6. If *Eliphaz* was the fourth from *Esau* of *Teman*, as *Amram* was from *Jacob* and *Levi*, this shews their Contemporizing, and that *Job* lived when it went sadliest with *Israel* in *Egypt*.

The particular Remarks concerning *Job* are,

First, That the Book is no parable or poetical Fiction (as some have dotingly said) but a real History, which is clearly demonstrated both by the contexture of the whole, giving a distinct account of all circumstances of Persons, Places, Actions, &c. and by the succeeding Penmen of the sacred Scripture, more especially who mention *Job* as a real and eminent Pattern of Piety and Patience, as *Ezek.* 14. 14. (where he is quoted and coupled with *Noah* and *Daniel*, two Persons that acted glorious Works in the World) and *Jam.* 5. 11. Some suppose that *Job* was a Son of *Nabor Abraham's* Brother, descended from him by his Son *Uz*, as *Elibu* was of his Son *Buz*, Gen. 22. 20, 21. *Job* 32. 2. and so *Elibu* came to live near to *Job*, who was Son of the Elder Brother, as he was of the Younger; others suppose him to be that *Jabab* of *Esau's* Posterity, Gen. 36. 33, 34. being a Magistrate and Judge in his Country, *Job* 29. 7, 8, 9, &c. whose Name was contracted into *Job* by his Adversity, who before was call'd *Jabab* (at length) in the day of his Prosperity. There is an odd Story *Jacobus Justus* relates in the Notes to his Map of the Holy Land, that *Balaam*, *Job*, and *Jethro*, were *Pharaoh's*

raab's Counsellors when *Moses* was born, and found by *Thermutis* the King's Daughter, who brought him into the Court; *Moses*, while a Child, trampled *Pharaoh's* Crown under his feet. *Balaam* said, It presaged Destruction to the State; *Job* would have nothing determin'd against him; but *Jethro* said, it was only a childish Trick, so not to be regarded; whence these three sped afterward accordingly, *Balaam* was slain, *Job* afflicted, and *Jethro* made happy by *Moses* affinity.

The Second Remark is, the Book of *Job* is a *Tragi-Comedy*, writ either, First, by *Job* himself, who wish'd the *History* were written in a Book, *Job* 19. 23, 24. so after his Deliverance might answer his own wish. Or, Secondly, *Elibu*, who came not from far, as the other three did, but neighboured upon him, and nameth not himself as coming with them, and who saith, [I will shew my opinion, &c. *Job* 32. 15, 16, 17.] Or, Thirdly, By *Moses* in *Midian*, who wrote it for the comfort of *Israel* sorely distressed in *Egypt*. Whoever was the Penman, it matters not, God was its Author, and *Paul* quotes *Job* 5. 19. as canonical, 1 *Cor.* 3. 19. the whole Book setting forth *Job's* fall from a very great height of Dignity into the very depth of Misery by *Satan's* Malice, first against his Estate, and then against his Body: The Dialogues his three Friends held with him, were to convince him, that his Sinning had been extraordinary, because his Suffering was so: The Doctrinal part of whose Disputations was sound, but their prejudice mislead them in the Application, *Job* vindicates himself all along, but not prevailing that way, He stops their Mouths by imprecating himself in particulars, *Job* 31. 1. to last; then comes *Elibu* in as Moderator, but inclining to the same Misprision of the others, the Lord himself convinceth them all of *Job's* Integrity, not only by an Oracle from Heaven, but also by reviving *Job's* Prosperity, doubling all he had lost save only his Children who were with God, and making him the longest liver that was born after *Terab*, who died at two hundred and five years old, *Gen.* 11. 32. and supposing *Job* Seventy years old when his trouble came, he lived two hundred and ten years old, having his years doubled also. Behold a Miracle here, How *Job* a Camel for Grandeur and Riches, passeth notwithstanding through the eye of a Needle; yea, with Six thousand Camels, &c. *Job* 42. 12. 16. He entreth that strait Gate into a Mansion of Glory, &c. his eminent Piety had eminent Misery, which yet ended in both Temporal and Eternal Felicity.

CHAP. XVI.

The History and Mystery of Israel's Bondage in Egypt, and Deliverance out of it.

THE Ending of the *History* of *Jacob* and *Joseph*, introduceth the Beginning of the *History* of *Moses*, who with his Sacred Pen gives an Account of those two great Patriarchs Periods, *Gen.* 49. 33. and 50. 26. before he relate his own Birth, Life, and Death, *Exod.* 1. &c. and *Deut.* 34. 6.

Now come we to the most grievous part of *Israel's* Bondage in *Egypt*, where good *Joseph* had left them after his Death, and where they through God's singular Blessing exceedingly multiplied, notwithstanding their cruel Oppression, according to God's Promise to *Jacob*, *Gen.* 46. 3. *Deut.* 26. 5. This Offspring of *Israel*, after the Death of all the twelve Patriarchs do by Degrees fall into all manner of Abominations; As,

First, They commit Idolatry, *Josh.* 24. 14. *Ezek.* 20. 8.

Secondly, They forget and forego Circumcision (the Covenant of their God) and this was the Reproach of *Egypt*, *Josh.* 5. 9, &c.

Thirdly, They joyned in Marriage with the *Egyptians* (who were notoriously addicted to Idolatry and all Impiety) *Levit.* 24. 10. *Exod.* 12. 38. whereby they were infected with the Vices predominant in that Country, for this cause good *Jacob* feared to go down into *Egypt*, which not only had been some Damage to *Abraham*, *Gen.* 12. 15. and flatly forbid to *Isaac*, *Gen.* 26. 2. and would expose his Posterity to many Perils of both Soul and Body: Therefore was their Father afraid to go thither, till he had God's Warrant for so doing, *Gen.* 46. 2, 3, 4. Now, as in *Abraham's* Vision of a smoking Furnace at Sun-set, &c. *Gen.* 15. 12, 17. The Sun of Religion was gone down among those degenerate *Israelites*, walking according to those wretched Principles and Practices aforementioned; Therefore the Lord cast them into a Furnace of Affliction, call'd an Iron Furnace, *Deut.* 4. 20. 1 *King.* 8. 51. *Jer.* 11. 4. An horrid

horrid Darkneſs, as of Impiety, ſo of Miſery came upon them, which afterwards ended in a *burning Lamp* (the other Branch of *Abraham's Viſion*) God commanding light to ſhine out of darkneſs in their deliverance out of Bondage, *Pſal.* 112. 4. and 97. 11. now it was that a *new King aroſe that knew not Joſeph* (who had made ſuch vaſt Additions both of Wealth and Power to the Crown of Egypt) called *Buſiris*, a moſt ſavage Tyrant, even in Heathen Hiſtories: This brutiſh Man envying the wonderful Efficacy of the Promise of God (made to *Jacob*, *Gen.* 46. 3.) in *Iſrael's* *increaſing ſo abundantly* (the Strength of that Promise made the Men ſtrong to beget Children, though over-ſtreſſed with intolerable labour, and the Women alſo, to have no Abortions, but to be more lively than other Women in bringing forth, &c.) This became a moſt grievous Eye-ſore to this envious King, that to be revenged of them he falls upon them in Cruel Methods.

1. *Private*, in his curſed Command to the *Midwives* for Killing all the Males (whom he moſtly feared) at their Birth, which the *Midwives* not daring to do, fearing God, more than the King in their contrary Commands: It put the Tyrant,

2. Upon Publishing that *Publick* and bloody Edict, that ſeeing neither the Intolerable toil of the *Iſraelites* under hard *Taskmaſters*, nor the holily refractory *Midwives* would ſuppreſs their ſpawning Procreation, It ſhould be lawful for any of his Subjects to drown the Males as ſoon as Born, *Exod.* 1. 7, 8, 9, 10, 11, 16, 22. In theſe bitter Times *Heman* and *Ethan*, 1 *Chron.* 2. 6. Prophetically penn'd the Eighty eighth and Eighty ninth *Pſalms*.

In this time alſo was *Moſes* born; The firſt Remark concerneth his Parents who are Canonized in the Canonical Scripture for eminent Believers, *Hebr.* 11. 23. where the Apoſtle, being about to bring in *Moſes's* Faith, ſpeaketh firſt of the Faith of his Parents, *Amram* (*Hebr. High*) and *Jocbed* (*Hebr. God's Glory*) both of *Levi's* Race, and the Man rather than born with Luſt, takes God's Remedy in Marrying, though a *Levite*, and in Bondage, and for any thing he knew, was like to beget Children either for *Slavery* or *Slaughter*, we muſt do our Duty and leave the Succeſs to God; the Woman, now very old (having a Daughter *Miriam* able to watch *Moſes* her Brother when caſt into the River) was one of thoſe lively Women, *Exod.* 1. 19. that had Lady Faith for her Midwife, which deliver'd the grave of her Dead Children, *Hebr.* 11. 38. much more the Womb of her quick and living: The Voice of the Lord makes the Hinds (theſe gentleſt of Creatures) to caſt forth her ſorrows with Joy, *Pſal.* 29. 9. *Job* 39. 1, 2. No leſs than Faith could poſſibly be the ſtay and ſupport of *Jocbed* in her Travelling Throws, for ſuppoſing her Burden (ſhe was bringing forth) to be a Male, then muſt ſhe think of his Birth and Death both together; whereas the Travels of other Women are mitigated with Hope, and countervailed with Joy of a Manchild being born into the World, *Joh.* 16. 21. but alas her Pains in Travel were doubled in her with Fear it ſhould prove a Male, the Remedy to others muſt be a Malady, and matter of Complaint to her; yea, the very crying of her New-born Child, ſhe might juſtly fear, would call in ſome Cut-throat and Male-murdering Egyptian: She brought forth *Moſes*, and when ſhe ſaw he was a goodly Child, *Exod.* 2. 2. *Ἀσέο τῷ Θεῷ*, fair to God, *Act.* 7. 20. having a Divine Beauty upon him, or (as ſome read it) fair by God, as if God had in ſome ſingular manner put an extraordinary ſplendour upon the Child: When the Mother ſaw this her beautiful Babe, ſhe would have given all the Subſtance of her Houſe to ſave the life of her Son, ſhe hides him three Months in her Houſe, as ſhe had hid him nine Months in her Womb, and when her Houſe could hold her hidden Treafure no longer (no more than her Womb had done) ſhe gives him a third hiding in an Ark of Bulruſhes, *Exod.* 2. 3. This the Apoſtle calls not an act of natural Affection only, but an act of Faith alſo, and commends the Father for it, as well as the Mother, who was the principal Agent, becauſe he conſented to it (as *Saul* did to *Stephen's* Death, *Act.* 22. 20.) and concurred with it, both of them truſting in God's bleſſing their means of hiding to their Sons Preſervation, *Hebr.* 11. 23. fearing nothing of the King's Command.

This is Remarkable, the Lord marked what their Faith had, but not what their Faith wanted, for it was only a weak Faith, they had only Faith in hiding *Moſes* three Months, and when that term was expired, their weak Faith caſt him then out upon the Waters; where Man ends, God begins and becomes *Moſes's* Keeper.

The Second Remark is concerning *Moſes's* Perſon (as before his Parents) who was famous for his Birth, Life, and Death. (Firſt) For his Birth, *Moſes* was famous in many fair Circumſtances, not only for his own fairneſs and comely features (forementioned) wherewith he was Born, (as a preſage of great Undertakings) and whereby, as by an Inſtrument, firſt his Parents were moved to hide him in faith of his Safety, and then *Pharaoh's* Daughter was moved alſo to have Compaſſion on him, and to ſave him from being Drowned, *Exod.* 2. 2. 6. But likewiſe,

(1.) That

1. That he was Born as another *Isaac*, of *Jocbebed* when she was very old, (as *Isaac* was of *Sarah*) yet one of the lively Women that brought forth this fair Son without the help of those *Midwives* which had the cruel Decree of the King to slay all the Males at their Birth.

2. He was Born as another *Enoch*, who is call'd the *Seventh* from *Adam*, Jude, ver. 14. as *Heber* was the *Seventh* from *Henoch*, and *Isaac* the *Seventh* from *Heber*: All excellent ones among ordinary Men (as the *Sabbath* is among the Six ordinary Week-Days) and famous in their Generations: So was *Moses* Born the *Seventh* from *Abraham*: and as *Enoch* walk'd with God, so did *Moses*; and as *Enoch* was a Prophet, and a Preacher of Righteousness, so was *Moses* also.

3. Like a new *Noah* (who was saved by an *Ark*) *Moses* was accordingly saved by an *Ark* of *Bulrushes*, when but three Months old, He lay floating upon the Waters, as *Noah* had done in the Deluge, and had there the *Hidings of God's Power*, Hab. 3. 4. When neither any Friend of his, nor his own Parents dare own him, then God doth Challenge his Custody: and indeed never was *Moses* safer, even while All the Tribes of *Israel* pitch'd their Tents about his Tent, than he was at this time of Danger, when the Lord himself took care for his Deliverance.

4. *Moses* like our Blessed *Messias* could not be hid, Mar. 7. 24. this New-born Child could not be hid in the House wherein he was Born, nor lay he long hid in the *Ark* by the Rivers Brink, for by the over-ruling Providence of God *Pharaoh's* Daughter was brought forth to Bathe her self in the River as she designed, but as the Lord order'd it, she was brought thither to do what she little dream'd of, namely to Discover and also to Deliver the Child from perishing, Exod. 2. 5, 6. She saw the *Ark*, bid her Maid fetch it. We (none of us) know what God hath to do for us, when we go abroad: The beauty of this weeping Babe, and its singular fairness (far beyond the *Egyptian* black hew) discover'd it an *Hebrew*, and moved her Bowels of pity to it. *Miriam* (*Moses* Sister) saw all those passages afar off, with a glad Heart, hastens thither, and offers her Service to Hire a Nurse for the Child, which was its own Mother, whom the Princess pays nobly for Nursing her own Child, Exod. 2. 7, 8, 9. the Nurse usually expects not Wages from the Child, but from the Parents: Thus all Parents, when their People prove unkind or unthankful, must look up to the Father of their People in Heaven: Here God out-bids *Jocbebed's* Hopes as well as her Fears. She would have given all she was worth for the Child's weal a little before this, and now she shall have the pleasure of Nursing it her self (who could have been well enough pleas'd a Stranger of the *Egyptian* Women had been a kind Nurse to it) and Royal Pay too, yea, and all this with Authority: Thus God rewarded the Faith of *Moses* Parents in their not fearing the King's Commandment, Hebr. 11. 23. because it was Unjust and Impious: The Duties of the second Table must yield to those of the first; They durst not incur the Danger of a Sin, to avoid the Danger of a Mischief; better Obey God, with whom we must live for ever, than Man with whom we must stay but a very little time, said *Antigone* in *Sophocles*; we ought to obey God rather than Man, Act. 4. 19. and 5. 29. and Dan. 3. 18. and as God rewarded their Piety, so he did their Godly Policy: Religion allows something of the Serpent as well as of the Dove; lawful Policies have from God not only liberty in the Use, but his Blessing in the Success of them, as here their hiding the Child he made Successful. They leaned upon the Lord's Providence in the use of means for *Moses's* safety. Mark here first how wonderfully the most wise God qualified this Pagan Princess with many excellent Moral Vertues. As, (1.) With a tender Heart of Commiseration, ver. 6. (2.) With complaisant Affability towards the Infant's Sister, ver. 7. 8. (3.) With commutative Justice in promising Wages for the work of nursing the Infant, ver. 9. (4.) With Prudence in naming the Child suitable to the Providence, calling him *Moses*, which signifies drawn out, ver. 10. *Musæus* calls him [Τὸ ἐξ ὕδατος] Water-sprung; because drawn (as *David* was afterwards, Psal. 18. 17.) out of many waters: And (5.) With Princely Bounty in adopting him for her own Son, vers. 10. Hebr. 11. 24. for (as *Philo* reports) she, though long married, had no Child of her own, and therefore treated this Child as her own, and gave him royal Education, Act. 7. 21, &c.

Mark Secondly, The Congruity betwixt *Moses* and the *Messias*. As,

1. *Moses's* true Father was unknown to the *Egyptians*, but was reputed the Son of *Pharaoh*; so the true Father of *Christ* was unknown to the *Jews*, but was reputed the Son of *Joseph*.

2. As *Moses* was saved from the Infanticide of *Pharaoh*, so *Christ* was from *Herod's* cruel purpose of Killing him in his Infancy.

3. As *Moses* had the King for his nursing Father, and the Queen his nursing Mother: All this is promised, *Isai.* 49. 23. and hath been performed in Christian Kings, &c. to *Christ* mystical; namely, to his Church under the Gospel.

Mark

Mark Thirdly, How the great God overshoots the Devil in his own Bow. *Pharaoh* was told by an *Egyptian Priest* in a way of Prophecy, that an *Hebrew Child* will come to be the Terror and Ruin of the *Egyptian Kingdom*: Hereupon he issued out that cruel Decree to the *Midwives*, for slaying all the Males at their Birth: The *two Midwives* observing a mighty helping hand of God in the *Hebrew Womens* lively Delivery, dare not but disobey the King's Commandment. However the Males were in great Danger by the *Egyptians* living among the *Hebrews*, *Exod. 3. 22.* and some might be more violent for executing that bloody Edict. This appeareth by the hiding of *Moses* at his Birth, &c. We have no such Remarks of his Brother *Aaron*, (whose Name soundeth of Sorrow and Joy) either as to his Danger, or as to his Deliverance, as we have of *Moses*. The Wisdom of God so orders the Matters of the World, that the greatest Deliverers are exercised with the greatest Dangers, and are likewise honoured with the greatest Deliverances from those Dangers: The greatest Deliverer is drawn out (as the word *Moses* signifies) out of the greatest Dangers: It was not so concerning *Aaron*; the less of Man, the more of God: Oh how wonderfully the most high God doth over-wit the seven Heads, and over-power the ten Horns of the fiery Red Dragon! *Pharaoh's* Daughter must save him, who shall be the ruin of *Pharaoh's* Kingdom to save *Israel*: *Moses* must be countenanced by publick Authority, who had been cast out by private fear: Oh how doth the most Wise and Great God confound the Craft and Cruelty, the Fraud and Force both of angry Men and of enraged Devils: The borrowing power can never become a fit Match for the lending power; all Power proceeds from God, who will not lend either to Men or Devils any more power but what himself can over-rule and order for his own glorious Ends: Here God makes a Destroying Power to become a Defending Power, causing it after a marvellous manner to contradict it self, for all Hearts (even the Hearts of Kings) are in the Lords Hands, *Prov. 21. 1.* he is the Chief Commander, of all Mortal Commanders, and of a Persecutor, can make a Protector: God is higher than the highest of Mortals, and proud Princes are but his Creatures controulled by the power and pleasure of their Creator.

Secondly, As *Moses* was thus Famous for his Birth, so for his Death also: As he was hid at his Birth from Undervaluers, namely, from those that would have Murthered him, therefore did his Parents hide him: So he was hid at his Death from Overvaluers, namely from those that would have Idolized him, therefore God himself became his Grave-maker and Buried him, *Deut. 34. 6.* either immediately, or by the Ministry of Angels, whereof *Michael* was the Chief or Prince, *Jude, ver. 9.* yet no Man knoweth of the particular place of the Valley of Moab wherein he was Buried unto this day: The Lord therefore hid *Moses's* dead Body where it was Buried, because he knew the *Israelites* had a most notorious proneness to Superstition and Idolatry, to gratifie which Diabolical Itch, the Devil made such a Devilish ado in contending with *Michael* to discover the place, but without Success: And seeing God would not suffer the Worship of the Tomb or Relicks of so Eminent a Man of God as *Moses* was, 'tis therefore ridiculous to imagine God would permit this Honour to be given to any of his succeeding Saints, who were so far Inferior to *Moses*, as will appear when we come to his Life, *Exod. 33. 11. Numb. 12. 8. and Deut. 5. 4. and 34. 10.* We read of *Moses* putting on a Vail, *Exod. 34. 33.* *Moses* Vailed signifies the Laws Obscurity and Mans Infidelity; and as he was Vailed then in his Life, so was he Vailed both at his Birth in an Ark of Bulrushes (which being opened his Ravishing Beauty appeared, *Acts 7. 20.*) and he was likewise Vailed at his Death in an unknown Sepulcher, even unknown to *Satan* himself, whose design in desiring to know it, *Jude, ver. 9.* was that he might of the Body of the Dead make Idols in the Hearts of the Living, and thereby he would have set up himself there. Dr. *Lightfoot's* Notion is, that *Moses* was Buried by the Lord, that is, by *Michael*, *Jude, ver. 9.* who is our Lord the *Messias*, and whose work it was in his coming into the World to Bury the Ceremonies of *Moses*. The Sentiments of some are, that *Moses's* Body after its Burial was raised most gloriously, in which Glory he held Conference with *Christ* at his Transfiguration, *Mat. 17. 2, &c.* *Moses* appear'd to the *Messias* there, as the *Messias* or *Michael* appear'd to *Moses* at his Death and Burial. The same Body that was hid in the Valley of Moab appear'd to *Christ* on the Hill of Tabor. Thus *Moses* and *Christ* are good Friends, contrary to those that would set the Law and the Gospel at variance: Every Transfiguration or Ravishment of Spirit is no better than a Delusion, wherein *Moses* and *Messias* lovingly meet not, &c.

Thirdly, *Moses* was Famous mostly for his Life, more than all the other Patriarchs and Prophets, both as receiving greater Honours from God to himself, and communicating greater Priviledges from him to *Israel*. As to the former, he was not only very oft, but also very long with God, speaking Face to Face together above all the Servants of God both before and after him; he was the Law-giver, he was a Mediator, though not of Redemption, yet of Relation as he fetched Divine Laws from God to *Israel*, and as he carried Devout Prayers from

Israel to God : Moreover this is very Remarkable, and quite cross and contrary to that Popish Doctrine of their *Monastick* perfection : The Romanists affirm that the Married Estate is far less Honourable than the Unmarried, because (say they) the Apostle *Paul*, who was an Unmarried Man, had the Honour of going up to God in his Rapture into Paradise, but passing by his own saying, [*That he had power to lead about a Sister, a Wife, &c.*] we Answer, that this *Moses*, who was a Married Man, had a greater Honour confer'd upon him, inasmuch as God vouchsafed to come down to him : 'Tis much more condescension in a Mortal Prince to rise up from his Throne, and come down Stairs to his poor Subject, than if only he were call'd up to him. And as to the latter respect, God wrought many Miracles of Mercy upon *Israel*, and of Plagues and Judgments upon *Egypt* by *Moses's* Hands, whereby the Church of God was delivered out of the House of Bondage, and carried through the Wilderness to the very Borders of *Canaan* : No further doth *Moses* or the Law go ; 'tis *Joshua* our *Jesus* leads us into the Land, &c.

The Life of *Moses* consisted of an hundred and twenty years, so that it may most aptly be divided into three distinct Forties. In his first forty years he had his Deliverance from *Pharaoh's* Infanticide, (as above) and lived all those years after as the Adopted Son of *Pharaoh's* Daughter, who gave him that Advantage by the help of his Tutors (as to a Princess's Son) to become so mighty in words and deeds, as *Stephen* speaketh, *Acts* 7. 22. which Character he giveth *Moses*, not from any express Scripture, but by necessary consequence, for it could no otherwise be conceived concerning the Adopted Son of a King, and of a King of *Egypt*, a Land abundantly addicted to Learning and Study : Until he was Forty years old he lived in *Pharaoh's* Court as the Son of *Pharaoh's* Daughter, and (as some say) was designed to succeed *Pharaoh* in the Throne : He, being now grown up to full Maturity of Stature, Authority, and all Accomplishments (both as a great Orator, and as a great Warriour) was minded to visit his afflicted Brethren, *Exod.* 2. 11. This he did partly by Natural Inclination, having a Sympathizing Spirit towards their Relief : And partly by Divine Instigation, intimating to them that he was raised and sent of God to deliver them, *Acts* 7. 23, 25. The signal whereof was his slaying the Egyptian, as a Judge appointed of God, his Call thereto being manifested to his own Conscience, *Exod.* 2. 12, 13, 14. *Moses* had suck'd in such a Savour of Godliness with the Milk of his Mother (who with his Father had instructed him, that he was of the Seed of *Abraham* the Heir of the World, &c.) that all the Court-pleasures and Treasures could not wear off, *Heb.* 11. 25, 26. He refuseth his Courtiers Life, offers to be his Brethrens Reconciler and Deliverer ; they not yet enough humbled, refuse their own Deliverance, and put it back forty years longer : *Pharaoh* heard what he had done, and to secure himself (from so dangerous a Person whom he suppos'd to be the Man foretold by his Priests that would be the Scourge of *Egypt*, and the Deliverer of *Israel*) sought to slay him, *Exod.* 2. 15. upon this *Moses* flies into *Midian*, which brings us to the second forty years, which time he carried there, when of an High Courtier he became a poor Shepherd, and of a Student in Philosophy, was turn'd a Student in Divinity, yea, and studied even God himself, and while he was so doing hath that famous Vision of *Christ* in a Bush, burning but not consumed, *Exod.* 3. 2. by the good will in it, *Deut.* 33. 16. In this Vision the Place, Time and End are very Remarkable.

1. The Place, 'twas not in *Pharaoh's* Court (where he never had such a Vision as this for full forty years he lived therein) but it was in the Wilderness : When Man is satiating himself with the Honours and Pleasures of a Worldly Court, there is no leisure to have or hold Commerce with the Court of Heaven. *Felix* was for his more convenient Season, *Acts* 24. 25. Worldly Pomp and Vanity make such a noise in a Courtiers Ears, that God may speak once and twice, and he perceive it not, *Job* 33. 14. Hence *Israel* was allured into the Wilderness, and there God spake kindly to her Heart, *Hos.* 2. 14. there the Pillar of Glory came to them, and walk'd with them from Stage to Stage in a familiar manner, *Exod.* 13. 20, 21. When they were in *Atham*, *Hebr.* hard Ground : God comes when distant from *Egypt* or the World. When the Soul is drawn at distance from the Distractions of the World, then is it in the fittest frame for the Visions of God, *Prov.* 18. 1.

2. The time when; relating, 1. To *Moses*, and 2. To *Israel*.

1. As to *Moses*, This Vision of the Bush was at the end of his second forty years, *Acts* 7. 30. so long had he lived a private Life as a poor Shepherd. 'Tis a wonder his former forty years Life of an Honourable Courtier had not put his Mouth out of taste for so long a Dishonourable Countrey Life : But a good Heart is taught to condescend to all conditions, and can be abased as well as Exalted, as *Paul*, *Phil.* 4. 11, 12. and *David* was call'd to be a Courtier, yet content after to become a Shepherd till his Conquering of *Goliath*.

2. As to *Israel*, both *Moses* and *Israel* must wait long for this comforting Vision: *Moses* finds *Israel* (as the *Messias* did after) in the sharpest part of their misery, [*Duplicantur lateres & venit Moses.*] Though the *Tyrant* was dead, *Exod.* 2. 23. yet *Tyranny* was not, one *Pharaoh* succeeds another, (as afterwards the *Bloody Herods* did) and all of the same *Brutish Bran*: Though *Israel's* Chief Oppressor was suppressed, yet were they Oppressed still, for another *Pharaoh* succeeded, as great in Power, and as grievous in Persecution: They changed only their *Masters*, but not at all their *Miseries*, which indeed grew greater and greater; this made them *sigh and groan*, and (as it was with *Job*) their *stroke was heavier than their groaning*, *Job* 23. 2.

3. The *final Cause, wherefore*: This is double also, not only for comforting *Israel* in their *Bondage*, but also *Moses* in his *Banishment*, who spent not his *second forty years* private Life in Idleness, but in Divine Contemplations (as above) and in Writing the Book of *Genesis* and (as some say) the Book of *Job* for comforting his Country-men in Misery, teaching them thereby to lean upon the *Lord*, and to learn to live by Faith on the Promises made to their Forefathers the Holy *Patriarchs*. Mens very *Miseries* cry to God, as *Hagar's* did, *Gen.* 16. 11. when her self cried not: The *Lord knew their Souls in Adversity*, *Psal.* 31. 7. Gods Eye saw what the wicked did to *Moses* and *Israel*, his Ear heard their groanings (yea their *Breathings*, *Lam.* 3. 56.) God not only heard and saw, but also he respected and remembered them; these four are all put together, *Exod.* 2. last: It was not so much *Israel's Innocency* as their Enemies *Involency*, that moved Gods Bowels to yearn over them, *Deut.* 32. 27. There was the Cloud of their Sins to hinder their Cries from going up to God, *Lam.* 3. 44. and indeed the Cry of their Sins did outcry the Cry of their Prayers, yet after long refraining, God comes with this comfortable Vision of the Bush to represent, that as *Moses* was not quite lost in his *Banishment*, so nor *Israel* quite destroyed in their *Bondage*: This was an excellent Emblem that that Fire of Tribulation should not kindle upon them, *Isa.* 43. 2. The good will of him that dwelt in the Bush, *Deut.* 33. 16. kept the *Burning Bush* from being consumed. This Angel of the Lord was the Lord of Angels, *Heb.* 1. 6, 7. *Mark* 12. 26. call'd the *Eternal God*, *Exod.* 3. 4, 6, 13. and *Jehovah*, ver. 7. to whom *Moses* gave Adoration, which no Created Angel dare own, *Revel.* 19. 10. and 22. 9. This Son of God in the *Fiery Furnace* secured the three Nobles of *Babylon* from being Burned, *Dan.* 3. 27, &c. hereby also was this Bush secured, *Christ* suspending his concourse, without which no Natural Agent can act, or consolidating the Bush above the solidity of Gold, or restraining the Fire, taking away the heat, yet continuing the light thereof.

The Spiritual signification (which is the Harvest of all) of this Burning, yet not Consumed Bush is manifold, reducible unto two Heads:

1. *Mystical.* 2. *Moral.*

The first is *Mystical*, which is various, to be taken only with this due caution; we must distinguish herein betwixt what this miraculous Vision may be aptly applyed unto, and what is the genuine Sense intended: All Parabolical Scriptures may have several Allusions, yet the Scope doth carry them but to one only: *Gregory*, who otherwise loved *Allegories*, gives this good caution, though the History of the Scriptures ought not to be bereav'd of their sound and significant *Mystery*, yet may they not be burdened with too many Allusions; which sometime do prove (I add) the frothy Exuberances of wanton Brains: This Bush is applyed by the *Antient Fathers*.

1. To the *Virgin Mary*, who was a Mother, yet a Virgin, she brought forth a Son, yet retain'd her Virginity, the same Omnipotent Power wrought both *this* and *that*.

2. To the two *Natures of Christ*, whose Godhead was the Fire, and his Manhood was the Bush, the Lustre of the Divine Nature was so accommodated to the Humane, that it was not swallow'd up thereby.

3. To the *Resurrection of Christs Body*, on which Death furiously seized, as did the Fire upon this Bush, yet could not consume it, though the raging fury of the *Pharisees* seal'd up *Christs* dead Body in the Sepulchre, and guarded it with Souldiers, yet saw not his Body any Corruption.

4. To the *Damned Souls*, which are ever Burning in Hell-fire, but are never consumed by it. The Fire of Hell differs from this Fire on the Bush in this; here is light without heat, there heat is without light.

The second is the *Moral Sense*, which also is manifold. As,

1. God by this Bush taught *Moses* how he might become a good Governour. He must give light to the people by his own Godly Life, and by the good Laws of God, but he must not Burn and Consume them by Intolerable Burdens and Tyrannical Oppression: *Pastoribus est tondere, non deglubere.*

2. That

2. That *Saints* in evil Times should be as *Lot* in the Fire of sinful *Sodom*, yet preserv'd his Integrity, as *Job* also did in a sinful Generation, 2 *Pet.* 2. 7, 8. *Job* 27. 6. All Temptations to Sin have the Nature of Fire in them, and are therefore call'd *Fiery Darts*, *Eph.* 6. 18. The worse that the Times and Places are, the better ought the *Saints* to be, that both the Times and the Places may be better, and not worse by them, they should be as the fresh Fish that live so in the most Salt Sea.

3. 'Tis an Emblem of the Combat betwixt the *Flesh* and the *Spirit* in every Individual Saint: The *Spirit* is the *Fire* (call'd the *Spirit of Burning*, *Isa.* 4. 4.) and the *Flesh* is the *Bush*, which in the best is not Burnt up or Consumed, the best of Men are but Men as the best, and are as those under Legal pollutions (notwithstanding their purifications) *unclean until the Evening of Death*; Grace doth not annihilate Sin till then. All these be pious Allusions framed from this burning, yet not consumed Bush, yet are not to be pressed upon the Text as the proper sense of it.

Lastly, The true, proper and genuine Sense of this *Vision of the Bush*, is, That the Church of God in general, and the Children of God in particular, may be in Fiery Tribulations, yet shall not be consumed by them: As this was performed Literally, *Dan.* 3. 27. So it hath been, is, and ever shall be Figuratively, *Isa.* 43. 2. 2 *Cor.* 4. 9. and 6. 9. and 11. 23. The Church *concutitur, non excutitur*, may be shaken, but not shiver'd, may be dipp'd and drow'd in the brackish Sea of Affliction, but never Drowned like the Wooden Pot dipp'd in the Water.

{ *Niteris Incaſum Chriſti ſubmergere Navem,*
Fluctuat, at nunquam mergitur illa ratis. }

This Divine *Diſtich* was ſent to the *grand Seigneur* when he was going out in his *Ruffing Grandeur* to over-run *Chriſtendom*, &c. Accordingly ſaith *Luther* of the *Romanists* persecuting him, They may indeed thrust me, but they shall never throw me. The Reasons be,

1. From the Constitutive Master of the Church, as she is made up of *Immortal Seed*, and of the *Eternal Spirit*, and partaking of the *Divine Nature*, so far she is *Incorruptible* and *Unconquerable*, and can never be destroyed, for the destroying Agent must have a greater Efficacy than hath the destroyed Patient, otherwise Destruction cannot prove Effectual: Now he who is in the Church and Children of God is greater than he that is in the World, 1 *John* 4. 4. *Christ* (who dwells in our Hearts by Faith, *Eph.* 3. 17.) is stronger than that strong man, *Satan*, *Luke* 11. 21, 22. or any of his Instruments: Hereby we are made more than Conquerors, *Rom.* 8. 37. yea, *Triumphant*, 2 *Cor.* 2. 14. by his Spirit our Sweet Inhabitant: The Seed of the Serpent may nibble at the Heels of the Seed of the Woman, *Gen.* 3. 15. but shall never be permitted to give her a fatal blow at the Heart; her Heels may be bruised, but her Heart cannot be broken; the Church may be damaged in her Branches, but her Body and Root cannot die.

The second Reason is drawn from the goodness of the Churches most gracious God, who so qualifies all her fiery Tryals, as to Abstract from them their destroying property: Thus the heat of this Fire that burnt the Bush was so suspended and restrained by the good will of him that dwelt in the Bush, *Deut.* 33. 16. that it was not consumed by the Flame: This is a Gospel Riddle, that the good Will of God, and a Flame of Fire from Man may consist together: Yea, Gods Vistation may have in it Mans Salvation, *Job* 10. 12. *Pſal.* 106. 4. 'Tis of great use to understand this; we pore too much in beholding the Flames of Fire in our Tryals and Troubles, and ponder too little in believing the Good will of our God therein; this makes us Harbour hard Thoughts of God with *Job*, as if he dealt cruelly with us, and was become our Enemy, *Job* 16. 9. and 30. 21. with 13. 24. and 19. 11. we look on our Troubles as mere Streams of fiery wrath, whereas indeed they are Messengers of Love and Fatherly Affection: Whom God loves, he chastens, though he do not love to chasten, *Heb.* 12. 6. *Lam.* 3. 33. *Isa.* 28. 21. calls it his strange Work, yet out of faithfulness, *Pſal.* 119. 75. 'Tis Medicinal as well as Penal.

The Third Reason is from the Nature of those Troubles befalling Gods Church and Children: God never stirs up all his wrath therein, *Pſal.* 78. 38. He corrects them only with the Rod of Men [*Eroſhim Sheber*] the Rod of weak Men, 2 *Sam.* 7. 14. that cannot give such a blow as the Rod of God: When God comes to take Vengeance upon *Babylon*, he proclaims this thundering Threatning [I will not meet thee as a man] *Isa.* 47. 3. but as a God who is consuming fire, *Hebr.* 12. 29. then *Babylon* (which is no better than Briars and Thorns, *Isa.* 9. 18. the very Curse of the Earth, *Gen.* 3. 18.) cannot stand before Devouring fire, nor dwell with everlasting Burnings, *Isa.* 33. 14. God goes through those Briars and Thorns, and burns them together, *Isa.* 27. 4. but when God comes to chastize the Children of

of Sion, He smiteth them not as he smiteth those that smote them, Isa. 27. 7. but doth it in measure, (Hebr. *Peck by Peck*, not whole Bushels at once) ver. 8. and Jerem. 30. 11. for he comes not to them as a Judge with Severity, but as a Father with Pity, being himself afflicted with their Afflictions, Isa. 63. 9. so he takes not up the Sword to them, but only the Rod, and that only the Rod of weak men: The Rod of God, that is Destruction, but the Rod of men that is only Correction, and 'tis such a Rod as Christ hath suck'd out its Curse and Bitterness; yea, hath made it like Jonathan's Rod which dropped Honey, taking from it the Nature of a Curse, and giving to it the Nature of a Cure: Though the Devil's Temptations have a tendency to Perdition; yet God's are for Probation only, Gen. 22. 1. *Deus ita Vulnerat, ut vulnerando Medetur*; the Chirurgion launces his own dear Child with all tenderness, cuts and weeps, weeps and cuts again. The wise Physician's Rule in Pleurifies, &c. is, *Sparing them is Spilling*; yet always maintain Nature, that it may be able to grapple with the Disease, &c. This Vision of the burning Bush affords strong Consolation; Though the Church Militant and its Members be oft in the fire (for the ruling Brambles do not only scratch them, but out of those Brambles cometh out a fire to scorch them also, Judg. 9. 15.) and oft in the Water of Affliction, yet the Church is preserved; The Devil doth with her, just as he did with the Damoniack (whom he cast sometimes into the fire, and sometimes into the water to destroy him) Mar. 9. 22: the same Power that preserv'd him from his being destroyed by those two merciless Elements, even ever after his Childhood to that Day, did cast out that cruel Devil, and doth as miraculously preserve the Church in the like cases of Danger; neither Fire, nor Water hath any Power to destroy her, Isa. 43. 2. Suppose her in the Water, then is she as was Noah's Ark in that Universal Deluge, which, the higher that the Waters rose, was thereby the higher lift up to Heaven: And as the Ship wherein were Imbarked Christ's Disciples (the only Church then in the World) Matth. 14. 24, &c. No Winds, no Waves can beat her down into the Deep: Though she be afflicted, tossed with Tempests, and not comforted, yet retains she her sure foundation, and her fair colours, &c. Isa. 54. 10, 11, 12. The very Gates of Hell (in which all Diabolical fraud, and force is seated) cannot prevail against her, Matth. 16. 18. Suppose the Church to be in the Fire (as well as in the Water) there also the good Will of God goes along with her into the flames, as here into the burnings of this bush; thus the Son of God went with Shadrach, Meshak, and Abednego, not only to, but into the fiery furnace, Dan. 3. 24, 25, &c. Here the Fire consumes not the Bush, as there the flame consumed only their Bonds, &c. No Natural Agents can act without the Concurrence of Supernatural Providence; For,

1. Here is a *suspensive Divine Act*; where the concurrence of God's Providence is suspended, there Natures must be as God's may not be: The suspension and cessation of the Divine concurrence is the Dissolution of the whole Universe.

2. Here might be likewise a *transmutative Divine Act*, whereby the Bush was consolidated into such a solid Substance as not to be Combustible: The Boughs and Leaves (say the Jewish Rabbies) were made harder, above the solidity of Gold, so that they still retained their native greenness, being fortified with a quality the flame cannot penetrate.

3. Or here might be also a *restraining Divine Act*, whereby the Fire was chained up from its Activity and Violence which it naturally hath in burning up combustible Matter into Ashes: This is more than a bare Cessation of the Divine Concurrence, as was in the Case of the three Nobles of Caldea, Dan. 3. 27. 'Tis indeed a great truth, If the first wheel in a Clock, &c. stands, all the other wheels must stand with it; Now God is the *Primus Motor*, and his Providence is the *Primum Mobile*; Hereby All live and move, Act. 17. 28. without God's concurrence neither Meat can nourish, nor Clothes warm our Bodies, for we live not by bread alone, &c. Matth. 4. 4. without this the Heavens could not move, nor the Sun shine, nor the Earth bear fruit, nor the Fire burn, &c. but in this Case of the Bush as it might be done by a *suspensive Act*, or by a *transmutative Act* (as when Christ enabled Peter to walk upon the Waters, which are a fluent Element, giving way to a solid Body; this was done, either by qualifying Peter's Body with levity, or by freezing the Waters into a Pavement) so more probably by a *Restraining Act*, the God of Nature chains up Nature in its Actions, God ties up the Sea in swaddling bands, so that it cannot overflow the Earth, Job 38. 8, 9, 10, 11. God shuts up the mouths of the Lions, so that they could not devour Daniel in the Den: Dan. 6. 22. The Voice of the Lord divides the flames of fire, Psal. 29. 7. so that they could not consume this Bush, &c.

All this may be for Comfort to God's Church and Children, thus:

1. That all created Powers are annihilated by a bare Suspension of Divine Concurrence and Influence, which God can and will suspend at his good leisure and pleasure.

2. That God gives *suffering Graces* to his Servants, steeling the Faces of his Prophets against the brazen foreheads of Prophane People, Jer. 1. 18, 19, &c. Job was in the Furnace which was oft heated by sad Tidings (treading on the heels one of another) the last heat whereof was the worst and hottest; namely, the *loss of all his Children*; yet how was he *steel'd* (as this Bush here) and case-hardened to bear patiently the flames of this hot Furnace without Sin, Job. 1. 21, 22.

3. That God *Restrains* that *Rage of Man* which will not turn to the praise of God, Psal. 76. 10. He takes up some links of the Chain, wherein he holds both Natural and Diabolical Instruments: He lets them go forth no farther, than to be *Instructing Rods, not Destroying Swords*: The Church as the Salamander lives in the fire without being burnt up; the manner of her Preservation we know not, for Reasons of the Operations of Omnipotency cannot well be rendred: Doth God secure this *Thorn-Bush*? much more his Vine-trees that have *Blessings in the Cluster*, Isa. 65. 8. Doth God take care of the *Lillies of the field*, Matth. 6. 28. Much more of his *Lilly* (the Church) among *Thorns*, Cant. 2. 2. one Thorn will tear in pieces ten thousand Lillies, yet this one Lilly is preserved among a Multitude of Thorns, and could never yet be cut up by the Sword of Persecution, or burnt down by the Fire of Martyrdom. 'Tis true, Winter drives it to keep House under Ground; yet that is not its Grave, but Sanctuary. As *Christ-Personal* was too hot a mouthful for either the cold Earth (his Grave) or the raging Sea in the Storm to hold him long, or swallow him up; So is *Christ-mysical* his Church, which by him *swallows up Death in Victory*, and which never fought with the Dragon, but she either won the Day by being Victorious, or gained ground by being persecuted: 'Tis true, as she consists of particular Persons, Moses dies, and David sees corruption, &c. But still a new Phoenix is raised out of the Ashes of the old one. God disappoints her Foes either in the matter of their Malice, or in the manner of it, and in the end turns the Fire on themselves or theirs, as on *Pharaoh's Water*, &c.

This *burning Bush* (as is aforesaid) is the most Graphical and lively Emblem of the Church's State in Egypt's Bondage: as the flame of Fire could not consume it, so nor did it alway remain upon it, but was at length removed from it, leaving the Leaves and Branches of the Bush (according to the Rabbins Relation) in their Native and Genuine Splendour and Greenness: Accordingly the Church in the furnace of Iron (Deut. 4. 20.) was not destroyed by that *Eminent Danger*, but had in God's due time her most *Eminent Deliverance* (as the three Nobles of Babylon had) out of the fiery furnace: whereof we have an exact and ample Account in the four following Books of Moses, namely, *Exodus, Leviticus, Numbers and Deuteronomy*; wherein is largely related the many famous Transactions relating to the Church from the Death of Joseph (who died about the Year of the World 2369.) until the Death of Moses, which was about the Year 2553; as Dr. Usher affirms.

The first of these Four Books is call'd *Exodus*, which in Greek signifieth a *going forth*, because it relateth the Story of Israel's *going forth* from the House of Bondage, containing a long Historical Narrative from Joseph's Death to the Time of Moses's setting up the *Tabernacle* in the Wilderness, and God's consecrating it himself by filling it with his Glory, *Exod. 40.*

The Second Book *Leviticus*, relateth the Story of one Month only, so called, because it contains the *Levitical Laws* or Ceremonies of the Jewish Worship relating both the substance of it as to the matter (animate and inanimate offerings for *Sin-offerings* and *Thank-offerings*, &c.) and as to the Persons concerned, who were either the *Publick Priests* ordained for that Ministry, and ordered by Divine Warrant how to manage it, or the *Private Persons*, who were to be purified by Ceremonies from Legal Pollutions, and likewise instructed in their *Morals* about both Domestick and Politick or Civil Duties. And the *Accidents* or Circumstances (as well as the Substance) of the *Mosaical Worship* are related also, both as to *Places* consecrated for it, &c. and as to *Times* divinely appointed; namely, both *festival Days*, and *Years* too in their lesser and greater Jubilees: All which *Leviticus* containeth.

The Third Book *Numbers*, giveth an Account of almost Forty years Travel in the Wilderness, and is so called, because it giveth the *Number* of all the Twelve Tribes, of all their Orders (Sacred and Civil) both Captains and Soldiers, &c. (only omitting the *Number* of the Levites, of Women and Children) and of all their Martial Marches in a Military Posture under the Conduct of the Cloudy Pillar through the Wilderness. And likewise the many Impediments of Israel's Military March are numbred, both those *Internal*; (As, (1.) Want of Provision in that numerous Army, Chap. 11. (2.) Miriam and Aaron's reproaching Moses, Chap. 12. (3.) The Sedition occasion'd by the ten Spies, Chap. 13, 14, 15. (4.) The Conspiracy of Korah, Dathan and Abiram, Chap. 16, &c. And those *External* hinderances; As, (1.) By the Edomites, Chap. 20. (2.) By the Canaanites, Chap. 21. (3.) By the Midianites Threats and Wiles, Chap. 22. to Chap. 26.

The

The last Book of *Moses* is call'd *Deuteronomy*, because it is a Repetition of the Law of God, &c. and it containeth the History of the two last Months of *Moses's* Life, wherein *Moses* gave *Israel's* short Rehearsal of the great things God had done for them, and a short Repetition of the good Laws which God had given to them, as he craveth and commandeth Attention by the former, so he annexeth many Arguments to the latter for enforcing their Obedience, drawn from the Manifest Divine Cursings and Blessings on Obedient or Disobedient, Chap. 27. 28.

Lastly, *Moses* resigns his Office of Generalship, gives this Book of *Deuteronomy* to the Levites, and Commands the divinely inspired Song to be publickly Sung, Chap. 31. 59. with his Swan-like Song, Chap. 32. 33. he Dies and is Buried, Chap. 34.

The History of *Israel's* Deliverance out of Egypt, where they had suffered long and barbarous Bondages, falls first in order to be discours'd upon before we come to their wandering in the Wilderness, &c. This consists of three Heads; namely, The Antecedents, the Concomitants, and the Consequents of it.

First, The Antecedents; as the Book of *Exodus* giveth the most ample Account of all those three Particulars (both for Substance and Circumstances) so more especially of this Point both in respect of the People oppressed, and of the Person who delivered them from that Oppression: The Oppression of *Israel* in Egypt was grievous and intolerable, *Exod.* 1. 8. 14, &c. God turned the Hearts of the Egyptians to hate his people, &c. *Psal.* 105. 24, 25. They must be *Pharaoh's* Slaves and Drudges in Building Treasure-Cities for him, *Exod.* 1. 11. At this Juncture *Moses* is born, brought out of Eminent Danger, brought up a Courtier by *Pharaoh's* Daughter, banish'd thence into *Midian*, and there Married, &c. *Exod.* 2. from *Midian* God calls *Moses*, sends him Embassadour to *Pharaoh* with small Success, Chap. 3. 4, 5, 6. *Pharaoh* harden'd his own Heart, adding Sin to Sin, the Devil harden'd it as God's Jailour, and as a Spirit tempting to Sin; but God harden'd it in a Judiciary way as a Punishment for his Sin: Then came the ten Plagues upon him and his People, Chap. 7. 8, 9, 10, 11. each higher and deeper drenching than other.

Secondly, The Concomitants, when God had (by his ten strokes at *Pharaoh's* hard heart) extorted a Dismissal of his People out of the Tyrants hands, *Israel* began his Journey out of Egypt, having first the Law of a yearly *Passover* ordained for their Observance, Chap. 12. and the Consecration of the first-born, Chap. 13. They depart from *Succoth*, not the right way to the Mediterranean Sea by *Palestine*, but to the Red Sea by the Wilderness, thence coming to *Etham*, &c. *Pharaoh* pursues them, Chap. 14. and is Drowned, for which was Sung a Song, Chap. 15. At their coming to the Wilderness of *Sin*, they want Meat, Chap. 16. at *Rephidim*, They want Drink and are Assaulted by the *Amalekites*, Chap. 17. *Moses* complains of the Burden that the Government of Six hundred thousand Men, &c. should lay upon his Shoulders, Chap. 18. Then they came to Mount *Sinai*, the place designed for meeting God, *Exod.* 3. and Chap. 19.

Thirdly, The Consequents are two great things; First, The Giving of the Law. And Secondly, The Erecting of the Tabernacle: As to the first, There was (1.) The Preparation for it, Chap. 19. (2.) The Promulgation of it, Chap. 20. not only of the Moral, but also of the Ceremonial and Political Laws, Chap. 21, 22, 23. Then (3.) the Confirmation of all by a Solemn Covenant, entered into betwixt God and *Israel*, Chap. 24. and when forfeited by the Golden Calf, was again renewed with the two Tables of Stone, &c. Chap. 34. As to the Second, the Pitching of the Tabernacle: The Form, (1.) was shewed to *Moses* in the Mount. (2.) The Master: And (3.) The Makers of it all prescribed by God, and described in his Word, Chap. 25. 26, 27, 31. (4.) The Worshipers in it, the Priests Habits, Ordinations and Offices, Chap. 28, 29, and 30. Next follows the Obstruction of this work by the Idolatry of the Golden Calf, Chap. 32. but 'tis removed by a Reformation, Chap. 33. Upon which the Materials of the Tabernacle are brought together, and all placed in their due form and order for erecting the Tabernacle, Chap. 35, 36, 37, 38, 39.

And Lastly, When the Tabernacle was compleatly Erected, God himself comes and Consecrates it. Chap. 40.

Now come we to make Remarks upon all these three Premises. The first Rank is from the Antecedents of *Israel's* Deliverance out of Egypt.

The first Remark from hence is, That Divine Compassion is the Foundation of the Churches Deliverance out of her deepest distresses, and not any Desert on her part, &c. The Church of God had lain long (even two hundred and fifteen years) in a distressed state, God having turned the Egyptians Hearts to hate his people, *Psal.* 105. 25. as much as they had loved them before, during all the time of *Joseph's* Government. This fault we may not father upon God, as if he were the Author of this Sin, for he is not of any, *Jam.* 1. 13, 14, 15. as it is impossible

possible to be, so 'tis abominable to think it: Man's Inclination to Good is properly and peculiarly from God, but his Inclination to Evil is from his own depraved heart drawn out by Satan's Suggestions, and must be ascribed to God only by Accident. God did this (saith David) that is, not positively but permissively, in giving the Egyptians an occasion to hate his People, for by his multiplying them so marvellously through his Blessing, &c. They conceived that the Israelites would soon grow stronger than themselves, &c. Psal. 105. 24.

One and the same Fire softens Wax, but hardens Clay. God did not infuse this Envy into them, the Sun setting is only by Accident the cause of the Night, whereof the shadow of the Earth is the proper Cause, &c. All Hearts are in God's Hands, who fashioneth them (as to their liking or disliking of others) at his pleasure, yet without Sin. This was a *Judiciary Act in God* to suffer the Egyptians thus hardly to handle the Hebrews.

1. Because some of them were *fallen to Idolatry*, Ezek. 20. 5, 7, 8. and 23. 3, 8. Josh. 24. 14.

2. To wean them from Egypt, and to make them long for Canaan.

3. That by a just Title they might spoil their spoilers.

4. That God might glorify himself by pouring forth his ten Plagues upon Egypt.

5. Because the Sins of the Amorites (as well as of the Egyptians) were not yet full, Gen. 15. 16. And,

6. Because the Hebrews were not brought to a true and due Humiliation for their Sins, till their long and hard Affliction banded them to a saving sense thereof. How remiss they were in their Repentance, and how hardly wrought up to it, God's Complaint of them doth Demonstrate, Ezek. 20. 7, 8. that is, *I might say what I would, they would do what they list*; so that God was so highly provoked with their obstinacy, as his Justice made him say [*I am just ready to Resolve your Ruin in Egypt, and never Redeem you out of the House of Bondage*] God had as much ado to forbear Killing them, as he had Moses in the same Country for neglecting to Circumcise his Child, Exod. 4. 24. the designed Law-giver must not be a Law-breaker. But behold how God's mercy triumphs over his Justice, Jam. 2. 13. [*but I wrought for my own Names sake, &c.*] Ezek. 20. 9, 10. No sooner were Israel brought to a right sense of their Sins, so as they *sighed, groaned, and cried to God*, but immediately Divine Bowels began to yern, and to be broached and bleeding over them, Exod. 2. 23, 24, 25. and 3. 7, 8. and 6. 5. and 22. 23, 27. When Israel understood that God had a seeing Eye, an hearing Ear, and a commiserating Heart, together with his Promise of an helping Hand, *They fall down prostrate to adore him*, Exod. 4. 31, &c. And then began Divine Bowels to yern, and to flow forth freely and fully in order to their Deliverance. Thus saith God, *When Israel was a Child, then I loved him, and called my Son out of Egypt*, Hos. 11. 1. that is, not so much,

1. Because all young things be lovely, especially Children; not only for their pretty features, but for their Innocency, ignoscency, &c. But rather when Israel was unlovely, a mere Child, having nothing of worth in him to make him desirable, while he was an Infant in his Birth-blood, Ezek. 16. 6, &c. the Church's Infancy takes Date from her being in Egypt's Bondage, then was she a forlorn Outcast, as Ezekiel there describes her; yet even then (saith Hosea) *God loved this unlovely Child*, when she little deserved his love, *He loved her, because he loved her*, Deut. 7. 7. it was a spontaneous and a gratuitous Act of God, *Idea dei non advenit ei alimunde*, no Motives of love were in the Object outwardly, but all sprang from the Agent inwardly. God bealed their Backslidings and loved them freely, as he did afterwards, when they had rendred themselves unworthy objects of his love, Hos. 10. 9. and 14. 4. only because *he remembered his own Mercy*, Luk. 1. 53. then *he called his Son (Israel) out of Egypt*, even out of the iron furnace, Hos. 11. 1. Deut. 4. 20. God had no need of such a Son as Israel was: For,

First, There was no defect on God's part, He had his own natural Son by eternal Generation, Isa. 53. 8. Psal. 2. 6. *One brought up with him*, Prov. 8. 22, 23, &c. so needed not to adopt any Son.

Secondly, There was no Desert on Israel's part, who was now cast out to the loathing of his Person, &c. No Eye pitied him, &c. Ezek. 16. 4, 6, 7, 8, &c. then did God's Eye pity him, and this pitiless Fatherless Child found mercy in God, Hos. 14. 3. even at such a time when this untoward Child had so highly provoked his Heavenly Father, as he was just upon resolving to Ruin him, and to make his Grave for him in Egypt; yet even then God wrought for his own Names sake, that it should not be blasphemed among the Heathen, Ezek. 20. 8, 9, 10. Some Godly Israelites had no doubt (within the space of 215 years) discoursed sometimes of God's Promise to Abraham, that he would bring his Posterity out of Egypt, &c. Had not this been done, it would have reflected upon God's Glory, and the Egyptians readily had reproached the

the God of *Abraham*, in whom the *Israelites* so boasted, &c. This whole Book of *Exodus* is but the fulfilling of God's Promise to *Abraham*, Gen. 15. 5, &c. *Israel* God's first-born, *Exod.* 4. 22. call'd out of *Egypt*, is a type both of *Christ Personal* (who when a *Child*, after his stay there two or three years, some say six or seven years, was call'd out of *Egypt*, *Mat.* 2. 15.) And of *Christ Mystical*, *1 Cor.* 12. 12. his Church, which God will call out of the Bondage of *Babylon* (spiritually call'd *Sodom*, for uncleanness, and *Egypt*, for oppression, *Rev.* 11. 8.) when the *Beasts' Lease* of 1260 Prophetical Days is expired, God will hasten it in his time, *Isa.* 60. 22. *Christ* will not leave his Son [*Israel*] to live and die in *Egypt*, though his Slavery in that House of Bondage may last two hundred and fifteen years: as sure as God call'd *Israel* his Son, and *Jesus* his Son out of *Egypt*, so sure will he call his Church out of *Egypt* also. How long *Christ* staid there is uncertain: Some say, several years (as before) but others are of opinion that *Herod* did not live many Months after that barbarous Murder of so many Innocent Children, his bloody Butchery at *Bethlehem*, but fell into a foul and loathsome Disease whereof he died: If this be supposed, we must suppose also, that his Son *Archelaus'* Journey to *Rome* (for his Inthronization in his Father's stead) must take up some considerable time; However he staid in *Egypt* till God sent him word, that they were dead who sought his life, *Matth.* 2. 13, 14, 15, 20, 21, 22. would to God we could be content to stay till God bring us word, &c. 'Twas a blessed Prognostick that *Israel's* Slavery in *Egypt* was near its expiration, when God gave them Hearts to sigh, groan, mourn and cry, &c. Oh that those best Prognosticks were found amongst us, could we but cry, [Lord, we are Hell, but thou art Heaven, we are all Sin, but thou art all Grace, &c.] Alas, we are all *Abjects* both as to our Persons and Conditions! Oh let us now be the Objects of thy Mercies and Compassions, &c. It was one of the Emperor's Symbols or Mottos, [*Miseria est Res digna Misericordiae*] Misery is an object that is worthy of Mercy: How much better becomes it the King of Kings to say [*My Son is now an outcast, whom no man seeks after, but I will heal her? &c.*] *Jer.* 30. 17. He will not leave her as an Orphan, *Joh.* 14. 18. but will hear her very breathings, *Lam.* 3. 56. when such Kings Rule as know not *Joseph*, *Exod.* 1. 8. nor know the Lord, *Exod.* 5. 2. nor *Jesus* our Brother, nor his Brethren, but deal hardly with them, *Deo confisi, nunquam confusi*, such as trust in God shall never be ashamed, much less confounded, *Isa.* 28. 16. *Rom.* 9. 33. *1 Per.* 2. 6!

The Second Remark is, As the Motive for *Israel's* Deliverance out of *Egypt*, was only the mere Mercy and Compassion of a gracious God upon his groaning People under most grievous Oppressions; so the means, whereby this Deliverance was effected, were the ten miraculous Plagues which God by *Moses* poured down upon *Pharaoh* and his People, &c. for dealing so injuriously with *Abraham's Seed*, &c. Note here,

1. That the Church of God may be in an evil Case, when Deliverance is at the Door. Thus it was with *Israel* in *Egypt*, [They saw how they were in an evil Case] *Exod.* 5. 19. because of their evil Courses, being tainted with the Idolatry of *Egypt*, *Ezek.* 20. 5, 7, 8. and 23. 8. *Josh.* 24. 14. as before; 'tis writ as a heavy Curse of God [If ye still transgress against me, I will set Princes over you, that shall hate you] *Levit.* 26. 17. such as are odious to God, and malicious to his People, and the more that *Moses* by Commission from God mediath for *Israel*, the more was the Tyrant enraged, and their Affliction aggravated: as this evil Case provoked the passionate people (by mistaking Occasions for Causes, like Dogs in a Chase) to bark at their best Friends, as if *Moses* had made them stink before *Pharaoh*, when he had promised their Deliverance; so this startled *Moses* himself, being displeas'd with the Disappointment, and he being too short-spirited also, complains of it to God, not distinguishing betwixt God's Denying and Delaying, *Exod.* 5. 20, 21, 22, 23. God could have cut off *Pharaoh* at once by his Power, but his Wisdom was to glorifie himself gradually, and though he had promis'd Deliverance, yet had he left to himself a liberty both for the time, means and manner of its Performance: We must not awake our love, till be please, *Cant.* 2. 7. but we must wait (saith the Lord) and we shall, we shall, we shall be delivered, *Hab.* 2. 3. so that text soundeth,

2. Note, Now God begins to make himself known, by his Name *Jehovah* to the Posterity of the Patriarchs, in performing that Promise made to them who only knew him by the Name *Elshaddai*, in propounding this very Promise [of bringing their Seed out of *Egypt*] but lived not to see the full performance of it, *Exod.* 6. 3. Now God began to work Miracles, as the Great *Jehovah*, whose being is of himself, and who gave a Being to all the World, and who only can change the Beings of his Creatures at his own pleasure: Two sorts of Miracles God magnified his mighty Power by; The first were for confirming *Moses'* Faith against all the Objections of his Incredulity, and to quicken up his Courage and Resolution in undertaking *Israel's* Redemption: The first of those Miracles was *Moses's* Rod turn'd

into a Serpent, &c. *Exod.* 4. 3, 4, 5. This shewed, how *Moses* should be an *helpful Rod* to *Israel*, but an *hurtful Serpent* to *Egypt*. *Moses* fled from it, yet at God's Command he took the *Crocodile* or *Dragon* by the Tail (where his Sting lay;) his Faith overcomes his fear; 'twas the *Messiah's* work to break the Head of the *Serpent*, *Gen.* 3. 15. Tail-temptations only are our Exercise. And it shews also, *Israel* had been happy under *Joseph's Rod* of Government. And that *Rod* was become a *Serpent* under *Egypt's* Persecution; but that *Serpent* should become a *Rod* again under *Moses's* Government. To change one creature into another (not in appearance only, but in Substance) requireth a Divine Power. The *Second Miracle* was *Moses's hand made leprous*, &c. *ver.* 6, 7. where the same Act (of putting his hand into his bosom) makes his hand both *leprous* and *cleansed*: Oh how easily can our Lord (the Centurion of Diseases) make them both come and go at the turning of an hand: This was to shew that God by small means could effect great Matters; *Moses* a mean Exile shall be the Instrument of this Glorious Deliverance, yet must he be humbled, because his hand that wrought all the Miracles was but a *leprous hand*, which none could Cure but God himself. It shews likewise how that fretting *Leprosie* of Sin lurks and lodges in Man's Bosom, there *Moses* found *Leprosie*, and there he left it: Go to *Christ* for Cure, who only can say to the Leper, [*I will, be thou clean*] *Matth.* 8. 2, 3: See *Levit.* 14. 44, &c. Thus *Moses* was confirmed by God's making him able to work those two Miracles, which no *Prophet* after him nor *Patriarch* before him (till the *Messiah* came) were enabled to work: Notwithstanding all this Divine Condescension in answering all his four doubts, and vouchsafing him these two Signs (for the third mentioned, *ver.* 9. was not now acted, till he came into *Egypt*, where he turn'd the Water of *Nilus* into Blood) yet the Infirmary of his Faith (in requesting God to make (as some say) the *Messiah*, or some other man his Messenger) did incense God to anger against him, *ver.* 13. 14. yet not so, as to withdraw his favour from him, for immediately the Lord concurrereth with *Moses's* Desire in granting *Aaron* his Brother to be his Assistant, *ver.* 14, 15, 16, 17, 20. Now *Moses* thus fully satisfied goes down to *Egypt*, (with the *Rod of God* in his Hand, *v.* 20. which signifies our Experience of Divine Deliverance formerly) assembleth the *Elders of Israel*, works those Miracles aforesaid over again in their sight. This made them believe, that now God would visit his People, and they worshipped God, *ver.* 30, 31. *Moses* and *Aaron* make now many unsuccessful Applications to *Pharaoh* for *Israel's* Freedom, meet with nothing but reproachful Taunts from the hardened Tyrant, which, (no-doubt) would have been seconded by bloody Blows, had not the Lord (who employ'd them in this Embassage) tyed up the Tyrant's hands, &c.

3. Note. The first Miracle *Moses* wrought in *Pharaoh's* presence was that general Sign whereby he did demonstrate to him, that his Commission for *Israel's* Dismissal was from the great *Jehovah*. 'Tis said, [*If Pharaoh say, Shew a Miracle, &c.*] *Exod.* 7. 9. and 'tis said likewise, [*That they did as the Lord commanded them,*] *ver.* 10. Though it be not express'd that *Pharaoh* ask'd a Miracle, yet is it not to be doubted that *Moses* shewed not this Sign, till *Pharaoh* in his Luciferian Pride first call'd for it (those two Texts imply no less) saying to them, [*Shew me some Work above the power of Nature, &c.* otherwise I shall look upon you as two Sawey Arrogant Fellows that come in your own Name to Affront my Royal Right, and shall deal with you accordingly;] Hereupon *Moses* casts down his *Rod* before him, and it became a *Crocodile*, a *Dragon* (as the word imports) betokening desolation, and that his Countrey (if he disobeyed) should become a *Den of Dragons*, *Isa.* 13. 22. This is the third time that this Sign was shewed; once in *Horeb* to clear *Moses's* Divine Call first to himself, *Exod.* 4. 3, 4. again to *Israel*, *ver.* 30. and now to *Pharaoh*, &c.

Now when *Moses* had given this Testimony of his Divine Call (as his credential Letters from the great *Jehovah*) in turning his *Rod* into a *Crocodile* (as some Interpret the word *Tannin*, not *Nachash*, a common Serpent) which the *Egyptians* worshipped, and to whose greedy gaping Chaps they had cast out so many *Hebrew Infants* into *Nilus* where the *Crocodile* converted: Yet then did the Lord permit the *Egyptian Jugglers* (the Chief of which were *Jannes* and *Jambres*, *2 Tim.* 3. 8.) to turn their *Rods* into *Serpents* also, *Exod.* 7. 11, 12. that is, by Collusion, not really such, but in appearance only, the Devil (in them) dazzling the Eyes of the Spectators so as to make their *Rods* seem *Serpents*; and though *Moses* did not detect the Cheat in words, yet was it done in effect by deeds, for *Moses's Rod* swallow'd up the *Magicians's Rods*. *Tertullian* faith, That *Moses's Truth* devoured the *Magicians's Lie*, &c. Thus *Christ* (who is Life Essential) swallow'd up death in victory, *1 Cor.* 15. 55. and these Delusions were Figures of the Lying Wonders of *Antichrist*, whose Church is call'd *Egypt*, *Rev.* 11. 8. yet thus they that be of *Christ* shall overcome *Antichrist*, for stronger is he in them, than he that is in the World, *1 John.* 4. 3, 4. However this Impostor of those *Crocodile Jugglers* (which God permitted to be done, and in which Story the Sacred Scripture most

most impartially giveth the Devil his due of his Activity and Ability in his Instruments) served so far as to *harden Pharaoh's Heart*, ver. 13, 14.

The first Remark of the Miraculous *Plagues* (being the second sort of *Miracles* for confounding Pharaoh) was ; God is said (in this Book) *eight times* to have harden'd Pharaoh's Heart. Thrice it is said, that he *harden'd his own Heart*, and five times it is also said, that his Heart was *harden'd*, to wit, by the Devil, through the just Judgment of God : Though God commanded Pharaoh to let his people go, but still harden'd his Heart, that he would not let them go. Yet God herein was not contrary to himself, for by so commanding him, he requireth his Obedience, and by so hardening him, he punisheth his Disobedience, namely with a Judiciary Penal hardness : This Heart-harden'd Tyrant asks Moses, [*Who is Jehovah ? I know him not*] This proud question, *Exod. 5. 2.* hath a long Answer to it in the ten following *Plagues*. When Israel ask'd [*What is his Name ?*] *Exod. 3. 13.* God gives a short Answer, [*I am*] hath sent me unto you, ver. 14. but to this question of Pharaoh, God makes a large reply, till Pharaoh himself was compell'd to give this (squeeze'd out) answer to it, [*The Lord is Righteous, &c.*] *Exod. 9. 27.* and God said, [*The Egyptians shall know, that I am Jehovah, &c.*] *Exod. 7. 5.* This they knew to their Cost, when the Lords Hand which was lifted up in threatening (as it were to fetch his blow) did fall down in punishing them with ten *Plagues*. The Prophet saith, [*Lord, when thy Hand is lifted up, they will not see, but they shall see, &c.*] *Isa. 26. 11.*

The second Remark, 'Tis well and wittily said by one, That God shot off his ten great Guns (or Ordnance) against Egypt in those ten *Plagues*, as afterwards, he drew up his Draw-bridge to let in Israel into the Red Sea when he dreyed it up, but let it down again upon the Egyptians, when he brought them into the Noose, &c. The Miracle Moses wrought before Pharaoh (to manifest his Mission and Commission was from the great God) made no more Impression upon his hard Heart than doth the Hammer beating upon cold Iron. Neither Ministry, nor Misery, nor Miracle, nor Mercy would mollifie him ; then God began to pour down his *Plagues*, which were ten in number, as Philo noteth ; it is a number of perfection, to shew that their *Plagues* were perfect and absolute, and God will perfect his own praise in Administ'ring his Judgments upon his peoples Oppressors. The Hebrew Doctors sum up those ten *Plagues* by the ten first Letters of their Hebrew Names [*Datjak, Gneresh, Cheachab,*] whereby they mean,

{ Blood, Frogs and Lice, a mixed Swarm,
Murrain that Beasts annoyed.
Boyle, Hail and Locusts ; darknes thick,
And First-born all destroyed. }

It was Augustin's mistake, grounded upon the vulgar Latins reading of *Psal. 78.* and *Psal. 105.* that those *Plagues* there mentioned are more than ten, whereas all expressed in both these *Psalms* are reducible to the ten *Plagues*.

The third Remark is, Though the great Jehovah took up ten *Plagues* to take down Literal Egypt, yet will he make seven *Vials* sufficient to take down Mystical Egypt, *Rev. 16.* Those seven Golden *Vials* are Vessels exceeding capacious (to contain vast measures of the wrath of God) yet are they but narrow-neck'd and strait-mouth'd ; though they pour out slowly, yet they trench deeply, and distil most effectually Divine wrath, until the *Mystery of Iniquity be finished*, and great Babylon Brained with the Hail-stones that lay in the bottom as drugs of the Cup of Gods fierce Indignation, *Rev. 16. 17, 19, 21.* so that seven *Plagues* shall suffice here.

The fourth Remark upon these ten *Plagues* in general concerns the time how long they lasted ; which the Hebrews say, took up a years time, others ten Months ; but according to the Computation intimated in the Sacred Text (which saith the first lasted seven days, &c.) They took not up more than one months time, for one follow'd at the Heels and upon the Neck of another.

The Hand of the Lord was strong upon Pharaoh all that time, *Exod. 3. 19.* and *6. 1.* in which time he sometime seem'd yielding (as well as harden'd, at other times) as in the second, fourth, seventh, eighth and ninth *Plagues* : First he yields Israel should Sacrifice in Egypt, Chap. 8. 25. and then they may go into the Wilderness, but not far away, ver. 28. afterward, He would let the Men go, but not the Women and Children, Chap. 10. 10, 11 ; then he gives leave the Children might go, but their Sheep and Cattel must stay behind, ver. 24. All these yieldings of this Hypocritical Tyrant were squeeze'd out of him by the heavy Hand of God upon him, the last blow wherof made him yield to let all go, Chap. 12.

Though

Though God could have destroy'd him and his people at *one blow*, yet took he all this time.

1. That *Pharaoh*, &c. might have time to repent in, &c.
 2. To *magnifie his own might* the more, &c. And,
 3. To make the griefts of those (that had so much and so long grieved Gods people) the more grievous to them. *Præstat semel mori, quàm semper metuerè*: To die by Inches under Tortures is far worse than to die at one stroke. They felt themselves dying at every of those ten strokes, *Exod. 12. 33.* This was the Misery of their Miseries.

Lastly, *Pharaoh's* obstinacy and obduration of Heart was hereby the more manifest, that could not be mollify'd by all those ten blows, &c. God has time of *hardening*, as well as of *plaguing Tyrants oppressing his People*.

The fifth Remark is, The Deliverance of the Church out of *Babylon* hath no such Remarks upon it (in plaguing the King of *Babylon* and his people into a compliance thereunto) upon Scripture-Record, as this out of *Egypt* had. However this is plainly Recorded, that the Churches Deliverance out of *Mystical Babylon* shall be after the manner of *Egypt*, *Isa. 10. 24.* and *26.* God will pour out his seven Plagues upon her (wherein there is a manifest Allusion to the ten Plagues upon *Egypt*, *Rev. 16.*) and make her willing against her will to let go his people: And as the Plagues made the old *Pharaoh* to yield by little and little, &c. as before: So the Vials of Gods last Plagues shall gradually (as they are poured forth) plague the new *Pharaoh* into some yieldings, though all in Hypocrisie: He will Repeat of his Repentance (as the old one did) because both of them are Sons of Perditions, and must both of them go into Perdition; They are *rais'd up for it*, *Rom. 9. 17.* *Rev. 19. 20.*

The sixth Remark in the general is, The diversity and various sorts of those Plagues, each sorer than other. The first and second were upon the *water*; the third and fourth were upon the *Earth*, the five next were upon the *Air*, and the tenth falls upon the *First-born of Men*; inasmuch that their punishment was absolute, not only as to the number of the Plagues (which was a number of perfection) but more especially in respect of their nature, matter and manner, all various and exquisite. For,

First, They were plagued by all kind of *Creatures*. As,

1. By all the *Elements*, as *Water*, *Earth*, *Air* and *Fire*.
 2. By sundry *Animals*, as *Frogs*, *Lice*, *Caterpillars*, *Flies* and *Locusts*.
 3. By *Men*, as *Moses* and *Aaron* were Instruments in Gods Hand.
 4. By the *Angels* who Ministred those Plagues, both the *evil Angels*, *Psal. 78. 44.* whom he sent among them, and the good that were employed in destroying their *First-born*, *Exod. 12. 3.* &c. yea, by the very *Stars* who all combined against them (with the *Sun* and *Moon*) in suspending their Light from that Land (during the three days darkness) as all ashamed to look upon such sinful Inhabitants thereof, &c.

Secondly, They were plagued in all things wherein they most delighted. As,
 1. In all manner of their luscious and delicious Fruit, by its being universally blasted or devoured, &c.

2. In their goodliest *Cattle*, (some of which they Worshipped) all destroyed by *Murders*, &c.

3. In their *River Nile* which they Adored, and for which end (it is supposed) *Pharaoh* was going down to pay his Homage to that *Idol*, when God bade *Moses* go meet him in the morning, *Exod. 7. 15.* This is intimated in *Ezek. 29. 3. 9.* where they are twitted twice for *Idolatry* in, but God made it loathsome to them, *Exod. 7. 18.*

4. In their *Fish*, which was their daily and delicate Diet, *Numb. 11. 5.* for the *Flesh* of many Beasts they (out of *Superstition*) would not eat of, as *abominable*, *Exod. 8. 26.* All that died when their *Water* was turned into *Blood*, *Exod. 7. 21.*

5. In their *Bodies*, wherein they greatly prided themselves, but the Boils (God smote them with) spoil'd all their Beauties in their well-built Bodies.

6. In their *Children*, when in every House there was a dead Corpse, and that not of a *Slave* or *Servant*, but of their *First-born*. All these were the *Idols of Egypt*, *Exod. 12. 12.* *Zeph.*

7. Thirdly and Lastly, They were plagu'd in all their Senses. As,

1. In their *Seeing*; for they lost all sight when the Plague of *Darkness* took away their Light for three days; unless it were horrible sights mentioned in *Apocrypha*, *Wisdom 17. 6. 7.* however their comfort of Seeing they lost.

2. In their *Hearing*: Oh what a Consternation, Dread and Terror seiz'd upon them, when God uttered his terrible voice in those frightful *Thunders* in the Plague of *Hail*, when *Fire* ran along upon the ground, yet did not melt the *Hail-stones*, *Exod. 9. 23.* this must be *Supernatural*,

tural, and therefore the more dreadful, which might make them think that God was come to Rain Hell-fire out of Heaven upon them as he had done (before this) upon wicked Sodom, Gen. 19. How did this voice of the Lord break the Cedars, &c. Psal. 29. 5, 6, &c. yea, every Tree of the Field, Exod. 9. 25.

3. In their Smelling, both by the stench of the Frogs, Exod. 8. 14. (which might mind them of their Sin that made them sink before God) and likewise by the stinking rotten matter that ran out of those Ulcers wherewith they were smitten, Exod. 9. 9, 10, 11. As they had oppressed Gods people with Furnace-work in making Brick, so the Ashes of that Furnace became burning Boils that brake forth into putrid running Sores, &c.

4. In their Tasting, both by the Waters turned into Blood, because in them they had shed the Blood of the Male Hebrew Children: these Bloody Men had Blood to drink, for they were worthy, Rev. 16. 6. Their River Nilus they used to boast of to the Grecians, saying in mockery to them, [If God should forget to Rain, they might chance to perish for it,] the Rain they thought was of God, but not their River, Ezek. 29. 3, 9. therefore to confute them in their confidence, as God threatens to dry it up, Isa. 19. 5, 6. so here to bereave them of all the comfortable use of it ; they now loathed to drink of it, Exod. 7. 18, 19, 20. God cursed their blessings, Mal. 2. 2. and also by their thirst thereby procured. Drinking such Bloody Water did rather torture their Taste than please their Palate or, quench their Thirst.

5. In their Touching or Feeling, by their dolorous shooting pangs in their Body, when the sin of their Souls broke forth into Sores of their Bodies, which pained them so, that as they could not now sleep in a whole Skin (as hitherto they had done) so they gnawed their own Tongues for pain ; this was superadded to the bitings of Flies, Wasps, Flying Serpents, &c. whereby some might be stung to death, Psal. 78. 45. and the Magicians themselves (who had so insolently imitated Moses, the Devil being God's Ape) were branded with those Boils, to detect their contumacy: Besides also, the Frogs ravening upon their Bodies so irresistibly, &c. must needs be very offensive to their Sense of Touching.

Lastly, As if all this had been too little to fill up the measure of their Plagues and Punishments. Pharaoh and all his Forces (that hitherto had escaped) were all drawn blindfold into the noose (by fair way, weather, &c.) and then were drowned in the Red Sea, Exod. 14. 8, 9, 21, 24, 28.

The seventh Remark in the General is, The marvellous correspondency betwixt the Plagues upon the old Literal Egypt with its Pharaoh, and the new Mystical Egypt with its false Prophet. When the Lord comes to plague this new Egypt, Rev. 11. 8. He will deal with the Romish Pharaoh for persecuting his Gospel Churches, as he dealt with the Egyptian Pharaoh for oppressing his Ancient Israel; therefore in the seven Vials, Rev. 16. there is mention made of Boils, Blood and Darknes, Frogs, &c. which is a plain Allusion to the Plagues of Egypt, only with this difference: The Vision of the Vials begins first with the sixth Plague upon Egypt, bringing a noisom Boil upon all the Worshipers of the Beast, and the reason may be, because that sixth Plague was upon Jannes and Jambres (the Magicians) that they could not stand before Moses, Exod. 9. 11. so this vexing Plague that is placed first, shall fall upon the Ring-leaders of Mis-rule in the Antichristian Egypt, and shall reach Home at the first blow when Reformation begins.

The second and third of the Vials refer both to that one of Blood in Egypt, to shew how it shall exceed that wherein they had some relief by digging for Water, Exod. 7. 24. but this comes thoroughly Home without any relief ; and the Throne of the Beast shall be darkened by the fifth Vial, as Pharaoh's Kingdom was by the ninth Plague: And the Egyptian Plague of Frogs is translated (in the Vials) into a more dangerous tenour, &c.

CHAP. XVII.

The History and Mystery of Israel's Deliverance from Egypt.

NOW come we to the Concomitants (the second part of the Premises proposed) of Israel's Deliverance and Departure (as the word Exodus signifies) out of Egypt: They are three.

1. The beginning of the year is Altered.
2. The yearly Passover is Appointed. And,
3. The First-born of Israel are Sanctified to God, Exod. Chap. 12. and 13.

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The first of these hath this Remark, That *Abib* (which signifies opening) or part of our *March* and of our *April* (being the time of Flowers opening) must be the beginning of Months, *Exod. 12. 2.* at which time (some say) most probably the World was Created, and *Noah's Flood* began; these words therefore give not properly any new Institution, (as some say) but rather a reviving of the old Custom of beginning the year from that time, which use had been discontinued in *Egypt* for a long time by another use of that Countrey, which began their year in *Autumn*. At Spring all things begin to revive, the Days lengthening, and the Sun ascending; and now the whole Creation seemed to rejoice at *Israel's Release* out of *Egypt*; this was a Figure of the Churches Redemption by the *Messias*, who by his Death (in this Month, *John 18. 28, &c.*) gave a new life and reviving to the fallen, bewintered and withered World, *1 Cor. 5. 7, 8.* and *2 Cor. 5. 17. Rev. 21. 5.* Thereby also is the Church taught not only to commemorate her glorious Deliverance from Slavery, but also to expect that acceptable year of the Lord which Christ Preached, *Luke 4. 19.* This first Month in the Spring time was the time for *Israel's* eating the Passover also, to teach us there ought to be a fresh Spring of Grace (as there is of Grass then on the Earth) in our Hearts when we come to the Lords Supper, for then Christ calls us, [*The Flowers appear, &c. Arise my Love, my Fair one, and come away*] this is Christs double Call, *Cant. 2. 10.* to *ver. 13.* God chuseth the fittest Season for his Churches Deliverance, for this Month (call'd *Abib*, *Hebr. Exod. 13. 4.* and by the *Caldees Nisan*, *Neh. 2. 1.* and *Esb. 3. 7.*) began the most temperate time of the year for *Israel's* Marching, neither too hot nor too cold; hence they began their account at it in Sacred, not in Secular Affairs. *Jubilee Releases* be reckon'd from *September*, *Exod. 23. 16.* and *34. 22. Levit. 25. 9, &c.*

The Second Concomitant is the Institution of the Passover, the Command whereof God gave to *Moses* before the Plague of Darkness came; which lasted three Days, and as soon as ever any *Egyptian* hath light to move out of his place, *Pharaoh* sends for *Moses*, *Exod. 10. 24.* who after some smart Repartees, telleth the King of the Slaughter of the First-born to be the very next Night, *Exod. 11. 4, 8.* so that the Darkness was upon the *Egyptians* all the Eleventh, Twelfth, and Thirteenth days of this Month (call'd *Rosh chodaschim*, the head of Months, the March-Moon after the Spring-Equinoctial) and the Passover was upon the Fourteenth at Evening, and at Midnight all the First-born of *Egypt* were Slain, &c. but during these Three days Darkness, as the *Egyptians* were frighted with Apparitions of Evil Spirits, so the *Israelites* were then Circumcised (for no uncircumcised Person was to partake of the Passover, *Exod. 12. 48.*) while their Adversaries lay under the Arrest of Darkness, &c. Thus 'tis apparent, as the Institution of the Passover was before the Plague of Darkness, so its Celebration was before the Slaughter of the First-born, which happen'd at the very Midnight after that Paschal Evening, and when God had now struck thus home in this last Plague, *Pharaoh* and his People pack *Israel* out hastily, looking upon themselves no better than all dead men, should they detain them Captives any longer, *Exod. 12. 31. 33.* and were willing to be rid of them at any Rate, yea hired them with their Jewels, &c. to be gone that their own lives might be redeemed: How may we cry here with *Ezekiel* [*Oh wheel!*] *Ezek. 10. 13.* The Case was well changed, the same God that had turned the *Egyptians* hearts to hate the *Hebrews*, as before to love them in *Joseph's* days, so now again he gave them favour in the eyes of the *Egyptians*, *Exod. 11. 3.* and *12. 36. Psal. 106. 45, 46.* *Egypt* was glad at their Departure, *Psal. 105. Ver. 38.* Herein (1.) God's Promise of bringing them out with great Wealth was fulfill'd, *Gen. 15. 14.* (2.) They had spoil'd the *Hebrews* before, now made to refund, *Ezek. 39. 10.* (3.) *Israel* is furnish'd for a Wilderness: And (4.) This made them pursue *Israel* to their Ruin.

Before the Third Concomitant be mentioned, take some Remarks upon this great subject of the first Passover, prescribed by God, proclaimed by *Moses* and performed by this great People, the like whereof had not been done for above two Thousand years, from the foundation of the World. Seven famous Passovers are Recorded in Scripture. (1.) This in *Egypt*. (2.) That in the Wilderness, *Num. 9.* (3.) That of *Joshua*, *Josh. 5. 10.* (4.) That of *Hezekiah*, *2 Chron. 30.* (5.) That of *Josiah*, *2 Chron. 35.* (6.) That of *Ezra* after the return from *Babylon*, *Ezr. 6. 19.* (7.) That of our Dear Jesus, which he so earnestly desired to eat, &c. *Luk. 22. 15, &c.* at which time that legal Passover was put to its Period, and our Lord's Supper instituted in its stead, the Memorial of Christ our Passover Sacrificed for us, *1 Cor. 5. 7.* In this first Extraordinary Sacramental Service, these Circumstances admit of several Remarks. (1.) The Time when. (2.) The place where. (3.) The Matter what. (4.) The Manner how. (5.) The End why. (6.) The Persons by whom this Sacrament was celebrated.

The First Remark is concerning the Time when, as to the Month thereof, this was done in

in the first Month, honoured above all other Months, as singled out for the most suitable Season wherein the Lord works *Israel's Deliverance* out of some hundreds of years continued Bondage; this is discours'd upon before in the first *Concomitant*; but as to the *day* of this Month, this is variously expressed. As,

1. The day of the *Paschal Lambs Separation* from the Flock was the *tenth* day, *Exod. 12. 3.* which Typified, that *Christ* (the true *Paschal Lamb*) was *separate* from sinners, *Heb. 7. 26.* who also upon this tenth day Rode into *Jerusalem*, where he was received with *Hosannas* in order to be Sacrificed, *John 12. 1, 12, 13, &c.* And likewise on this very day, the *Israelites* after did pass through *Jordan*, and made their entrance upon the Borders of *Canaan*, *Josh. 4. 19.*

2. The days of the Lambs Preparation, and they were *four days*, *Exod. 12. 6.* not only that it might be duly prepared to become a fit Sacrifice (thoroughly emptied of all its uncleannesses, &c.) but also that the people more especially might be truly prepared to become fit partakers of that Sacrament; for this cause it was a received Tradition among the *Jews*, that during these four days this separated Lamb was tyed to their Bed-posts, that the continual sight of the Lamb might the more effectually stir their Hearts up to sanctify themselves for the *Passeever*. Thus we read, at *Hezekiah's Passeever* weak, but willing preparations were accepted, *2 Chron. 30. 18, 20.* and at good *Josiah's Passeever* that they sanctify'd themselves, and prepar'd themselves and their Brethren, *2 Chron. 35. 4, 6, 7.* No doubt but this tyed-up Lamb did oft beat and batter the Families Ears with its frequent Bleatings: It was the Speech of *Samuel* to *Saul*, [*What meaneth the Bleating of these Sheep? &c.*] *1 Sam. 15. 14.* which discovered his lurking Hypocrisie, while he pretended his Universal Obedience: Thus our frailties Bleat in our Ears, and our Hearts are privy to them, as *Solomon* told *Shimei*, *1 King. 2. 44.* Oh that we may cleanse our selves, &c. *2 Cor. 7. 1.* Can we prepare some days before, and trim our selves when Invited to a Feast? How much more when we are bidden Guests to a *Gospel-Passeever*.

3. The day of *Israel's* participation of it; this Lamb was to be kill'd and eaten upon the fourteenth day, *Exod. 12. 6, 8, &c.* All this was but the Type, our Lord *Jesus* was the *Antitype* in whom all was fulfilled. As this *Paschal Lamb* lived four days after its Consecration, and then was Sacrificed, &c. so *Christ* after he was Consecrated by his Baptism to his Office, continued therein about four years, and then was Crucified, and became Food to his Redeemed; see *Dan. 9. 27.* And as this *Paschal Lamb* was kill'd at the ninth Hour of the fourteenth Day, that is, at our three in the Afternoon (as *Maimonides* telleth us) they calling our six in the Morning the first Hour, our nine the third Hour, the time of their Morning Sacrifice, our twelve their sixth Hour, and our three in the Afternoon their ninth Hour, the time of their Evening Sacrifice, to which *Christ's* words allude, [*Are there not twelve Hours in the Day?*] *John 11. 9.*) This Lamb was slain between the two Evenings, that is, betwixt the former Evening before Sun-set, and the latter Evening after Sun-set, at which time was the *Paschal Supper*, and there must be time before it for the Lambs Roasting, fore-shewing hereby, that the Lamb of God suffered at the Evening of time, *Heb. 1. 2. 1 Pet. 1. 19, 20.* and at the ninth Hour of the Day also, *Mat. 27. 46, 50.* and *Mark 15. 25, 33, 34, 37.* *Christ* (the Mystical Lamb of God) was in Crucifying from the third Hour of the Day to the ninth before he was Crucified, and thereby made Meat, even a *Passeever Supper* for his purified people, but profiteth not Sinners that do persist in their uncleanness without Repentance.

The second Circumstance is the place where the *Passeever* was Celebrated; it was in the House of an *Israelite*, *Exod. 12. 3, 4.* and 46. Thus qualified:

1. It must be such an House whose Door-posts were besprinkled with the Blood of the Lamb, ver. 7. the two Side-posts, and the upper Door-post, but not the Threshold, the manner of doing it is express'd, ver. 22. 13. which signified how the Hearts of Believers should be besprinkled with the Blood of *Christ*, *1 Pet. 1. 2. Heb. 9. 13, 14.* See *Deut. 6. 9.* with *Heb. 8. 10.* and *Ezek. 45. 19.* Yet such a reverent Respect must ever be paid to *Christ's* precious Blood as not to tread under foot the Son of God, nor to count the Blood of the Covenant as an unholy thing, *Heb. 10. 29.* nor may we want the Bunch of Hyssop (which *Piscator* calls *Rosemary*, &c. but the Hebrew word is *Esfob*, from whence the Greek, Latine and English Name is derived) an humble Plant, yet of a sweet savour, *1 King. 4. 33.* representing the Grace of Faith dipp'd in the Basin of *Christ's* Blood, for sprinkling and purifying our Consciences from dead works, &c. *Heb. 9. 14, 19. Acts 15. 9, &c.* that we may serve the living God from a principle of Life (whereas our best works are dead while we are dead in sin) both by our goings out and our comings in at those Door-posts so besprinkled, &c.

Remark first, It is the work of Faith rightly to Celebrate a Sacrament, for by Faith
Moses

Moses both kept the *Passover*, and this *Blood of Sprinkling*, Heb. 11. 28. whereas Sense and Reason might say, [a few-drops of Blood sprinkled on the Door-posts are but a ridiculous Remedy against the destroying Angel, &c. but they look'd at the Divine Institution which gives Value and Vertue to accomplish their appointed End, and so in our *Sacraments*.

2. Unless we be besprinkled with the Blood of the *Paschal Lamb* (our Lord, who was Sacrificed for us, 1 Cor. 5. 7.) there is no other security from destruction, though one were an *Israelite*, and prepared for his departure next Morning, (which was an high Profession of their Faith) yet if the *Lintel* and *Door-posts* were not sprinkl'd, &c. they had no *Sacramental* Sign to act Faith upon, &c. ver. 13.

3. This *Blood of Sprinkling* (which speaks better things than that of Abel, Heb. 12. 24.) holds forth our *Baptism* for Remission of Sins, as the *Passover* doth the *Lords Supper*, as some do apply them, &c.

The second *Qualification* of the *House* (wherein the *Passover* was Celebrated) was, *no old Leaven* must be found in it, Exod. 12. 15. This was another principal part of the *Paschal* Solemnity; they were enjoined to eat it with *unleavened Bread*, &c. ver. 17, 18, 19, 20. 'Tis call'd the *Bread of Affliction*, Deut. 16. 3. the reason of this (saith Mr. Calvin) was to put them in mind of their unpleasant Servitude in *Egypt*, for unleaven'd Bread is not so pleasant to the Taste, as that which is a little leavened, which was their usual and daily Diet before, ver. 39. and this Feast of unleavened Bread they must keep seven days, for so long it was after this fourteenth day before that fatal overthrow of *Pharaoh* and his Army in the Red Sea, which completed *Israel's* Deliverance from the *Egyptians*, Exod. 14. 13. *Grotius* tells us, that all Physicians do concur in thinking unleavened Bread to be less wholesom and conducing to Health, yet God must be obeyed, though our Health may be impaired, &c. but the Scripture is the best Expounder of it self. *Moses* here, ver. 19. uses two Hebrew words for *Leaven*, [*Seor* and *Camets*] the former signifies old *Leaven*, as *Paul* expresseth it, 1 Cor. 5. 7. which hath the Name of being left or remaining; but the latter signifies *sourness of Taste*; these two signifie two sorts of *Mystical Leaven*, which are like *Gog* and *Magog*, the one secret and covered, this our Lord calls *Hypocrisie*, Luke 12. 1. the other is open and discovered, and that is *Twofold*: The first in respect of evil *Doctrine* or corrupt *Communication*, Mat. 16. 6, 12. and the second in respect of evil *Manners* or corrupt *Conversation*, as *Malice*, *Wickedness*, &c. 1 Cor. 5. 8. which *Paul* opposeth to Saints those *unleavened Cakes*, ver. 6, 7, 13. and *David* calls malicious Men (who corrupt the Word of God, and infect others with Error) *leavened* and *leavening Persons*, Psal. 71. 4, &c. hereupon all *Leaven* was forbid at this *Paschal* Feast to lead Men unto a *soundness* of Faith, and a Sincerity of their whole Lives: In obedience to this Law of God, the godly Father of the Family (upon the preparation of the *Passover*, John 19. 14.) searched with a lighted Candle every corner, and would not leave one Crum any where.

The Third *Qualification* is, If the house were too little to eat up a whole Lamb, then might they call in some Neighbour-Family to joyn with them, that their Number might be sufficient to eat up the whole, Exod. 12. 3, 4, 10, 46. The *Rabbins* and *Josephus* say, that at the fewest ten men must be counted for Communicants (whom they called *Sons of the Society*) we read that *Christ* sat down with the *Twelve Disciples* to eat the *Passover*, Mat. 26. 18, 20. Some Families might consist mostly of Women, some larger and lesser than others. *Abraham* had 318 Trained Servants, where a Lamb might be too little, in which case more Lambs were allowed, but where the Family had too few Persons, then other Families were added to make the Number sufficient for eating up the whole Lamb, yet every one to have enough. Some learned Men say, that such as were large and numerous Families might well enough be sufficed with one single Lamb, because they were to feed upon it after a *Sacramental* manner, more than to fill their Bellies only. However, All this was to teach them *Unity*, which indeed is not to be found any where but in the Church: *My Dove is but one*, Cant. 6. 9. that Amity found in the World is rather *Conspiracy* than *Unity*, as that of *Herod* and *Pilate* against our Lord. And it teaches also how lesser and almost scattered Churches may lawfully joyn themselves to other Churches that stand their ground in enjoying the *Lords Supper*, &c.

The Fourth *Qualification* is, This *House* must hold the Partakers of the *Paschal Lamb* all the Night long until the Morning. [No man must go forth] Exod. 12. 22. to mingle among the *Egyptians* any more: The like Command God gives us, [to shut our selves in our Chambers until the Indignation be over-past] Isa. 26. 20, 21. *Noah* was saved by keeping in the Ark, and *Rahab* by staying in her House: Let such as forsake the holy Assemblies beware, that they withdraw not to perdition, &c. Heb. 10. 25, 39. when as *Christ* and his Blood preserveth those that continue in the *Apostles Doctrine* and fellowship, Act. 2. 47. 1 Job. 2. 19.

The Third Circumstance is the Matter of this *Paschal Feast*.

First,

First, It must be a *Lamb*, or (in some Cases) a *Kid*, Exod. 12. 3, 5. *Qui ovem habet, Agnum Immolet*; *qui vero ovem carer, Hædum*; the Hebrew word [*Sheb*] signifies either of them. Such as had not Means to bring a *Lamb*, a *Kid* was allowed using the same Rite, 2 Chron. 35. 7. Oh the Tenderness of Divine Goodness towards us in accepting such as we can get according to our Ability! Levit. 5. 7, 11. and 14. 22. and Deut. 16. 17. where there is a *willing Mind*, 2 Cor. 8. 12. God looks more at the *willingness* of the Offerer, than at the *worthiness* of the Offering. The Godly *Jews* did (notwithstanding this Divine Condescension in allowing a *Kid*) more frequently and more freely offer up a *Lamb*: both the *Lamb* and the *Kid* were types of *Christ*, who was a *Lamb* in Innocency, Meekness, Patience, Profitableness, &c. yet was he as a *Kid* taken from the Goats, ver. 5. to shew that he suffered as a *Sinner* (though in himself he was without Sin, 2 Cor. 5. 21. Heb. 4. 15. and was separate from Sinners, Heb. 7. 26.) both by way of *Imputation*, as God made our Sins to meet upon him, and by way of *Reputation*, as he was numbered among Transgressors, and made his Grave with the wicked, Isa. 53. 6, 9, 12. Though the Law leave it seemingly indifferent to the choice of either *Lamb* or *Kid* (only when they were now in a confused state, say some) yet Use and Custom made it more common to furnish the Paschal Supper with a *Lamb*, and accordingly did our Saviour celebrate his last Passover; for the *Lamb* did more lively represent *Christ*, who is the true *Lamb* of God, so called, Job. 1. 29, &c. and is by figurative Speech call'd also our Passover, 1 Cor. 5. 7.

Secondly, This *Lamb* must be [*Thamim Zakor*] an unblemish'd Male, not exceeding a year old, ver. 5. (though it might be offered within the year, even at eight days old, Exod. 22. 19. but being a year old, it was come to its full vigour; which typified *Christ* (1.) to be the spotless *Lamb* of God, as he is styled, 1 Pet. 1. 19. and all other Sacrifices (that were Types of him) were to be without blemish, Levit. 1. 3, 10, &c. that is, to have neither deficiency nor superfluity; not Blind, Broken, Maimed, Scurvy, Stabbed, &c. Levit. 22. 22. Mal. 1. 8, &c. And (2.) This Immaculate *Lamb* being a Male of about a year old, then come to its vigour signified, that though *Christ* was of a *Lamb*-like Meekness, yet had he a Masculine vigour, especially when he alone whipt such a number of sturdy Money-Merchants out of the Temple, &c. Thus likewise a *Lamb* at his full vigour sacrificed, did more fully express the vigour and efficacious vertue of the Sacrifice of *Christ*. Some say, God chus'd a *Lamb* for this Paschal Sacrifice in detestation of the *Egyptians* Idolatry, who worshipp'd their Pagan God *Jupiter* in the shape of a *Ram* or *Lamb*.

The Fourth Circumstance is the manner how, namely this Paschal-Lamb must be kill'd, roasted whole, in the night eaten up all, and nothing remaining, with unleavened Bread, and four Herbs, &c. the Posture of the Persons in eating it, is refer'd to the Seventh Rite, Ver. 8, 9, 10. The manner how consists of Seven several Rites.

The first is, The *Lamb* was kill'd that his Blood might be shed, and sprinkled as before: So *Christ* the *Lamb*, Rev. 5. 6. was Crucified, that his Blood might be shed (for without blood-shedding there is no Remission, Heb. 9. 22.) 1 Pet. 1. 2. and sprinkled also upon the door-posts of our hearts (as above, Heb. 9. 14. to wit, by the Hyssop-bunch of our Faith.

Secondly, As the *Lamb* must be roasted with fire (this is twice commanded, ver. 8, 9.) which was not to be done, because now *Israel* was in haste to be gone only, and therefore the most expeditious manner was most requisite (for it would be sooner roasted than boiled) but more especially that the Type might carry a more congruous Conformity and Correspondency with the Antitype in our Saviour's Sufferings; as the fire (the most Active of all the four Elements) was a figure of God's Spirit, which is compared to fire, Matth. 3. 11. and call'd the Spirit of burning, Isa. 4. 4. wherewith *Christ* was inflamed in his most ardent Affections towards us, inasmuch that he cryed [*Ob how am I straitned till my Sacrifice for you be accomplished*! Luk. 12. 50.] and through this eternal Spirit, he offered up himself to God for us, Heb. 9. 14. So it signified how the *Lamb* of God was roasted in the fire of his Father's wrath upon the spit of his Cross, while he was made a Curse for us by his Death, Gal. 3. 13. Jer. 4. 4. Lam. 1. 13. and 2. 4. Wrath is call'd fire, &c.

The Third Rite, It must not be sodden or boiled at all, nor so much as perboiled, and then roasted; for in seething, the water mixeth it self with the matter seethed; therefore this Prohibition seemeth to signify that Holy Simplicity which was found in *Christ*, and which should be found in us; that we know nothing, but *Christ* and him crucified, 2 Cor. 11. 3. and 1 Cor. 2. 2, &c.

The Fourth Rite, Much less may it be eaten Raw] which seems to be a superfluous Prohibition (as likewise was that reiterated Command [*it shall be roasted with fire*, ver. 9.] were there not some more mystical meaning implied therein, which seemeth to be this: Seeing the

Paschal-Lamb was a *type* of *Christ*, Joh. 19. 36. As that *Lamb* must not be *boiled*, because much of the Moisture and Substance of the Meat boiled goes out into the Water (as well as much of the Water goeth into the Meat, as before) which prohibited implicitly all mixtures in Religion and Religious Worship (as *Levit. 19. 19.*) the *Inventions* of *Men* ought not to be mingled with the *Institutions* of *God*: our own *Good works* must not be jumbled in our *Justification* with our *Faith* in *Christ*. This is forbidden, *Gal. 2. 16.* and *3. 9, 10, 11, 12.* So on the other Hand this *Lamb* must not be eaten *Raw* (saith *God* here) as foreseeing the *Popish* Doctrine of eating *Christ's* *Flesh* *Raw* in the *Sacrament* in a carnal sense, that gross absurdity he here pre-condemneth as a contradiction of the *Type* to the *Antitype*, and as contrary,

1. To *Religion*, in destroying the Nature of a *Sacrament*, as that Doctrine confounds the sign with the thing signified.

2. 'Tis repugnant also to *Reason*, requiring carnal Nourishment to a spiritual Substance (the *Soul*) to which the *flesh profiteth nothing*, Joh. 6. 63. Yea,

3. 'Tis against *sense* it self, and so is plain Non-sense: for the *Romanists* would make the *Receivers* believe, that they eat the *very Flesh and Blood* of *Christ*, when they see, touch, and taste nothing but a *Wafer*, and all their senses tell them it is no more than *Bread*, yet they most senselessly contradict them all.

Moreover, This prohibitive Precept [*Eat not of it Raw*] may prefigure also, that as we may not rudely conceive in our Minds concerning *Christ* in his two *Natures* and three *Offices*, &c. so we ought not *rawly* to receive him in the Lord's Supper without a due Preparation and Examination of our selves, lest we *come unworthily*, and eat Judgment to our selves, *1 Cor. 11. 26, 28, 29.* Thus *Christ* will be *Roast-meat* to us, which is much sweeter and wholesomer than is that Meat which is either *raw* or *sodden*, &c.

Fifthly, The next Rite of the *Paschal Lamb* was, to eat it with *unleavened Bread*, and *four Herbs*.

First, As that *Bread* was the soonest made (such as *Abraham*, Gen. 18. 5, 6. and *Lot* Gen. 19. 3. hastily prepared to entertain the Angels) for they were to eat it in haste, *Exod. 12. 11, 34.* and *Deut. 16. 3.* in which place *Unleavened Bread* is call'd the *Bread of Affliction*, (as *Isa. 30. 20.*) because it was to mind them of their afflicted condition in *Egypt*, from which they fled in such haste, that they could not stay till their *Bread* was leavened, *Exod. 12. 39.* Thus the vulgar Saying is, That [Poor-folks *Bread* is ill-prepared, ill-leavened] therefore this *Bread* was call'd the *Bread of Poverty*; So [*Lechem Gnomi*] may be read, Poor People almost famished, bake a bit of Dough (hastily made up) upon hot Embers, not being able to tarry till the lump (if they have it) be leavened, and long lingeringly baked in the Oven: But the Apostle *Paul* interprets it here to signify *Sincerity* and *Truth*, *1 Cor. 5. 8.* because *leaven* hath an operation of souring and swelling up the Dough; therefore that is used usually to signify Sin (as before) of Hypocrisie, Malice, &c.

Secondly, The bitter Herbs signified, that their bitter Affliction in *Egypt* must be kept in Remembrance, and to mind them what an evil and bitter thing Sin is, Jer. 2. 19. the procuring cause of all that bitterness, *Exod. 1. 14.* from which *God* was now delivering them, *Deut. 16. 3.* to which the Church alludeth, lamenting, [*God had filled her to the full with bitter Herbs*, &c.] Lam. 3. 15. teaching us, how we may not expect such sweet meat as the *Lamb of God* is, but we must have with it some *sour sauce*, those Sufferings were bitter that *Christ* endured for us, and we must fill up his Measure, Col. 1. 24. and be in bitterness, *Zech. 12. 10.* weeping bitterly, *Luk. 22. 62.* being in heaviness to mortifie Sin, *1 Pet. 1. 6. Gal. 5. 24.* &c.

The Sixth Rite was, [*They must that Night eat up the whole Lamb, and let nothing Remain till the Morning.*]

The First Type is their eating it by Candle-light in the Night season; which signifies that our Natural light cannot teach us to feed aright upon our Gospel-Paschal-Lamb, this must be done by a light super-natural, *Act. 26. 18.* this lively light of Faith in *Christ* justifies many, *Isa. 53. 11.* Joh. 17. 3.

The Second Clause signifies our great need of a whole *Christ*; He must not be divided into pieces and parcels, *1 Cor. 1. 13. 30.* *Gal. 2. 20.* where *Paul* apprehends by Faith a whole *Christ* to himself, as if *Christ* had died for him only; as his Coat was seamless, Joh. 19. 23. so is himself, and not to be rent in pieces as the *Arrians* do in denying his Deity. The *Manichees* in impugning his Humanity, and the *Apollinarists* in saying *Christ* had no Soul, &c. *Christ* ought to be apprehended by Faith in his whole Person, *Natures*, *Offices* without any Division.

The Third Clause signifies that there must be no dallying and delaying in our apprehending

ing *Christ* by Faith, for we know not what another Morning may bring forth, every night we may sleep our last sleep, which is an Image of Death, *Iſa.* 17. 14. and 2 *Kim.* 19. 35. Beside, *They were to eat up all* (if they could;) what remain'd must be burnt, and not kept till the Morning, ver. 10. which is a plain Reproof to the Popish Practice in superstitiously reserving their Consecrated Wafer, &c. for the Sacramental sign (when out of its use for which God ordain'd it, during the Religious Worship) hath afterward no sacred Vertue or Property in it, nor ought Men to pay any Veneration to it, much less such Divine *Adoration*, as is practised in the *Romish Church*.

The Seventh Rite was *their Threefold posture* [*Loins girt, Shoes on their feet, and a Staff in their hands*] to which a Fourth is added, as necessarily implied, though not expressed; to wit, They ate the *Passover* also [in a *standing posture*] as *Pbilo* affirmeth, for it was improbable they should sit with Shoes on their feet, and Staves in their hands, &c. 'Tis most probable and generally received, that they ate it *standing*, which was a gesture of readiness for present passage (because *they ate it in haste*, *Exod.* 12. 11. just ready for a marching) and is the posture of waiting *Servants*, and such they were while in *Egypt's* Slavery; The *Apostle* seems to allude to this posture, *Eph.* 6. 11, 13, 14. beginning his *Christian Armory* with it [*Stand therefore, &c.* and when ye have done all to stand] then follows he with this that is expressed here [*having our Loins girt*] as the (1st) of them for enabling us to *stand our ground*, and to keep our station. It was the Custom of those Oriental Countries to wear long, loose Garments, which (when not trussed up) made them very unfit for travelling, 2 *King.* 4. 29. *Jer.* 1. 17. This therefore *Christ* commandeth that we may be girt for our Journey to the *Heavenly Canaan*, as they here for the *Earthly*, *Luk.* 12. 35, 36. and his *Apostle Peter* bids us [*Gird up the Loins of our Minds*] 1 *Pet.* 1. 13. because a loose, disinct, and diffuent Mind is unready, unnimble, unhandy, and unhandsome for God's Service; 'tis like Thrashing in a Cloak, according to the vulgar Saying: *Christ* did not serve his Disciples so, *Luk.* 17. 8. nor should we serve *Christ* so; To the same purpose saith *Paul* [*having your Loins girt about with that golden girdle of Truth*] *Eph.* 6. 14. Nothing maketh a man more unsteady in his Profession than his want of *Sincerity*, and a loose life, and here, if ever, doth that Proverb [*Ungirt, Unblest,*] hold true, we must be prest and intent for the Journey, especially when we are ready to depart out of the *Egypt* of this life, and to take *Heaven* by Storm, *Matth.* 11. 12, &c.

The second Posture expressed is, [*Having Shoes on your Feet,*] which hath also an Anagogical Sense, as signifying,

1. A readiness for their Departure, *Acts* 12. 8.
2. The reality of their Deliverance, for Captives were made to go bare-foot, *Iſa.* 20. 4.
3. Their gladness for their Deliverance, for in Mourning Men put off their Shoes, 2 *Sam.* 15. 30. But,
4. And more especially, It was a Figure of our being shod with the preparation of the Gospel of Peace, *Eph.* 6. 15. that we may be able to Travel over *Asbam* (which signifies hard ground, and which *Israel* passed over in their way to *Canaan*, *Exod.* 13. 20.) namely, *Tribulation, Persecution, &c.* that unavoidably way-lays us in our passage to Heaven, *Acts* 14. 22. and 2 *Tim.* 3. 12. such as are fortified with Gospel-comforts, (whereby God creates peace in the Soul) can walk unharmed amidst the Briars and Brambles of a wicked World; as such Gospel-shoes made the *Spouſes* Feet marvellously Beautiful, *Gant.* 7. 1. so to all Believers their being thus well Booted and Buskin'd (*εὐμνυμέναι, Ἀγχαίαι*) confers Safety as well as Beauty, both Muniment and Ornament.

The third Posture expressed is, [*With Staves in their Hands,*] for expedition to their Journey, and in this sense 'tis used, *Zech.* 8. 4. and *Mark.* 6. 8. so *Jacob* speaketh, [*With my Staff I passed over this Jordan,*] *Gen.* 32. 10. he had then nothing more but a Staff to lean upon: This signifies to us, that we should be furnished with the Word of God in our Hearts as well as in our Hands, whereby we may be both directed and strengthened: As it is said of *Jacob* in his old Age, [*He worshipped God, leaning upon his Staff,*] *Heb.* 11. 21. so are we commanded [*to lean upon the Lord, and stay upon our God*] *Iſa.* 50. 10. With this Staff in our Hands and Hearts, we shall (as *Jacob* did) lift up our Feet, and go lustily to Heaven, &c. *Gen.* 29. 1.

The fifth Circumstance of Celebrating this first *Passover* (whereunto some Rites aforementioned are supposed to be peculiar) was the *End why*, which was Twofold.

1. Temporary. And, 2. Anniversary.

1. The Temporary End was that the Blood of the Paschal Lamb (so besprinkl'd as above) might be a Token and Testimony unto the *Israelites*, that they should be saved from the Destroyer, *Exod.* 12. 12, 13. It was the Word of God (which instituteth all Sacramental Signs, and

and without which they are vain and unprofitable) that Instituted this as an outward and visible Sign in this *Old Testament Sacrament* for corroborating the Faith of the *Hebrews*, not only that they should be saved *Temporally* at this time, but also *Eternally* by the Blood of the Lamb of God, whereof this was but a *Type*. The Instituting word (annexed to this Sacramental Action) is, [*It is the Lords Passover,*] ver. 11. which is a Figurative Speech, and a Sacramental Expression (like that of our Saviour, [*This is my Body,*] Mar. 26. 26) for the *Lamb* was not the *Passover* it self, but only the material part of it; and the Mystical meaning of this Paschal Lamb they were commanded to *make known unto their Children*, ver. 26. which condemns that Mixture of Mystical Ceremonies in the Romish blind Devotion, whereof no Reason (unless such as is ridiculous) can be rendered. At this Divine Institution the then Church of God [*bowed their Heads*] in token of their owning it, and thankfulness for it; ver. 27. whose practice in obedience to Gods Precept did testify their Faith in Gods Promise for their preservation, and who were accordingly preserved in that universal Destruction of the *First-born of Egypt*, and of her very Gods that could not protect their Worshipers, *Exod. 12. 12.* no nor themselves, but (*Rabbins* say) their Wooden Idols were putrified into Rotteness, those made of Stone were broken into Dust; and those made of Metal were melted down to the Earth; the like is Recorded in *History* to be done when the Holy Child *Jesus* fled into *Egypt*: No sooner did he enter there, but all their Idols fell flat to the ground, &c.

2. The *Anniversary End* was, that this Sacrament of the *Passover* must be observed yearly with a great deal of Festival Joy as a perpetual Ordinance all their Lives for a standing Memorial of this great Deliverance; this is call'd a *Statute for ever*, *Exod. 12. 14, 29, 42.* *Deut. 16. 1, 3.* because it was to be kept once a year until *Christ* came and became our *Passover Sacrificed for us*, in whom all Ceremonies ceased, and in whose Gospel-Supper, the Remembrance of our Deliverance by his Death until he come is kept Eternally, *1 Cor. 5. 7, 8.* and *11. 25, 26.* The *Christian Passover* succeeding this *Jewish legal one*: Moreover, How many remarkable Memorials of Personal preventing Mercies have we, wherein God doth *pass over us*, and over-skip us, when many others do fall upon our Right Hand, and upon our Left, &c. in the time of our Lives? Oh how ought we to keep constantly a *Passover of praise* for our preservation, and preserve this loving-kindness of God in Everlasting Remembrance.

The sixth and last Circumstance was the Persons who must partake of the *Passover*.

1. Negatively, No *Stranger, Gentile*, (no, nor any *Apostate Jew*, say the *Rabbins*) must eat thereof, *Exod. 12. 43, 48.* no uncircumcised Person. But,

2. Positively, The partaker of the *Passover* must be a Circumcised Person, either an *Home-born Jew*; or a *Proselyte-Gentile*. This is express;

First, For the quality of the Communicants; they must be Circumcised, for Circumcision was the Seal of the Covenant, and of their Profession of it, *Gen. 17. 7, &c.* the Seal of the Righteousness of Faith, *Rom. 4. 11.* whereof such as were *Strangers to the Commonwealth of Israel* (unless *Proselyted*) had no part nor interest in the Mysteries; and the *Passover* being a Commemoration of that glorious Redemption of this Circumcised people, they who profess'd not the same Religion, nor were Incorporated with that Church by Circumcision, had nothing to do with that Commemoration, as wanting the Character entitling to *Seals and Sacraments*. All which teacheth us, that the Faithful only have Fellowship with *Christ* in his Ordinances, and that Infidels, Unbelievers, ought not to be admitted to our Gospel-*Passover*; this is to cast holy things to Dogs, &c. *Mat. 7. 2.* None must eat of the *Lords Supper* that are not Members of the Church by *Baptism*: A Man must live, before he can be nourished; he must be bred, before he can be fed; and all unclean Persons are debarr'd, as by the *Law*, *Numb. 5. 2, 3.* and *9. 6, 13.* and *19. 13.* so much more by the *Gospel*, *1 Cor. 5. 7, 8, 11, 12, &c.* Then,

Secondly, For the quantity of them, a competent number there must be for a Communion (as is abovesaid,) *Exod. 12. 3, 46.* a small Family may join with another. If the Family be poor, and have not a Lamb of their own, they are allowed to Feast with their Neighbours. Thus one little scattered Church may rally and fall in by Coalition with another that stand their ground. And this must be done in haste, for in apprehending *Christs* Blood, Merit and Spirit, as it becometh us not to be slack and remiss therein (it so highly concerning our eternal Weal or Woe) so nor may we be of loose and dissolute lives (but girt in, as above, nor envious at our Neighbours Privilege, &c. And we must observe to keep this *Passover* duely and truly, *Exod. 12. 47.* or perish for the neglect of it; *aut faciendum, aut patiendum*; we must either do it now, or we must die for it.

Now come we to the third and last Concomitant of *Israels* Redemption out of *Egypt*, namely, The Consecration of the First-born of *Israel* unto God, *Exod. 13. 1, 2.* and *11. to 16.*

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The reason of it is laid down by the Lord himself, saying, [*All the First-born of Man and Beast are mine*, ver. 2. As if God had said thus, [*They are all due Debt to me, as sacred things which I saved in the slaughter of all the First-born of Egypt, and thereby also I procured my People their liberty out of the Iron Furnace*, Deut. 4. 20. And this also they were commanded to Teach their Children, as well as the *Mystery of the Passover*, Exod. 13. 8, 9, 14, 15. God might say all Created things are *his* by right of Creation and Preservation, (as indeed they are) but the First-born of *Israel* are *his* in a more peculiar manner by the right of Redemption from the slaughter of the First-born of *Egypt*, and therefore gave he this Law.

Concerning this Consecration of the First-born, its prescription (together with that of the Passover) is but briefly propounded, ver. 2, 3. but more largely described, ver. 11, 12, 13, 14, 15, 16. wherein the Divine Command is extended,

1. To the time and place when and where it must be observed, to wit, at their coming into *Canaan*, ver. 11.

2. The matter to be Consecrated is to be the First-born both of Man and of Beast, ver. 12.

3. The manner or form of Redeeming such First-born as were unfit for Sacrifices, namely the First-born of the *Asses* among unclean Beasts, which must be Redeemed or Destroyed, and the First-born of *Man* which must be simply Redeemed, ver. 13.

4. The final cause, In memorial of their Deliverance, ver. 14. which by words they must teach their Children, ver. 15. and by Symbols they must be reminded of it themselves, v. 16. as alway at Hand, &c.

The first Remark hereupon is this, That we are not our own, but the Lords, 1 Cor. 6. 20. Christ may say of us, (and Oh that he may say so as here) *ye are mine, I have bought you with a price*, and I have saved you from the common Destruction: He that is saved, is not his own, but rather *his* who saved him, *servati sumus, ut serviamus*, [*being delivered, therefore serve him in holiness all our days*, Luke 1. 74. Rom. 12. 1.

The second Remark is, The First-born here in one respect may Typifie Christ the Redeemer.

1. Because he is the Begotten Son of God from all Eternity, called therefore the First-born of every Creature, Col. 1. 15.

2. As he took upon him our Nature, and was Born of the *Virgin Mary*, so he was also her First-born, Mat. 1. 25. then presented to God as the First-born, Luke 2. 23, 24.

3. Because he was the first that rose out of the Grave, and made a way unto Everlasting Life, therefore is he called, The First-born of the dead, Col. 1. 17. Accordingly as the First-born was first set apart, and then Sacrificed to God; so Christ (as the unspotted Lamb, holy and acceptable) was first separate from sinners, Heb. 7. 26. and then made himself a perfect Sacrifice for the sins of his People, ver. 27. And,

4. He is called the First-born among many Brethren, Rom. 8. 29. as our Captain going before us in suffering work, to whose Image we ought to be conformed; and therefore must we give him the Honour of the First-born, whose first Birth-right requireth that all our Sheaves should veil Bonnet, strike Top-sail, and fall down to his Sheaf, as theirs did to Joseph's, Gen. 37. 7, 8.

The third Remark is, As in another Respect those First-born (secondly) are Types of Christians the Redeemed (as well as of Christ the Redeemer) called the Church of the First-born, whose Names are written in Heaven, Heb. 12. 23. Alas we are all of us by Nature the Children of wrath, Eph. 2. 2. till we be Redeemed by the Blood of Christ from the second death, (for in respect of the first Death, no Man can give any Ransom to God, Psal. 49. 8, 9. Heb. 9. 27.) Thus those First-born that were to be Redeemed, do Figure out the Redeemed of the Lord out of the World, (so called, Psal. 107. 2. Isa. 51. 11. and 62. 12.) who are as dear to God as his First-born, Exod. 4. 22. and in that respect are higher than the Kings of the Earth, Psal. 89. 27. for they are Kings and Priests, Rev. 1. 6. to serve him day and night in his Temple, Rev. 7. 15.

The fourth Remark is, The Mercy of our Deliverance requires the Duty of our Obedience. Thus here saith God, [*Sanctifie unto me all the First-born, &c.*] ver. 2. *Israel* was equally exposed to the Destroying Angel as was *Egypt*, had not the Lord in Mercy spared them: therefore he requireth of them their First-born. We may not be all for receiving Mercy, and nought at returning Duty: We must not only look at what hath been done by God to us, but what also ought to be done by us to God; namely, observing all things that he commands us, Matth. 28. 20. This Law signifies, that as we are Redeemed from Death by our Dear Redeemer, so we should Consecrate both our selves and all ours to the Service of the Lord, Rom. 6. 13, 19, 22. and 12. 1. even as he is our God, and Sanctifies us to himself from the Womb,

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Psal. 22. 11. *Isa.* 46. 3. *Fer.* 1. 5. *Luke* 1. 15. and *Gal.* 1. 15. and then do we Mystically sanctifie our First-born to God, even when we Offer up to him our first and best Services, the Lord will have the priority thereof: We must seek first the Kingdom of God, *Mat.* 6. 33. our first Times, Thoughts, Words and Deeds should be Consecrated to God in our Morning Devotion, serve God first, &c.

The fifth Remark is, God will be served like himself, both in and with the best of all our Services: [The Males must be the Lords,] *Exod.* 13. 12. the more Honourable Sex which bears up the Name amongst Men, and therefore the Lord curseth that Deceiver, who hath a Male in his Flock, yet would cozen the great King with some Carrion or corrupt thing, *Mal.* 1. 6, 8, 14. In this Law of the First-born of Beasts, as the Male was required, (signifying that perfect Man our Lord Jesus, *Eph.* 4. 13.) so even of clean Beasts God will not be defrauded of the Right First-born; to prevent the fraud, it was ordained to tarry seven days with the Dam, and to be dedicated to God on the eighth day, *Exod.* 22. 30. corresponding with the Law of Circumcision limited to that day, *Gen.* 17. 12. Nor must they work any First-born Bullock, nor Shear any First-born Sheep, *Deut.* 15. 19. They, being appropriated to God, must not be for the Service of Man, but without any Diminution or Detriment, be wholly Offer'd up to him. This was Adam's plundering Elobim, *Hebr. Mal.* 3. 8. and will a Man dare to Rob God? 'Tis a Scripture-wonder. Nor may they cheat God with any First-born in voluntary Oblations, being his already, *Lev.* 27. 26.

The Sixth Remark; Nor would the Lord accept the first-born of any unclean Beast, much less that of an Ass, *Exod.* 13. 13. that stupid, dull, and sluggish Animal (saith Lavater) was unworthy to be an Oblation to the living God, therefore must it not be paid in kind, but either redeemed with a Lamb, or (where the owner of it was of such a sordid Soul as would rather see his own Beast, so useful for bearing burdens, killed, than redeem it) its Neck must be broken; whereas if Redeemed, the owner might use it for his own Service, otherwise not, *Deut.* 15. 19. Nor would God be served with the Sacrifices of Mans Flesh, as the Heathen did in Sacrificing their Sons to Moloch, *Levit.* 20. 2. Therefore the first-born of Sons were to be redeemed also; in stead of which afterward the Lord took the Levites into his special Service, *Levit.* 8. 15, 16, &c. We read how Abraham's first-born (Isaac) was redeemed by a Ram, *Gen.* 22. 9, 10, 11, 12.

CHAP. XVIII.

The History and Mystery of Israel's Departure into the Wilderness.

NOW come we to the Third Particular, namely, The Consequents of Israel's glorious Deliverance out of Egypt, which contains their Exodus or Departure (as Exodus signifies) wherein many things are mostly considerable;

First, In General; There be three Terms offer themselves to our Consideration.

1. The *Terminus à quo*, or place from whence they went, and that was from Egypt.
2. The *Terminus per quem*, or place through which they went, and that was through the Wilderness.
3. The *Terminus ad quem*, or place to which they went, and that was to Canaan; wherein are included all the Accidents that happened to them in their intervening way or Peregrination for forty years, a long Journey from Egypt to Canaan.

But Secondly, More particularly. There be observable,

- First, Their Departure it self cloathed with many marvellous Circumstances.
- Secondly, Their Conduct or Guide in a way-less Wilderness.
- Thirdly, Their Journey, or Passage and Way they went under this Conduct. And,
- Fourthly, Their forty two Removes in their Wilderness Pilgrimage before they came to Canaan: and what did befall them in their several Stations.

First, Their Departure it self in its several Circumstances attending it, affords sundry Remarks.

The first Remark is, Israel left not Egypt without leave both from its Prince and its People. First, Its Proud Prince was constrained to give them his Royal Commission for their free Departure, *Exod.* 12. 31, 32. his Conscience (though seared) was so far convinced by the last Plague, that it was a Sin to oppress God's People any longer; and therefore he not only sends them a Passport for packing them away, but also begs their Prayers that no more Curses (as many had done) might come upon him: Nor, Secondly, Had Israel less leave from the People,

People, in whose Eyes God gave them favour; So that they denied them nothing of their *Wealth or Weapons*, but were willing to be rid of them at any Rate, *ver. 35, 36.* even hiring them to be gone, by giving to them much *Silver, Gold, Garments and Substance*; all which they had most dearly earned in their long Slavery, but could never come at Wages for their Work till now, that God (the true Proprietary of all Goods) set them into a ready way to receive them, and that rightly; God herein dispensing with his own Law: And thus what God had promis'd to *Abraham*, [*I will bring thy seed forth with great Substance*] *Gen. 15. 14.* was now performed: and the *Egyptians were glad at their Departure* to purchase their own lives by sending them away richly laden, *Psal. 105. 37, 38.*

¶ Note here, *Though* their borrowing thus of their Neighbours (spoiling them and enriching themselves) was an extraordinary Command, and may not be made a President, but in the same Case, and upon the same Warrant; for the Lawgiver only can dispense with his own Law; and ordinarily 'tis the Character of a wicked person to borrow, and not pay again, *Psal. 37. 21.* either because he cannot, he is so unable (being alway in straits, and wanting in the midst of his wealth, *Job. 20. 22.*) or because he cares not, he is so unconscionable; whereas the *Righteous giveth of his own*, and takes great care to pay his Debts. Yet doth this *Recorded-Instance* hold forth this great truth, that All the Saints *Abasements* at present, are but in order to their future *Advancements*, as were those of *Joseph's* and *David's*, and of *Israel's* here, whom God brought forth out of their tedious Bondage with *Silver, Gold, Jewels*, and other *Wealth*. And thus the *Afflicted Church*, that is *trossed with Tempests and not comforted*, God builds her Walls, and lays her Foundations with *Sapphires, Agats, and fair Colours*, *Isa. 54. 11, 12.* and see *Isa. 62. 3, 4.* Oh happy is he that comes richly (with *Israel*) out of Tryals and Temptations, that can say with *Job*, [*When God hath tryed me, I shall come forth as Gold*] *Job. 23. 10.* Such Tryals are Gold, *1 Pet. 1. 7.*

The Second Remark is, *Israel's* Departure out of *Egypt* was on the self-same Day when the 430 years were expired, *Exod. 12. 40, 41.* Reckoning from God's Promise of the Land of *Canaan* made to *Abraham*, *Gen. 12. 7.* and of his first going to sojourn in *Egypt*, *ver. 10.* to this miraculous Deliverance and Departure were so many years, *Gal. 3. 17.* whereof (for a great part) *Abraham* and his Offspring were Strangers and Sojourners partly in *Egypt*, and partly in *Canaan*, and as *Levi* is said to pay Tithes in *Abraham's* Loins, so it may be said of his Posterity, that they began betimes in the Loins of *Abraham* to be no better than Sojourners, &c. It may not be imagined that the whole of 430 years was spent under *Egyptian Slavery*, for though the account of that Term did end at *Israel's* Departure from thence, yet did it not begin at their coming thither, for 215 years were passed away betwixt the first Promise of God unto *Abraham*, *Gen. 12. 1, 2, 3, 4, 5, &c.* and *Jacob* or *Israel's* passage into *Egypt*. (as is declared in the abovesaid.) The former part of the latter 215 years *Israel* was kindly treated in *Egypt* for *Joseph's* sake. The latter part thereof was first spent (about Sixty years) in *Tolerable Servitude*, after that about Ninety years more under *Intolerable Tyranny*, and the most slavish Severity; which moved the Lord to pity his People, and to rescue them out of the Hands of that proud persecuting Tyrant, and 'tis the more probable to begin the Account of 430 years at *Abraham's* receiving the Promise, *Gen. 12.* because soon after a *Famine drove him into Egypt* (as after it did the Patriarchs his Posterity) where *Sarah* was seized upon by *Pharaoh*, but then was rescued from him and his Court Parasites by the Lord himself, plaguing him and his People, *Gen. 12. 14, 15, 17.* which was a plain prefiguration of God's plaguing this new *Pharaoh* and the *Egyptians* for dealing so injuriously with his Spouse (the Church) who was the Posterity of *Abraham* and *Sarah*, their Seed, that was blessed in *Isaac*, &c.

And this Affliction of *Israel* in *Abraham's* Loins, as it began soon after the first Promise was given him of God in the Seventy fifth year of his Age, when *Sarah* his Wife was endanger'd in the Court of the King of *Egypt*, *Gen. 12. 2, 4, 11, &c.* So that Affliction was carried on successively, when *Ismael* (the Son of *Hagar* an *Egyptian* Woman) mocked *Isaac* the promised Seed, *Gen. 16. 3.* and *21. 9.* which is call'd Persecution, *Gal. 4. 29.* where began the Four hundred years mentioned, *Gen. 15. 13.*

This is likewise noted with an *Accent*, that at the end of Four hundred and thirty years (the very precise point of time prefixed by God) did *Israel* depart out of *Egypt* [the self-same day] is twice mentioned, *ver. 41.* and *51. Exod. 12.* to shew how exact and punctual the Lord is in performing his Promises, as he was in this to *Abraham*, *Gen. 15. 13.* [That after four hundred years he would bring his Seed forth with great Substance.] Which Term precisely began at the Son of the *Egyptian* Woman persecuting the Son of the free, (deriding the Covenant, challenging the Birthright, &c.) when *Isaac* was but five years old, and *Abraham* a hundred and five, just thirty years after he had received the Promise at seventy five, *Gen. 12.*

2. 4. *The self-same* (four hundred and thirty years before) when he had got the Promise of Canaan, and when he began to pass into Egypt, Gen. 12. 7. 10. that *very same Day* God brought Israel out of Egypt *with great Substance*, as he had so long before promised. God (saith one) had well-nigh forfeited his Bond here; but before the Sun went down he paid his Debr, though it was an old Bond of four hundred and thirty years standing: This may teach us, that *God's Promises are good sure hold*: He will keep touch even to a Day: Therefore may we be confident, that whatever God hath *Prophecy'd* and *Promis'd*, though not yet performed (such as the *Conversion of the Jews*, the *fulneſs of the Gentiles*, the *fall of Antichrist*, the *new Jerusalem*, &c.) shall in God's own appointed time have all their full Accomplishment, as this Promise had, and that also of *sending the Meſſiah the Seed of the Woman*, a Promise far older than this here.

The Third Circumſtance of their Departure (namely the persons that departed) affords a Third Remark, which is this [*When God turns again the Captivity of his People, there shall not want Numbers nor Abilities, yet some mixtures may be among them*: As it was in this case, assuredly there was the *ſignal and ſingular Bleſſing* of God upon this oppressed People, that (maugre the Malice of all their maddeſt Perſecutors) there were yet reserved *Six hundred thousand* (strong stout Men, beſide Old Men, Women, and Children) to depart out of Egypt, Exod. 12. 37. and not one feeble Perſon among them, *Pſal. 105. 37.* but all able to march in a Military manner (without the help of Horſes or Carts to carry them) *Viatice & firmâ valetudine Inſtructi*, ſaith *Mollerus*. And beſides that vaſt Number (the more moleſted, the more multiplied,) There was a *mixed Multitude*, ver. 38. which (together with the Old Men, Women, and Children) are ſuppoſed to make up other Three hundred thouſand: who theſe were, is not told us in Scripture, 'tis ſuppoſed they were *Strangers* (as the *Chaldee* ſaith) whether *Egyptians*, or of *other Nations*; that were Servants to *Israel*, who were moved with the Miracles which they ſaw in Egypt, to take hold of the Skirt of thoſe *Jews*, and ſaid *we will go with you*, &c. *Zech. 8. 23.* ſo removed out of Egypt with them; and it needed not be wonder'd at that Egypt (now almoſt deſolate) was no more ſtartled at the Departure of ſo many Strangers, &c. for under that conſternation they could not mind it. As this firſt, was a Specimen of the Call of the *Gentiles* joyning themſelves to the Church; So ſecondly, it ſhews *many are called, and few are choſen*, for thoſe ſeeming Converts ſoon turned their Tippetts, fall a *luſting groſſly and grievouſly*, and made *Israel to ſin*, Numb. 11. 4. 'Tis not eaſie to touch pitch, and not be defiled with it, and handling hot Coals will either burn or grime us, &c.

The Fourth Circumſtance is the place of *Israel's Rendezvous*, in order to their March, which is expreſſly call'd *Rameſes*, Exod. 12. 37. not the City only which *Israel* in their Bondage built for *Pharaoh*, Exod. 1. 11. (for that place could not contain ſo many hundred thouſand, that were gathered out of all parts of Egypt thither, eſpecially *Proſelytes*) but the Country of *Rameſes* ſo called, Gen. 47. 11. and from thence they marched to *Succoth* (ſo called, becauſe either the *Israelites*, leaving their Houſes in Egypt, firſt built *Booths* (or *Tabernacles*) there of the Boughs of Trees (in Commemoration whereof God appointed a yearly Feaſt of *Tabernacles*, Levit. 23. 42, 43.) or becauſe the *Pillar of Glory* came thither to become their firſt Covering (as the word *Succoth* ſignifieth) from all Annoyances of either perſons or things. This place was in the confines or borders of Egypt, and in the way to the Red Sea.

The Second Obſervable this brings us unto, is the Conduct of the *Cloudy Pillar*, &c. which, though no mention be made of it till their third Station or pitching of the People at *Aſham* (which was the edge of the *Wilderneſs*) Exod. 13. 20. yet 'tis moſt probable the *cloud* came to cover them at *Succoth* (their ſecond Manſion;) for *Joſeph's Bones* (which undoubtedly they brought out of Egypt with them) are not mentioned till then alſo, Exod. 13. 19. which could not but be a great Confirmation of *Israel's Faith* that God would carry them to *Canaan*, as he had deliver'd them from Egypt according to *Joſeph's Faith*, which he evidenced at his Death concerning their Deliverance, and which no interpoſing Difficulties and Diſtance of Time (ſo very long after his Death) could not interrupt as to the Accompliſhment of the Promise, Gen. 50. 24, 25. where he ordained by an Oath, that *his Bones* ſhould be preſerved, not as *Relicks* to be adored, but to be Buried in the Land of Promise, as accordingly they were, *Joſh. 24. 32.* Thus far did *Joſeph's Faith* reach, *Heb. 11. 22.* and much farther; for he died upon the Promise, and held (as well as took) Poſſeſſion of the Promiſed Land by *his bones* (even when *his perſon* was out of ſight, and all his good Actions were out of mind too, Exod. 1. 8.) to teſtifie his firm, faſt hand-hold and heart-hold of *Faith* he had of Heaven (its *Antitype*) at his Death.

¶ This faithfulneſs of *Moses* and *Israel* in fulfilling the Promise their Fore-fathers had ſworn to *Joſeph*, Gen. 50. 24, 25. holds forth to us this great truth, [*That the will of the Dead muſt faithfully be performed*;] ſo the Apoſtle ſaith, [*The Teſtament is confirmed when the*

the Testator is dead,] Hebr. 9. 17. God will surely revenge their quarrel, whose Souls he hath received into his Heavenly protection, whose godly Legacies and Bequeathings are reversed, and their Last Will and Testament not rightly fulfilled; for as God professeth himself the special Protector of the *Fatherless and Widow*; so he will maintain the cause of the *Dead*, that are *Fatherless* as to the World, and their Souls are (as it were) *Widows* for a time, while they are absent from their *Bodies*. Woe to them that are unfaithful to the *Dead*, who will assuredly be much more so to the *living*: This is also *considerable*, that whereas the *Patriarchs* sold *Joseph* into *Egypt*, they did not only sell him thither, but *their Children* carry'd *his Bones* thence, and not his Bones only, but of those *Patriarchs* also, *Acts* 7. 16. who had equal Title to that Land of Promise with *Joseph*, so would not be left in the Land of Bondage. Now the carrying of the *Bones of all the Twelve Patriarchs* along with them out of *Egypt*, could not but be a continual corroboration of *Israel's* Faith in the *Wilderness*, and encourage them to expect with patience the accomplishment of Gods Promise, &c.

But *Israel's* carrying *dead mens Bones* in their Company was nothing comparable such an encouragement to them, and a Corroboration of their Faith, as was that of having the *living Lord*, not only for their *Companion*, but also for their *Captain*, Conduct and Convoy from *Rameses* through the *Wilderness*, all their *two and forty Journeys*, coming to them in their Removal from *Rameses* (though not mentioned till their third station at *Asbam*) for they had then a need of Gods guidance, to direct them the right way, as well as afterwards, and the Lord (their Guide) never left *Israel* till they came to pass over *Jordan*, where they were commanded to follow the Ark, not the Cloud.

The Remarks upon this are many and eminent, as follow.

The first Remark is, *The Lord could by many other means have manifested the presence of his Majesty in his guiding Israel*, but here for their greater comfort he doth shew himself by some visible signs of his presence. 'Tis said, [*The Lord went before them in the Cloudy Pillar by Day, and in the Pillar of Fire by Night, &c.*] *Exod.* 13. 21. Divine condescension is marvellous here; now was the Church but a Child; *Israel* is so call'd when call'd out of *Egypt*, *Hos.* 11. 1. God puts her not off with naked Signs, or verbal Promises barely, but gives her a most lively Representation of his presence in this Cloud, not as if the great *Jehovah* could be included in a Cloud, for his Immenfity is incomprehensible, and he fills both Heaven and Earth with his Omnipresence; the very Light of Nature in the Sage *Heathens* could say, [*Jovis omnia plena,*] and [*presentem monstrat qualibet herba Deum:*] God is every where, Ubiquity is his Attribute, and therefore this Cloud could not include or conclude the Omnipresent God; but he only condescended here to the Childish capacity of his *Infant Church*, by letting forth one single Ray of his Invisible Majesty in this glorious manner for his Churches Encouragement and Direction in a *wayless Wilderness*: And indeed this is the glory of the *Old Testament*, that it had so many glorious Appearances of the great God in such a familiar way, &c.

The second Remark is, *who this Person is that thus gloriously manifested himself in this Cloudy Pillar*: He is call'd *Jehovah* here, *Exod.* 13. 21. and the *Angel of God*, *Exod.* 14. 19. and such an Angel as was both of Gods Name and Nature, *Exod.* 23. 20, 23. the *Angel of Gods presence*, *Isa.* 63. 9. who was indeed the Lord of Angels, even the Son of God, whom *Paul* plainly calls *Christ*, and whom the *Israelites* tempted by their Disobedience in the *Wilderness*, *1 Cor.* 10. 4, 9. and who is Typified by this Cloud, *Isa.* 4. 6. leading his people, &c. for *Christ* protects and directs, yea, every way is a congruous *Salvo* to the wants and weaknesses of his Church and Children in the *Wilderness* of this lower World, as this *Cloudy Pillar* was here; which various ways represented our Redeemer;

1. As *Christ* is the Pillar and Supporter of his Church in the World, as upon a *Sea of Glass mingled with Fire*, *Rev.* 15. 4. where her standing would be both too hot, and too slippery, were it not that *Christs Left Hand* is both under and over her Head, and his *Right Hand* doth embrace her, *Cant.* 2. 6. as her Upholder.

2. As *Christ* sheweth us the way to Eternal Life: This *Cloudy Pillar* did direct *Israel* through the *Wilderness* to the *Earthly Canaan*, but *Christ* leads his Redeemed to the *Heavenly Country*, *Heb.* 11. 14. through this present evil World (so call'd, *Gal.* 1. 4.) taking them by the Arms, and teaching them to go, *Hos.* 11. 3, 4. yea, himself saith, [*I am the way, the truth, and the life,*] *John* 14. 6. He is the way to walk in, the truth to walk by, and the life to walk with, &c.

3. As *Christ* openeth to us an open passage through the *Red Sea* of our severest Afflictions, which even threaten to swallow us up, but indeed (by his Grace) doth preserve us. He led *Israel* by the Head (as well as by the Hand) down the Deep as the Rider doth his Horse down the Hill, and made their way so firm and plain, that there was [*nec lutum, nec lapis in*

semisâ sub,] neither Quagmire nor Mud to stick fast in, nor any Stones to stumble upon: He led them gently and leisurely with his glorious Arm, till he brought them to rest in the Land of Promise, Isa. 63. 11, 12, 13, 14. so he will do so to us, may but our Souls and Sufferings be Dyed Red with his Blood, Heb. 9. 12, 13, 14.

4. As this Pillar was call'd a Pillar of Fire, and of a Cloud, Exod. 14. 24. for it was but one in Substance, though divers in Offices: 'Tis call'd one, in the singular number, Exod. 40. 38. Numb. 9. 15, 16, 21. 1 Cor. 10. 3. Psal. 105. 39, &c. yet the same Cloud covered the whole Camp from the heat of the Sun (in those hot Countreys very injurious to Travellers, especially in that Sandy Defart of Arabia) directing them all the day in their Journeyings, but was as Fire to give them light in the Night, whether they rested or travelled: So Christ consists of two Natures; the Fire represented his Divine Nature, and the Cloud his Humane, both *banding us to Heaven*. Thus there is much congruity (more in the Sequel) but some disparity.

The third Remark is, The excellent properties of this Cloud far exceeding and excelling all other common and ordinary Clouds, shewing, it was not a Natural, but a Supernatural and Extraordinary Cloud. This differ'd from other Clouds,

1. In respect of its Substance, not dark and thick, but lightsom and perspicuous above other Clouds only gilded with the Sun-beams, this Cloud had an Innate and Genuine Glory of its own, that it might be a more glorious Chariot, suitable to the Son of Gods Grandeur, to Ride Triumphantly in, as Psal. 104. 3. and Hab. 3. 8, 9.

2. In respect of its Matter, It was not made of Natural Causes, as other Clouds are, of Vapours and Exhalations, but it was framed by *Jehovah* beyond the ordinary course of Nature, a Cloud created (as the Prophet calls it, Isa. 4. 5, 6.) for this very purpose, that Christ might Ride in it as in a Chariot, to lead his Redeemed, &c.

3. In respect of its Figure, or Shape and Fashion, it was (as some say) alway like a Pillar or Monument of Mercy, the broad bottom whereof covered the Camp, Psal. 105. 39. as well as the Tabernacle, Numb. 9. 19, 20, 21, 22. and the upper part or Spire-top thereof more truly reached up to Heaven, than did that Tower of Babel, Gen. 11. 4. but rather as Jacob's Ladder did so, &c. and this Figure is always retain'd, whereas common Clouds oft vary their shape, and never descend so low as the Earth, &c.

4. In respect of its Motion many ways; as,

1. This Cloud moved of it self, having its *primus motor* in it, the great *Jehovah* by whom we move, and have our Being, Acts 17. 28. whereas other Clouds are moved by the Winds without them, having no motion from within; but the Winds drive them from East to West, &c.

2. This Cloud sometimes ascended, and sometimes descended; sometime it went forward, and sometime backward; sometime to the Right Hand, and sometime to the Left, as the Journeys of Israel were prefic'd by Christ; whereas other Clouds neither ascend nor descend, but are carried even End-ways all one way with the Wind, never standing still; as this did upon the Tabernacle.

3. This Cloud had a motion that was both slow and certain, for it always went before the Camp to direct the way, and so leisurely as that vast Army was able to follow this Captain-General of their Salvation: Great Bodies (we say) move slowly; whereas other Clouds move so swiftly, as they cannot be followed; especially not by so many hundred thousand Footmen.

5. In respect of its Situation; this Cloud was not carried aloft with other Clouds (which could be no direction to lead Israel in their Journey) but kept such a commodious Station in the lower Region; as the Star, which led the Wise Men to Bethlehem did, Mat. 2. 10. and thus it observed a due distance, not only in not over-marching the Flock (which consisted of many Women and Children, who could not march my Lord Esau's pace, as Jacob said, Gen. 33. 14.) but like a tender Shepherd, Christ in the Cloud took equal paces with his tender Lambs, Psal. 78. 52. in not only not out-running them; but also in not being elevated over high above their Heads among other Clouds, but seating it self so as to afford an undeniable Direction.

6. In respect of its Continuation; whereas other Clouds are no way durable, but are soon dissipated, dispersed and dissolved by the violence of Wind and vehemency of Weather; yet this Cloud had a long lasting duration, both continuing and remaining firm for the space of forty years.

7. In respect of its various Efficacy and usefulness, which is principally Threefold.

1. This Cloud was for Israel's Direction in that wayless Wilderness, because in that Sandy Defart there is no way can be seen; by reason of the Wind blowing about the Sand which both

both blinds the Traveller, and blots out the tract of the way by covering it, as Snow doth with us; therefore Travellers there do use Maps and Cards to point out Coasts and Quarters, as Sailors do at Sea: The *Heathens* have a fond Fiction concerning their Goddess *Vibula*, that she directs Travellers in their right way; but sure I am *Israel* had a better Guide, having *Christ* in this *Cloud*, which therefore had such Miraculous Motions (as above) according to his prudent Conduct with such variations as were best accommodated to their Journeyings.

2. This *Cloud* was for *Israel's* Protection from their Enemies, therefore when *Pharaoh* and his Host pursued *Israel* into the Red Sea, this *Cloud*, that before had gone before them, then came behind them, betwixt them and the *Egyptians*, giving light to the former, but casting darkness upon the latter, *Exod.* 14. 19. Thus the *Glory of the Lord* was *Israel's* Rear-ward, *Isa.* 58. 8. securing them in the Rear, as before he led up the *Van* by going before them, *Isa.* 52. 12. for the *Lord* is a *Man of War*, *Exod.* 15. 3. yea, a whole Army himself, he will be more than *Van* and *Rear* to his.

3. This *Cloud* was useful also for *Israel's* Obumbration or over-shadowing them from the heat of the Sun; for the Deserts of *Arabia* are extream hot, both by reason of the Climate, and more especially also of the prodigious Sand-beds there, the Banks whereof make the most vehement Reflection of the Sun-beams. Hereupon we are told that this *Cloud* cover'd the Camp, *Psal.* 105. 39. that there was a *Cloud* in *Egypt* (where no Rain falls) was a wonder; but this is a greater wonder, that this *Cloud* was so large as to cover so large an Host, which (as is supposed) took up twelve Miles in compass, but this answers all, [God Created it,] and will cover his Church from a scorching Sun, *Isa.* 4. 5, 6. *Psal.* 121. 4, &c. Yet higher, this is the greatest wonder of all, in as much as the *Son of God* did take up his *Tabernacle* in this *Cloud*, and that for forty years time together, which is a longer time than his *Tabernacling* in our *Flesh* upon Earth, as the Evangelist expresseth it, [ὁ λόγος σὰς ἐνέβη, καὶ ἐσκήνωσεν ἐν ἡμῖν,] *John* 1. 14. which was but about thirty four years, the greatest part whereof he spent in obscurity, making no such visible Manifestations of his *Glory* and *Majesty* so constantly as he did in this glorious *Cloud of Fire*, as is noted in my discourse upon the *Life of Christ*; that it was the *Son of God*, and no Created Angel, but the *Creator* himself is farther Illustrated in the *Remarks* upon *Exod.* 14. where he that was in the *Cloud* is call'd again *Jehovah*, the *Lord* (as *Exod.* 13. 21.) ver. 15, 24. as *Rabbi Eliezer*, and *Rabbi Menachem* upon the place acknowledge (calling him the *Divine Shechinah*, the excellent *Majesty* of *God* to whom the Government of the *World* appertaineth) though other *Rabbins* have their over-curious Speculations (upon their reckoning just 72 Hebrew Letters that ver. 19, 20, 21. do consist of) it was (say they) to shew that there were just seventy two Angels wrapp'd up in this *Cloud*, all concurring in this glorious work of dividing the *Red Sea*, and conducting *Israel* through it, and through the *Wilderness* to *Canaan*: But though this Conductor of *Israel* be call'd the *Angel of God*, ver. 19. (which is enough to answer that Rabbinical Notion of seventy two Angels, &c.) in the singular number, yet was he no Created Angel, but still is call'd frequently *Jehovah*; this change of Titles shews him no ordinary Angel, but the *Son of God*, who is call'd the *Angel of Gods presence*, *Isa.* 63. 9. and the *Angel of the Covenant*, *Mal.* 3. 1. as he was the *Fathers Angel* or *Messenger* sent of *God*, to ratify the *Covenant* of *God* with *Man*, and this Angel here is plainly call'd *Christ*, *I Cor.* 10. 4, 9. and the *Invisible God*, *Heb.* 11. 6, 27. whom yet *Moses* saw (as his *Rewarder*) with an Eye of Faith, and who was pleas'd thus to manifest himself in this *Cloudy Pillar* (before his *Incarnation*) to his *Infant Church*, that stood in need to be led by his Hand in a familiar manner.

This leads us to the *Third Particular*, namely, the *Way* that this *Lord of Angels, Christ*, led his Church towards *Canaan*, which is express'd under a double Description.

1. *Negatively*, Not by the way of the *Philistims Land*, though that was the nearest way, *Exod.* 13. 17. for this had been but a few days Journey, commonly accounted no more than a Journey of ten days; and this way *Isaac* chose as the highest when he was going from *Canaan* to *Egypt*, he went first to *Gerar* in the *Philistims* Country, lying in the way thither, but was there stay'd by the *Lord*, *Gen.* 26. 1, 2. *Philo* saith, 'tis but three days Journey; The Reason is rendred [Left the people Repent, when they see War, and they return to Egypt.] This the *Lord* speaks after the manner of Men, as it were, personating a prudent and provident Prince or Leader, that prospecteth and preventeth all occurrent Dangers, whereas by his Omnipotency he could have made the *Philistims* to favour *Israel*, as he had made the *Egyptians* do so, *Exod.* 12. 36. or he could have made his Peoples courage more vigorous than that of the *Philistims* by Victories over them, though they were of a war-like Temper, and would have warr'd against them, and deny'd them passage through their Country; for (as 'tis supposed) they had before this time killed some of the *Israelites* while they lived in *Egypt*, in the days

days of Ephraim, Joseph's Son, 1 Chron. 7. 21, 22, 23. and Psal. 78. 9, 10. and this might make the Israelites more afraid to encounter with the Philistims (which might have proved a sudden and long War) so Israel would have been willing to venture back into Egypt (as after they would have done when far farther off, Numb. 14. 3.) rather than cut their passage through the weapons of such a puissant and potent People.

All this shews us those *two great Truths*;

First, The Lord's *tenderness towards his poor People*, that when dispirited with tedious servitude, and still generally disarmed, he would not call them immediately to behold so *frightful* an Evil as War is, especially with fierce and furious Philistims; He will not tempt above *what we are able*, 1 Cor. 10. 13. but will make us *ready for Tryals*, before Tryals be made *ready for us*.

Secondly, God will not multiply *Miracles*, but where there is a defect of *means*. He ordinarily observes the Method of his ordinary Providence, as here, leading Israel, not the *nigbest*, but the *safest way*, most suitable to their Infirmities; where no Necessity is, God will not Infringe the Law and ordinary Course of Nature which himself hath set. Therefore, Secondly, Their way is express'd *Positively*, that [the Lord led them about by the way of the Wilderness of the Red Sea.] Exod. 13. 18. this he did out of *Tenderness* toward their timoroufness, being debased in spirit by their cruel Bondage, and having but Staves in their hands (which they held in the *Passover*) for their own defence, God not having yet given that following fortitude (after appearing in their War with Amalek, which fell out *forty Days* after their departure from Egypt) lest any of them should ascribe what after happened to their own Valour, &c. This open Way of the Wilderness (wherein they must meet with no War till they were well hardened with Travel and Experience of God's Goodness) the Lord led them for their Relief from fear of War; thus the Law of God provides that [no fearful or faint-hearted should go to War,] Deut. 20. 8. The like Tenderness God shewed to Lot, saying, [I cannot escape to the mountain, let me stay in Zoar.] Gen. 19. 19, 20, 21. yea before this, we have a famous Specimen of Divine Tenderness toward Abraham himself (the Father of this Israel) as God led him from Caldea to Canaan by the way of Charran, Act. 7. 2, 4. whereas there was (as appeareth by the Maps of those Countries) a nearer way from Ur thither; yet because that way was most Dangerous and Troublesom, God led him about by an inhabited and safer way; more commodious for his Supplies, and the like the Lord doth here for Abraham's Offspring, though thorough an uninhabited and howling Wilderness, wherein never any mortal Monarch (though never so mighty) was ever so served in State, as Israel was all that way, God himself condescending to be their Providore, bringing in Provision to that Prodigious Camp, quenching their Thirst with Water out of the Rock that follow'd them, 1 Cor. 10. 4. and satisfying their Hunger with Quails, and the Corn of Heaven, &c. *Dei voluntas est summa necessitas*; as we must, so 'tis best to go God's way, wherein we find weal, but in our own way oft woe, &c.

The Reasons why God led them about are, some *Expressed* and some *Implied*. * As,

First, God dealt with Israel here, as the Eagle doth with her Young (twice that Similitude is used, Exod. 19. 4. and Deut. 32. 11.) she flutters over them while they lie slugging in the Nest, *stirs them up*, takes them tenderly (when fledged) between her own Wings, and teaches them to fly, by degrees, before they altogether forsake their Nest, and wholly rely upon their own Wings: Thus as there was somewhat to do to bring Israel out of their Nest in Egypt, so God made them not to fly into any frightful War all on a sudden, but first trains and exercises them (as new raised Soldiers) before their going forth to Battel. They must be more fledged, and their Wings must be better grown. Thus as the Old Testament Church had the Wings of an Eagle given her, to fly from the Dragon (Pharaoh, so call'd, Ezek. 29. 3.) So hath the New Testament Church given her, Rev. 12. 14.

The Second Reason; Warring with the Philistims within a few days of their marching out of Egypt would have made them Repent of leaving it, and resolve to return, to which they were so ready afterwards when they had no such occasion, and far farther off, Numb. 14. 3. Now God led them about, and that through the Red Sea, that their return might be stopp'd there, unless they could have dry'd it up again; this would prevent after-thoughts.

Thirdly, This way they must go, for God will get himself Honour of Pharaoh, and his Hoff, by drowning them in the Red Sea; therefore they go not the *nigbest way*.

Fourthly, God would not let them go the way of the Philistims, because (as some say) the Philistims had been favourable to Abraham, and Isaac, &c. So their Country must be spared, not wasted by War.

Fifthly, The Sins of the Canaanites were not yet full, Gen. 15. 16. and the Philistims were reserv'd for Israel's Exercise.

Sixthly,

Sixthly, And chiefly that *God's Glory* might be more manifest in leading and feeding his People *forty years* there, *Deut. 28. 2, &c.*

Objection. May not that *Reason* rendered for *Israel's* not going the nighest way [*lest they repent, when they see War*] seem no Reason, seeing they both saw, and felt War with *Amalek*, in that other way which God led them about?

Ans. 1. Had they gone the *nearest way*, the *Philistims* within a few Days would have slain upon them, lying so nigh to *Egypt* as before; whereas they met not in the other way with the *Amalekites* till forty days after their departure, (as is intimated before) *Numb. 33. 15.*

2. Before they had this War with *Amalek*, they were well corroborated in their Confidence of *God's Presence* with them, both by the Destruction of the *Egyptians* in the Red Sea, and by their being nourished with *Quails* and *Manna* from Heaven, *Exod. 16. 13, 15.* and with *Water out of the Rock*, *Exod. 17. 6.* and this Experience they had wanted, if they had gone the other shorter way.

3. Had they been afraid of the *Philistims* in that near way, they might soon have step'd back to *Egypt* without any stop in their way: but they could not now do so in fear of *Amalek*, because they had the Red Sea upon their backs.

4. The *Amalekites* did but fall upon the Rear of their Camp (where the *mixt Multitude*, their lumber, was supposed to be placed) and at worst cut off only the *hindmost and feeblest of them*, *Deut. 25. 18.* whereas had they gone through the *Philistims* Country, that stronger and more Martial People might have endangered the whole Body of the Camp in a long War, &c.

God led *Israel* about by the Wilderness out of *Egypt*, not like fearful Fugitives, but in Marshal Order (as *Chamushim* signifies) *Exod. 13. 18.* with their *Loins girt* on the *fifth Rib*, as was their posture at the *Passover*, *Exod. 12. 11.* all Unarmed (for *Pharaoh* objected not against them their providing Arms, nor could they poor Slaves be well entrusted with any, being so exasperated and made desperate by Slavery) unless some had Arms for the defence of *Goshen* from Incursions, or borrow'd with *Jewels* to defend themselves in the Wilderness from wild Beasts, Serpents and Robbers, &c. Herein the Power of God was more manifest in saving all along this unarmed Army, which was *Pharaoh's* great Inducement to pursue them to the Red Sea, after whose Drowning with his whole Host, *Israel* got all their Arms cast up on the Shore, before God led them to fight with *Amalek*: Thus God led them out with an *big band*, *Exod. 14. 8.* and train'd them a long time for *Canaan's Wars*.

CHAP. XIX.

The History and Mystery of Israel's Wandrings in the Wilderness.

NOW come we to the fourth *Special* or *Particular*, namely, *Israel's* Journeyings and Wandrings in the Wilderness under the Conduct of the Cloudy Pillar.

Herein consider,

First, The *Terminus à quo*, the place from whence they Journeyed; which was from *Rameses*, as before.

2. The *Terminus per quem*, the place through which; that is in General the Wilderness, but more particularly, the forty two Stages, Stations, or Mansions and Removes, the Camp of *Israel* had (all mentioned by *Moses*, *Numb. 33.* from *vers. 1.* to *50.*) before they reach'd the River *Jordan*, where they came to the (3d.) *Terminum ad quem*, to *Canaan*.

The *Remarks* on each of these Three Terms in order, (first) upon *Rameses*; upon which add something to what is abovesaid thereon.

The First *Remark* concerns the Time when *Israel* removed from *Rameses*.

1. In General; the self-same day in the first Spring Month, when the four hundred and thirty years were exactly expired (as before) *Exod. 12. 41.* upon the 15th day of *Abib* (which answers to our *March*) then was the time of their sojourning accomplished, either in their Persons, or in the Loins of their Progenitors, whereas the Law was not given till a year after their coming out of *Egypt*, yet the *Apostle* pitches upon this same number of four hundred and thirty years from the Promise to the giving of the Law, *Gal. 3. 17.* which reckoning must be understood for [about, or near] that term, because it concern'd not to enervate *Paul's* Argument, though it fell out a year beyond that Account; but it is of great Importance

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tance in this Calculation of the Time, by *Moses* in *Exod. 12. 41.* which yet some read [*in the strength of the Day*] for [*the self-same Day*] as *Gen. 7. 13.* and *17. 23.* that is, when it was broad light Day; the *Egyptians* beholding them, but could not hinder them.

2. As to the time when, whether by Night or by Day, Evening or Morning, *Israel* began their Journey out of *Egypt*, at least seemeth doubtful, because of seeming Contradictions in Scripture; for 'tis said, that *They went out by Night* [*Bemits raim lailah*] *Deut. 16. 1.* And again, [*at the Evening thou shalt offer the Passover in the season that thou camest out of Egypt*] whereas indeed 'tis plainly affirmed by other places of Scripture (which is most probable) that they went by Day-light yet Early in the Morning that the Type might answer the Anti-type, about the same time that *Christ* rose out of the Grave for our Redemption, to wit, early before the Sun was risen, *Mar. 16. 2.* did the Church rise out of her Grave of Egyptian Bondage. This *Moses* speaks positively where he purposely describes all their Journeyings from first to last; saying, [*They journeyed from Rameses on the Fifteenth Day of the first Month, on the Morrow after the Passover; They went out with an high hand in the Eyes of all the Egyptians, and at that time when they were burying their dead first-born, &c.*] *Numb. 33. 3, 4.* Considering therefore,

1. That the *Israelites* were commanded not to stir out of their Houses all the Passover Night till the Morning, *Exod. 12. 22.*

2. That the *Egyptians* could not bury their Dead that Night, till the next Day, and then saw *Israel's* marching out.

3. That God brought *Israel* out with an high hand, or, *Chaldee* with an uncovered head, that is, openly, boldly, powerfully, inasmuch that *Israel's* hands did not hang down (which posture betrays fear, *Hebr. 12. 12.*) but came forth courageously, and not like Cowardly fugitives, *Exod. 13. 3.* and *14. 8.* and *Numb. 33. 3, &c.*

It must be concluded the other Scriptures speak Inchoative, of *Israel's* preparing in the Night for their Morning March.

The Second Remark concerns the place whence *Israel* took their first Journey, to wit, *Rameses*, *Exod. 12. 37.* which most probably was the Land of *Rameses*, so called *Gen. 47. 11.* a Province in the Countrey of *Goshen*; though we read of a City (which *Israel* in their Slavery built for *Pharaoh's* Treasure, &c.) of that Name, *Exod. 1. 11.* yet seeing no one City could contain such a vast Number with their Herds and Flocks, therefore seems it rather the Countrey *Rameses* than the City. Some Etymologists derive the word *Rame-ses*, from *Isis* that most famous Goddess of the *Egyptians* (the Wife of *Osiris*) whom they deify'd when Dead, for teaching them to plant Vines, and to whom they usually sacrificed a Goose, so goosish were they in their blind Superstition. While *Israel* was but few at the first, they had only a part of the Land of *Goshen* (the Countrey of *Rameses*) but when they multiplied, then they mingled with the *Egyptians*, who were the Neighbours, they borrow'd their Jewels, &c. of, and in that Countrey they built this City of the same Name, which *Pharaoh* designed for a defended City in the Frontiers of *Egypt*, that thereby he might the better secure the *Hebrews* from running away; but behold how the Lord over-rules the Man and the Matter. This City might be the place of the Rendezvous, from whence out of all the Countrey of *Rameses* they Dated the Beginning of their March, as from the place of their Head-Quarters. Thus that City which cost them many a Groan, in Burning Brick and Building it therewith, &c. is now become the beginning of their joyful Jubilee.

The Third Remark concerns the first place whither *Israel* went from *Rameses*, namely to *Succoth*, so call'd, not only because *Israel*, leaving their Houses in *Goshen*, first built them Booths of the Boughs of Trees in this place, for a perpetual Memorial whereof God appointed a Feast of Booths or Tabernacles (as *Succoth* signifies) *Levit. 23. 42, 43.* but also and more especially, because here the glorious Cloud came to cover them, spreading it self over the whole Camp, *Psal. 105. 39.* for *Succoth* is by Interpretation any sort of Covering, whereof this Camp-covering Cloud was of the best sort, and far better than that made of Boughs, which as it would but cover a few Persons in one Booth, so would it soon become like the House of *Solomon's* Sluggard, which (he saith) the Rain droppeth soon thorough: but this covering of the Cloud of Glory, as it was a more ample covering to cover the whole Camp, and a more tight covering (inasmuch that no annoyance either of Rain or Heat could pierce through it) so it was a more lasting Covering, that lasted in covering the Camp of *Israel* until the Death of *Moses*, full forty years: Oh how comfortable a covering was this cloudy Pillar to this wandering Camp, which was not only a candid Covering to them (so that no Thunder, Lightning, or Rain could annoy them, nor any Heat in that hot Climate, and in the Summer Season could bear upon their Bodies) but was also their Courteous Companion in all their wayless ways, always at hand (never blown away with any Wind, as other Clouds are)

to direct them in that doleful Desert. How well was this Cloud call'd [*the Cloud of the Lord?*] *Exod. 40. 38.* for though all common Clouds, and all created Beings in Heaven and Earth be *the Lords*; yet this Cloud was *the Lords* after a more special manner, because of its special and extraordinary Properties it had, all as special *Signs of the Lords Presence* (such as its *Substance, Matter, Situation, Duration, Motion, &c.* as before.) To which add here; This Cloud had,

1. No *Natural Motion*, as ordinary Clouds and Vapours do ascend thereby.
2. No *Rapid Motion*, as those Clouds that are aloft follow the Rapid Motion of the Celestial Spheres.
3. No *Violent Motion*, as those Clouds below are whirled about by violent Winds, whereas this Cloud sometimes moved against the Wind. Nor,
4. Had it any *Progressive Motion*, but walked sometimes *backward*, sometimes *forward*, sometimes on the right hand, and sometimes on the left, as it pleased the Lord to point out the Journeys to his People, leading them in and out, as if they had been treading a Maze in God's Garden; therefore should *not our hearts* be troubled, *Jab. 14. 1.* If God lead his Church sometime backward and sometime forward, in and out in our day: Moreover this Cloud was *Immoveable and Immutible*; other Clouds cannot remain near the Earth, but are apt to be dispersed by the Reflexion of the Sun-beams, if the violence of Wind and Weather dissolve them not; but this Cloud *rested upon the Tabernacle*, and never removed out of their sight for the space of *forty years*.

Now are the *Israelites* safely brought out of *Egypt* to *Succoth* their first Station, and let us suppose this place to be their first *Rendezvous*, because they were so prodigiously numerous (God having fulfill'd his Promise to *Abraham*, *Gen. 15. 14.* and that to *Jacob*, *Gen. 46. 3.* in multiplying them to 600000, beside Women and Children) inasmuch that they were scattered into many Parts of *Egypt*, the Land of *Rameses* (much less the City of *Rameses*) not being able to contain them, they might out of all those Parts resort to *Succoth*, where they erected Booths or Tents in the Fields for their Harbour, and where *the Lord their God met them in his Pillar of Glory* to go before them, in the way-less Wilderness; as *Moses* told them, *Deut. 1. 32, 33.* and not only so, but also to *spy out the good Land, which was the Glory of all Lands*, for them; *Ezek. 20. 6.* *Numb. 10. 33.* with *Exod. 13. 21.* Well might *Israel* (thus accommodated) March, bravely, boldly, and in Battel-array, not as *Run-a-ways*, or fugitives for fear, but in all comely Order and Equipage, so as one hinder'd not another. Having such a *Captain of Salvation*, *Heb. 2. 10.* Such a *Chief Commander*, *Isa. 33. 2.* to go before them: The good Lord grant us such a *Pillar of Providence* to lead us in our Wilderness-state, that we may not march confusedly as *Cowards*, but be courageous and confident in God by faith, while we lye under this *cloudy dark dispensation*, wandering in the Wilderness, and still falling short of the Land of Promise, the *New Jerusalem*; Oh that God would *speak comfortably to our hearts* in this *Wilderness-state*, as he hath promised, *Hos. 2. 14.* and be a *covering Cloud* to us, *Isa. 4. 4, 5.* God hath not been a *Wilderness* hitherto to us, *Jer. 2. 31.* and *Deut. 32. 9, 10, 11, 12.*

Now the *Cloudy Pillar* (having undertaken the Conduct of *Israel*, through the Wilderness unto *Canaan*) leads them from *Succoth* to *Eibam*, &c. *Exod. 13. 20.*

The *Remarks* in General upon their Journeyings are these following.

The First is, That there were no fewer than *forty two* of their Journeys and Mansions, as *Moses* gives a Catalogue of them, *Numb. 33.* from *ver. 2.* to *ver. 50.* yet not above fifteen are expressly and specially mentioned in the Historical part of their passage through the Desert. The Reason why so many are not Recorded before this Catalogue of *Moses*, is because the History takes special Cognisance only of those Stations where some Memorable and more than ordinary Matter happened. As at *Mara*, the *Waters were bitter*, at *Elim* the *Palm-trees*, &c. at the Desert of *Sin*, *Manna*, &c. at *Rephidim* *Water out of the Rock*, &c. and so of others; from whence I take my Measure to confine my Method of Discourse, only upon such of the *forty two Stages*.

The Second General Remark is, that as this Church in the Wilderness (so call'd, *Act. 7. 38.*) wandered up and down in it, having so many Journeyings and pitching of Tents; So 'tis a figure of the State of God's Church in this lower World, an unsteady, unstayed thing, rolling and tumbling to and fro, as yet out of its Center and Resting-place: the World is like that Wilderness, wherein were *fiery Serpents, Scorpions*, and Drought, no way, no water in it, &c. *Deut. 8. 14, 15.* it was a Land of *Pits and Deserts*, the *very shadow of Death*, no man dwelling or passing through it, *Jer. 2. 6.* yet there must she wander, to shew, we must through many Afflictions enter into God's Kingdom, *Act. 14. 22.* and *2 Tim. 3. 12.* *Heirs of Heaven* are *Pilgrims on Earth*, and like younger Brothers have no fixed Seat, but as Sojourners, are forced

to shift from place to place; *Gen. 47. 9. 1 Chron. 29. 15. Heb. 11. 9, 10, 13, 14.* the Church must ring Changes, *Psal. 55. 19.* and be pour'd from Vessel to Vessel, *Jer. 48. 11, 12.* to hide Pride from her, *Job 33. 17, &c.*

The third General Remark is, The wonderful Preservations of, and Provisions, yea, *Prodiges* for this Church in the Wilderness which God wrought there for her, do prefigure the like Care of, and Providence over his Church God now exerciseth: In general *Moses* tells *Israel* both together how miraculously *Jehovah* their God both led them and fed them, *Deut. 8. 15, 16.* see also *Deut. 32. 10, 11, &c.* at large to ver. 15. He led them the right way through that way-less Wilderness in his glorious Chariot (the Pillar of a Cloud and Fire) Riding before them only: at the distance of a Leader; and he fed them, by giving *pluviam escatilem & petram aquatilem* to them, when he Rained down Manna for Food for them, and set the Flint abroad for Drink, *Psal. 78. 20, 24.* This he doth for the Church in the Wilderness in Gospel Times, *Rev. 12. 6, 14.* He will again work Miracles in the failure of means rather than She pine and perish: Moreover, that they should not be troubl'd with the carking Cares of Heatbens, saying, [What shall we eat and drink, and what shall we put on? *Mat. 6. 25. 32.*] God took care that their Garments were never worse for wearing forty years, *Deut. 8. 4.* yea; (as some say) their Clothes grew with their Bodies, so that never any Monarch was served and supplied in such State as the *Israelites* were: Nor were they foot-sore with forty years Travel, *Deut. 8. 4.* nor one feeble Person among them (though of so vast a number) *Psal. 105. 37.* Would to God we could say so now: Alas! How many are Surbated and Halt upon hard ground (as *Etham* signifies) having got a Thorn in the Foot in this Thorny Wilderness, as that of *Sinai* was? Oh that we were thus accommodated with these four things necessary for a Traveller!

1. Strength of Body. 2. Food. 3. Raiment. And 4. A Guide or Director.

All these *Israel* had, though their Camp could not take up less compass than ten or twelve Miles; None but the Almighty could Accommodate them thus in the Wilderness, where no way, no Water, &c. were; this is writ for our comfort, *Rom. 15. 4. 1 Cor. 10. 2, 3.*

The fourth General Remark is, Yet may not we fetch false comfort from hence, as the blinded *Jews* do at this day, saying, [*Moses* therefore did so distinctly describe all *Israel's* wanderings in the Wilderness, after their departure out of *Egypt*, declaring by Name the places of all their Stations and Motions therein, together with all the Molestations they met with all along, yet at the length they were brought to the Land of Promise: Accordingly (say they) shall it be with us *Jews*, that after our many Tribulations our *Messiah*, whom we duely and daily expect to come into the World, (he in the Gospel being, as we judge, but a Mock-Messiah) will lead us into our Land again.] It were to be wished, that those blind *Jews* would well weigh, what one of their Famous Rabbins (*Rabbi Moses Hadarschan*) most truly saith, That before he is Born who hath reduced *Israel* into this new and last Captivity, is Born the true Redeemer.

The fifth Remark in General is, But the variety of Conditions this Church in the Wilderness met with (sometimes evil and sometimes good) may teach us, that the present Church may expect the same variety, even the Checker'd work, a comely mixture of the black of Misery with the white of Mercy: Thus was it with this old Church, sometimes She was brought into straits and troublesome paths, as at *Pihabiroth*, *Exod. 14. 2, 3, 10, &c.* and at *Zalmonah*, *Numb. 21. 4, &c.* sometimes God gave them room enough, as in the Plains of *Moab*, a large and ample place, such an one as *Isaac* had, call'd *Rehoboth*, when God had made Rooms for him in the Land, *Gen. 26. 22.* Sometimes to places of Hunger and Thirst, as at *Rephidim* and *Kadesh*, *Exod. 16.* and *Chap. 17.* and *Numb. 20.* Sometimes to places of sweet Refreshment as at *Elim*, *Exod. 15. 27.* and at *Beer*, *Numb. 21. 16.* Sometimes to places of bitterness, as at *Morab*, which they met with at the first as soon as their Deliverance from the *Egyptians* was compleated at the Red Sea; and sometimes all sweetness, as at *Mitcab* which so signifieth, From whence they went to *Cashmonah*, which signifies swiftness, *Numb. 33. 29.* to teach us, that when we have tasted of Gods sweetness, *Psal. 34. 8.* we should use all possible swiftness in the ways of Godliness; as *Jacob* (like a generous Horse after a Bait, or a Giant refresh'd with Wine) did lift up his Feet, and went on his way lustily after he had his sweet refreshing Vision at *Bethel*, *Gen. 28. 12.* and *29. 1.* Sometimes also where they had Wars, as at *Rephidim*, *Kadesh*, *Edrebi*, *Exod. 17. 8, 12.* *Numb. 21. 1, 33.* And sometimes where they had a long Rest, as at *Mount Sinai*, *Deut. 1. 6.* They came to *Sinai* the third Month after their departure from *Egypt*, *Exod. 19. 1, 2.* and removed not from it till the twentieth of the second Month in the second year, *Numb. 10. 11, 12.* then the Cloud removed, ver. 13. 33. so they rested long there, almost a whole year, wherein they Received the Law, and Rear'd the Tabernacle; to shew by their removing thence, that the Law is not for Men to rest

rest under, but for a time only till they be fitted for *Christ*, Gal. 3. 16, 17, 18. and 4. 1, to 5. Heb. 3. 18, 19. and 4. 6, to 11. *Sense of misery for a Season must go before sense of mercy.* Sometimes likewise they went right forward towards *Canaan*, Deut. 1. 6, 7, 8, &c. and sometimes they turned quite backward, Numb. 14. 25. Deut. 2. 1, 3. with 1. 19, 40. from *Kadesh Barnea* to the *Red Sea*, wherein they had been Baptiz'd, 1 Cor. 10. 2. and whither they were sent back again to learn Repentance and newness of Life for all their Revoltings from God, after which they wandred thirty eight years in the Wilderness till all that Generation (save *Caleb* and *Joshua* the two good Spies against ten bad ones, Numb. 13.) were all worn out, and who knows but God may wear out this Generation (who have been polluted with the Superstition of the Land, in the like manner, and raise up a new Off spring more pure in Gods Eye, to inherit the Promises of the latter day, &c. Sometimes *Israel* was up among the Mountains, and sometimes down among the Plains and Valleys. Thus the Church of God hath her ups and downs, still all along, there is a mixture of Mercy with Judgment. God never stirs up or pours down all his wrath, Psal. 78. 38. but in the midst of wrath remembers mercy, Hab. 3. 2. And as Afflictions do abound so Consolations abound, 2 Cor. 1. 4, 5.

The sixth Remark in General is, *Israel's* sins in the Wilderness (which were many and great) may mind us of our sins in our bewilder'd state. As they were *Murmurers*, *loathers of Manna*, *Tempters of Christ*, 1 Cor. 10. 4, 6, 9, &c. both unbelievers and presumptuous, Numb. 14. 3, 11, 41. lusting after the *Flesh-pots of Egypt*, Numb. 11. 5. they committed *Fornication with the Daughters of Moab*, Numb. 25. yea, and gross *Idolatry*, Exod. 32. in their *Calf Worship*, and many more such sins, insomuch that the *Psalmist* makes this complaint of them, [How did they provoke God in the Wilderness, and grieve him in the Desert?] Psal. 78. 40. Ten times at least they tempted God the two first years, Numb. 14. 22. How many times more in the other thirty eight years? Nay, the whole forty years God calls it one continued day of provocation, Psal. 95. 8, 9, 10, 11. Heb. 3. 8, to 18. and *Moses* at his Death tells them, from the very day of their coming out of *Egypt*; they had been all along his Life of Government a *Race of Rebels*, Deut. 31. 27, &c. The better that God was to them, the worse they were to him, as if God had hired them to be wicked, and this was ordinary with them, till God had worn them out; God grant it may not be so with us.

The seventh General Remark is, All sorts of Persons sinned against God in the Wilderness, not only the mixt multitude of Strangers, Numb. 11. 4. but the Congregation of *Israel*; yea, and their Princes also, such as the ten Spies, *Dathan*, *Abiram*, &c. so likewise did the *Levites*, as *Korab* and his Company; yea *Miriam* the Prophetess, and *Aaron* the High-priest with her, Numb. 12. over and above his making a *Calf*, Exod. 32. and at the waters of *Meribah*, Numb. 26. Lastly, even *Moses* himself at the same place, for which he falls short of the Land of Promise.

The eighth General Remark is, The various punishments God inflicted upon all those Sinners (some in one way, some in another, some more, some less) are written cautions to us, on whom the ends of the World is come, 1 Cor. 10. 1, to 11. Heb. 3. 17. and 4. 2. The punishments which the Lord laid upon the disobedient were divers; some were slain by the Sword of the Enemy, as of the *Amalekites*, Exod. 17. and of the *Canaanites*, Numb. 14. 45. and of their own Brethren, Exod. 32. 27, 29. and Numb. 25. 5. Some were burnt with fire, Numb. 11. 3. and 16. 35. Some were swallow'd up of the Earth which Buried them quick, ver. 33. Some were kill'd by Serpents, Numb. 21. 6, &c. Some died of the Pestilence, yea, many, ver. 46, 48. 1 Cor. 10. 6, &c. Psal. 78. 30, 31. and generally all that Generation (which were first mustered after their coming out of *Egypt*.) perished, Numb. 16. 64, 65. God consumed their days in vanity, and their years in trouble, Psal. 78. 33. or in terror, for they were continually in fear of Gods wrath, of mischief from Enemies round about, from fiery Serpents, wild Beasts, &c. Hebr. *hasty terror*; suddenly surprizing those Sinners as God had threatned them, Levit. 26. 14, to the end, and all their Journeys were fruitless vanities, because they could not come to *Canaan*, Numb. 14. 29. The good Lord grant our Carcasses may not so fall in this Wilderness condition, as not to see what good the good God will certainly bring upon this Church, &c.

The ninth General Remark is, Nevertheless for his Names sake God magnified his Mercy towards them and their Posterity, Psal. 106. 8. where he comes in with a non obstante, as he doth, Isa. 57. 17. and what people may he not thus save, having other things to look after (namely, to make his power known) than presently to punish his people when they most deserve it? for [he being full of compassion,] not standing upon Terms, or taking Advantages; [Many a time turned he his anger away,] overcoming their provocations with his own patience and pity: [Never stirr'd up all his wrath,] letting fall only some drops of it, but would not shed the whole shower of his wrath, Psal. 78. 38. because he would ever reserve some

Remnant of a Church to praise his Name on Earth, therefore suffered he not their Sins to overcome his *Mercy*, which still triumph'd over his *Justice*, Jam. 2. 12. if not, the extremity thereof would soon destroy us all, *Psal.* 130. 3. and 143. 2. *Lam.* 3. 22. Though their offences were aggravated by their Obligations (making both *Egypt* and the *Wilderness* two Stages of astonishing wonders) yet, [*be remembered they were but Flesh,*] frail and feeble, in the fallen Nature full of sin, &c. [*and a wind that passeth away,*] *Psal.* 78. 39. this was Gods ground for cursing the ground no more, *Gen.* 6. 3. and 8. 21. and for not making an utter end of *Israel* in the *Wilderness*; but brought them to *Canaan*, *Psal.* 78. ver. 54; &c. *Neh.* 9. 17. 22. *Ezek.* 20. 17, 22.

The tenth General Remark is, Though *Israel's* maladies in the *Wilderness* were many and great, yet the Lord so magnified his *Mercy* towards them as to make for them proportionable Remedies: As their dangers were many and great, accordingly were all along their Deliverances likewise. As,

NB. 'Twas very uncomfortable and hazardous to Travel in a way-less Wilderness, this was their malady and misery, which God graciously prevented with the blessing of his goodness, *Psal.* 21. 3. in a threefold Remedy and Mercy; for no fewer than three Guides God granted them.

First, The Cloudy Pillar, *Exod.* 13. 21, 22. which, while they rested, covered the whole Camp, *Psal.* 105. 39. and when they marched the Cloud gathered up into the fashion of a Pillar, and went directly before them, *Numb.* 9. 15, &c.

Secondly, They had *Hobab* (*Moses's* Father-in-law) to be instead of Eyes to them, *Numb.* 10. 31. as *Job* was said to be Eyes to the blind to direct them in the right way, *Job* 29. 15. for *Hobab* (or *Jethro*) was well acquainted with the Situation of the Wilderness, far better than they (he being of that Country of *Midian* adjacent to it) yea, better than *Moses*, though he had lived long thereabouts, yet many particular passages might be forgotten, and some so changed by the changeable Sands, as to need a new direction.

Generals of Armies do prize Directors in unknown paths at a very great price; so *Moses* did *Hobab*, who could best look about for best conveniences for them: For though they had the Cloud as their general Conduct, yet that stood fixed chiefly upon the *Tabernacle*, if not only, *Numb.* 9. 15. but *Hobab* must give particular Directions in what part of that wild waste Wilderness *Israel* should pitch their Tents, which vastly extended, about ten or twelve Miles round about, and *Hobab* best knew how to accommodate the Camp in all its parts, with places where to pitch, both highest Springs of Water, best for pasturing their Flocks, &c. and most secure from the Enemy. Gods Cloud excluded not humane help; and seeing *Hobab* holds his peace, it seems his silence gave consent to the request, &c. *Numb.* 10. 32, &c.

The Third Guide to *Israel* was the Ark of God, *Numb.* 10. 33, 34. even this also is said to go before them to search out a Resting-place for them: that which is there spoken of the Ark, *Moses* speaks of God himself, *Deut.* 1. 33. and so doth the Prophet [*God espied out a Land for them*] *Ezek.* 20. 6. This is a Metaphorical Speech, for Searching implies either Knowledge, (which could not be in the Ark, made up of lifeless, and senseless Materials) or uncertainty of finding, which could not be in God, who knew all places [*uno intuitu*] at one glance, and so no doubtfulness could have place in him: Nor may we imagine that the Ark could be a fit Guide, while it was seated in the midst of the Camp, which was only while they Encamped; but when they Marched forward, then was it born by the Levites in the Front of the Army; and because but few of that vast Multitude could behold it in its so low a situation, the Eyes of all *Israel* beheld the Cloudy Pillar that always remained upon the Ark after they removed from *Mount Sinai*, and so the Ark under the Cloud went before them the Third three days Journey from *Sinai* (as their first three days Journey was from *Egypt*, *Exod.* 13. 18. and the second was from the Red Sea, *Exod.* 15. 22.) an hard task to travel so long without resting, which (some suppose) was the Cause that made them murmur, *Numb.* 11. 1. yet others are of opinion, that, when *Israel* went all those forementioned thrice three days Journeys, the Cloud made intermitting Pauses in that time, for their necessary Rest by Sleep, and Refreshment by Food: If not, the greater was God's Power manifested in Enabling as well as Directing them: However they had a new Encouragement in this last three days Journey (which they had not before) namely, the Ark of the Covenant, which was a figure of *Christ*, who (as a Learned Rabbi of our own Countrymen observeth) walk'd before his Redeemed three days Journey in the state of the dead to his Resurrection upon the third day, *1 Cor.* 15. 4. which was his seeking and searching for Rest and Peace unto our Souls in our Justification thereby, *Rom.* 4. 25. and 5. 1, 2, 3, and 8. 34. and *Matth.* 11. 29. *Heb.* 4. 3, 10, 11. and who said of himself, [*Behold I cast out Devils, and do Cures to day and to morrow, and the third day I shall be perfected, &c.*] *Luk.* 13. 32, 33. the Mystery whereof was prefigured by *Abraham's* Journeying three days

to Mount Moriah, where he offer'd up his Son *Isaac*, Gen. 22. 4. &c. But those murmuring *Israelites*, had less Cause to murmur at those three days Journey all together, not only presupposing those Pauses (aforesaid) which the *Cloud* made for *Israel's* necessary Rest and Refreshment. (Thus Travellers are said to travel three days Journey, notwithstanding their Bais in the way, and Night Lodgings in their Inns before they come to their Journeys end,) but more especially, if the *Pillar of Glory* (as the Jewish *Rabbies* conceive) did, for facilitating *Israel's* way, level the Mountains, raise the Valleys, and lay all on a flat, by burning up the Bushes, smoothing the Rocks, and making all a plain Path-way before them, &c. Moreover, above all this, if the Son of God (cloathed with this Cloud, as Rev. 1. 1. and is said to come in the Clouds, according to this Ancient Resemblance, Dan. 7. 13. Rev. 1. 7, &c.) did take *Israel* by the Arms, and taught him to go, Hof. 11. 3. having his left hand under his Church's head, and his right hand embracing her, Cant. 2. 6. as the *Chaldee Paraphrast* applieth that place to this Cloud, and the effects thereof: All these Auxiliaries in this happy Conjunction made *Israel's* Journey more easie, and the less to be murmured at.

In this blessed posture is the Church now Marching in the WilderNESS, which after two days *Christ* will revive, and on the Third day she shall live in his sight, Hof. 6. 2. having three Guides:

1. The Cloud of the Holy Scriptures.
2. The *Hobabs* of a Gospel-Ministry. And,
3. The Ark of the Covenant; yea, the Covenant it self.

As God in *Christ* was the original Cause of all Motion and Rest, so he is still the Guide of his Church in the way she should go, leading his Flock in and out, Psal. 80. 1, 2. Joh. 10. 9. under whose Conduct they feed in the way, &c. Isa. 49. 9, 10. Rev. 7. 16. and 12. 6, 14. and when there is a failure appearing, the Church desires to be told [where he feeds his Flock, and makes them rest at Noon, &c. Cant. 1. 7. As *Moses* sanctify'd both their journeyings and restings by Prayer, Numb. 10. 35, 36. so ought we to do, Psal. 68. 1, 2, &c. in this Day.

The Eleventh General Remark from *Israel's* Removings from place to place is this, The Instability of the Church's State under *Moses's* Law, otherwise than under the *Messiah's* Gospel; for then she was not come unto her Rest, Deut. 12. 9. as she did under *Christ*: The Old Testament Church, in the WilderNESS sought Resting-places there, Numb. 10. 35. but found none, for she was then in *Via* only, and not in *Patria*, in her way to her Country, so found no Rest but such as the *Angels* had in *Abraham's* Tent, Gen. 18. 4. and as the Ark had in the midst of *Jordan*, Josh. 3. 13. but the New Testament Church believed in *Christ*, and so did enter into Rest, Heb. 4. 3, &c. Thus it is Prophecied of *Sion's* stayed State under the Gospel, [It shall be a quiet Habitation, a Tabernacle that shall not be taken down, not one of the stakes thereof shall be removed, nor any of the Cords thereof shall be broken.] Isa. 33. 20. The Accomplishment whereof is shewed by the Apostle, that the Law-Dispensation was to be shaken and remov'd, that the Gospel-state, which cannot be shaken, might remain as an unremovable Kingdom, &c. Heb. 12. 27, 28. As it was *Joshua*, and not *Moses*, that led *Israel* into Rest in *Canaan*; so 'tis *Jesus* that gives Rest, Matth. 11. 28.

The Twelfth General Remark is, as *Israel* moved or removed not either from or to any place, but as the glorious cloud moved and removed, therefore did they diligently watch its Motion with a watchful eye always upon it both Night and Day, that they might ever be ready [to go both by Day and Night] Exod. 13. 22. whensoever the Lord gave them a sign for removing: therefore are they said [to keep the Lord's watch] Numb. 9. 19. Thus are we bid *Alway* to watch, not knowing when *Christ* will come, Mar. 13. 35.

The Thirteenth General Remark is, The Number of *Israel's* Journeys in the WilderNESS is 42. Numb. 33. which consists of Six times seven, and so (when *Moses* is unveiled) it holds forth either the Creation-work done in Six Days, then succeeded the Sabbath or Resting Day in the number Seven, after which Six-seven Journeys, *Israel* had their Sabbath or Rest in *Canaan*; or it may signifie those Six days of our Pilgrimage in the WilderNESS of this lower World, after which (by the Conduct of *Christ*) we enter into our Eternal Sabbath or Rest in a better World, the true *Canaan*.

The Fourteenth Remark is, The many Impediments that *Israel* met with in their March from *Egypt* to *Canaan*.

First, Some were External Impediments: And Secondly, Some Internal.

1. The External, or those from without, were, (1.) *Pharaoh's* pursuing, Exod. 14.
- (2.) Want of Water at *Marah*, Exod. 15. (3.) Want of Bread, Exod. 16. (4.) *Amalek* warring against them, Exod. 17. (5.) The *Edomites* stopping their passage, Numb. 20.
- (6.) The *Canaanites* doing the same, Numb. 21. (7.) The *Amorites* oppose them also, Ibid.
- (8.) The *Moabites* (in Conjunction with the *Midianites* their Assistants) whose King *Balak*,

Balak, hired *Balaam* to Curse them, and to cut them off, Numb. 22. 23, 24, 25 Chapters. To all these *External Maladies*, God gave them most Graciously as many *Effectual Remedies*.

Secondly, The *Internal Impediments*, or those from within themselves were,

1. Their *Manifold Murmurings*, Exod. 14, 15, 16, 17, Chapters. and Numb. 11.

2. The Faction of *Miriam* and *Aaron* against their Brother *Moses*, Numb. 12.

3. The *Sedition* of the *ten Spies*, Numb. 13, 14 Chapters.

4. The Conspiracy of *Korah*, and his Company, Numb. 16.

5. Their *Murmuring* again for want of Water at *Meribah*, Numb. 20.

6. Their *Repining* at the tediousness of the way in encompassing *Edom*, for which the Lord sent fiery Serpents among them: yet the Lord was so gracious to them, as to bestow *suitable Remedies* to all those *internal Maladies* also, as the Brazen Serpent to the last of those, Numb. 21. All which do teach us, that the true Travellers towards the Heavenly *Canaan*, must expect to meet with many Impediments (both from within and from without) to hinder their March and Motion of Holiness towards *Happiness*: The *Apostle* therefore saith [the *Righteous are scarcely saved*] 1 Pet. 4. 18. that is, they have much ado to reach home to Heaven: As *Israel*, notwithstanding all these obstacles aforementioned that lay in their way, yet were carried comfortably into *Canaan*: Indeed *Moses* Dies among them at their last Stage, in the very Borders of *Canaan*, to teach us the weakness and insufficiency of the Law for our Salvation, Rom. 8. 3. but God rais'd up a *Joshua* to lead them thorough *Jordan* into the Land of Promise: Even so, the Lord hath rais'd up our *Jesus* to save us to the uttermost, Hebr. 7. 25.

These are the *General Remarks* upon the whole: The *Particular Remarks* upon such *Memorable Matters* as are Recorded in sundry of *Israel's* forty two *Motions* and *Mansions*, should here follow, but This *first Volume* being already swoln into 120 Sheets, I must refer them (the Lord willing and assisting) to the next Volume.

Cum Relego, scripsisse pudet, quia plurima Cerno,

Me quoque, qui scripsi, Judice, digna lini.

Ipse quidem studui bene de pietate Mereri,

Sed quicquid potui, gratia, Christe, tua est.

Quid sum? Nil: Quis sum? Nullus: Sed gratia Christi

Quod sum, quod Vivo, quodque laboro facit.

Deo soli Gloria in Aeternum.

F I N I S.
